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3 Keys To Higher Self-Esteem and Confidence

(How to find peace in your body)

By: Michelle Melendez-

Founder of WomeBeingFit.com, Weight Loss Expert and Author of the double awarding winning and best selling book, *End Dieting Hell!*

ABSTRACT: If you struggle with low self-esteem and confidence, it is not because something is wrong with you. It is because you are emotionally conditioned to the feeling of low self-esteem. This emotional conditioning comes from a traumatic experience in your past. That way of being feels like that is who you are. It is not who you are but merely an emotional conditioning pattern that every cell in your body is addicted to.

The emotional control-center of your body is your heart. If you are feeling insecure about yourself, your heart sends signals to your brain to think thoughts that match that insecurity even though that's not what you want. This means that your brain and heart are out of synch. When that happens you feel negative emotions and have thoughts that keep you living in low self- esteem.

Your job is to first acknowledge the emotional conditioned feeling without making it right/ wrong, good/bad. Give it permission to be in your body. The next thing is to synch your heart and your brain to think thoughts that lead you to more self-confidence. You can do this by asking questions like, "What if I could feel more self-confident in my body? What would I be thinking and feeling?" Explore and uncover and new you!

If you struggle with low self-esteem and confidence, it is not because something is wrong with you. It is because you are emotionally conditioned to the feeling of low self-esteem. That way of being feels normal to you. It is not who you are but merely an emotional conditioned pattern that every cell in your body is addicted to.

Every thought you think is made up of chemicals and vibrational frequencies. These chemicals and frequency enter your body from your thoughts and start a reaction that literally changes the DNA of the cell to match the thought. This means the over seventy-trillion cells in your body vibrate at the frequency of the thoughts you think and become conditioned to that frequency.

Your body is incredibly adaptable. When you feel a feeling for as little as thirty-seconds the frequency of that feeling becomes stronger and more conditioned in your cells. If you do not do anything to create a new thought, your body can go the entire day in the emotion it started with. This would be great if you're thoughts and feelings gave you more self-confidence. However, if you're feeling insecure, that feeling will build on itself and can keep you from thriving and having a happy and abundant life.

The feelings and thoughts you think every day are not who you are. They are merely vibrational frequencies your body is conditioned to. You are not your feelings or thoughts. If you were, you wouldn't be able to change them.

The challenge is that your cells become conditioned to the feelings you have everyday. They do this so you know how to be in your life. If they didn't, you would experience your life in a new way everyday because nothing would be familiar. The problem is if you are living a life of low self-esteem then your cells are conditioned to the feelings of low self-esteem. Thinking thoughts that reflect that feels normal to you and it is repeated daily. It is your go-to emotion because of your body is conditioned to that frequency.

Your body is more powerful than you think. The cells in your body are conscious and constantly sending signals to your brain to think thoughts that release the emotional feelings they are used to experiencing. That is the problem. If you want high self-esteem but your cells are conditioned to low self-esteem, then your body will send signals to your brain to think thoughts that give it the feeling of low self-esteem and you will repeat that daily because it feels normal. Nothing outside yourself will change this.

I started discovering this information after being a weight loss specialist for women back in 2009. I watched as my clients would release weight and then a few months later gain the weight back. That is when I went on a mission to discover why and started learning about emotional conditioning and how the body sabotages desires and goals. When I start teaching

my clients about this work, everything changed and I watched as they were finally were able to keep the weight off.

The first thing you must know is that there is nothing wrong with you and nothing to fix. Your emotional conditioned behavior is telling you something about your past but that is not who you are. It is only who you are conditioned to be.

This emotional conditioning comes from a traumatic experience in your past. This traumatic experience could be in intense experience like sexual abuse or it could be as simple as someone saying something to you that hurt your feelings. Whatever it was it made an impact on your heart and created an emotional pattern in your brain that you still live with today.

Your heart is the power-house of your body. It is the most powerful organ you have. It was the first organ created when you were conceived. It started beating before you were born. It is one- hundred times more electrically powerful and five-thousand times more magnetically powerful than your brain. As you read this paper the energetic frequency emanating from your body is coming from your heart, not your brain or your thoughts.

Scientist found forty-thousand neurons in your heart which means your heart can learn and remember. When you have a traumatic experience that touches your heart, the heart will remember and work to either protect you from repeating the experience, if it was unpleasant or work to repeat it if it was pleasurable.

When you have a thought that you want more self-confidence but you've experienced a traumatic event where your self-esteem was knocked down leaving you feeling insecure you will sabotage yourself. Your heart and body do not feel normal experiencing self-confidence. Deep down you are afraid of repeating the past traumatic event.

For example, if you have an opportunity to experience something that takes more confidence than you normally have, you may procrastinate or make excuses why you can't do it. You could think to yourself, "This is such a great opportunity. Why am I not going for it?" It's not logical. It comes from emotional trauma and your heart and body do not feeling normal in the new experience.

The vibrational frequency in your heart will always win compared to what you think you want. The feeling in your heart is much more powerful than your thoughts. This is your emotional conditioning at work keeping you from what you want.

The fist key to having more self-esteem and confidence is compassion. If you struggle with low self-esteem, that means you've experienced something in your life that left you feeling

unworthy or unlovable. Something happened to the younger version of yourself that had an impact on your heart and you are still experiencing the residual of that event in your life.

Here is practice to help you have compassion for yourself. Look at your life like you're watching a movie and the leading character is not you. How would you feel about the leading character having gone through all your life experiences? That younger version of yourself was doing the

best they could trying to survive your childhood and they did or you wouldn't be reading this. Start to have compassion for yourself and your heart will begin to open-up to a new way of being.

The second key is to fully accept all you've been through in your life without making any part of your experience right or wrong, good or bad. This can be challenging because many life- experiences can be because of something someone did to us. However, when you look at your life with complete equanimity, it no longer has a trigger on you and you get to choose how you want to feel about it. That gives you freedom to think and feel in a new way that moves you toward what you want.

The last key to creating higher self-esteem is to synch your brain and your heart so they are on the same page. This takes practice. Synching your brain and heart means thinking thoughts that give you pleasure in doing an action you used to think was unpleasant. The easiest way to do this is to ask a question that gives you pleasure and challenges your brain to find the answer.

An example would be if you're going on a first date and you want to feel more confident. Instead of giving in to your normal patterns of feeling insecure ask yourself, "Why am I always so confident and charming when I first meet a possible romantic partner?" This will give the heart what it needs, which is pleasure and it triggers the brain to release feelings that match the answer to the question.

This way of thinking will not feel normal so the best time to practice it is first thing in the morning before your emotional conditioned patterns have taken hold of you. Remember when you feel a feeling for more than thirty-seconds it builds on itself. If you start practicing at the beginning of the day, you'll be much more likely to shift your normal feelings to ones that leave you with more self-confidence.

It is not a mistake you were born to the people you born to or that you live in the location you're in or that you have the body you have or that you've experienced all you've experienced. You were meant to be exactly who you are with all your quirkiness, wonderful traits and not so wonderful traits.

The probability that you would be born is one in four-hundred trillion. The buddhist say, that's like throwing one life-preserver somewhere into the ocean and somewhere in the ocean is one- turtle. On it's first try the turtle pops it head out of the ocean in the center of that life-preserver. That is the chance that you would be born you. You are meant to be here at this time in history having gone through all you've gone through.

When you emotionally expand through the trauma of insecurity and move toward more self-confidence and love you help expand the Universe and that is why we are all here. Your job is to go through life exploring who you are and evolving toward what you want. The evolution of

yourself moving toward your goals also evolves humanity making the world a better place. Thank you for your journey and courage. You can do this!

For free videos on this work or to set-up a free one-on-one chat, please visit www.WomenBeingFit.com or call me at 866.339.4438. I'd love to connect and support you on a journey that leads you toward a body you love.

A Review of the Challenges Associated with Women Leadership in STEM Education and the Strategies Adopted for Enhanced Women's Representation

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ABSTRACT

Women, over the centuries, have always been considered as the lesser gender until the turn of this century, which has seen a forceful uprising of women in all facets of life. Women are contributing equally, if not more, and standing shoulder to shoulder with men in many diverse fields nowadays. However, the same cannot be claimed for women in science, technology engineering and mathematics (STEM) education leadership positions. Several studies have been done over the years to understand this lack of female representation in STEM education leadership roles. There are several reported challenges to this lack of female representation such as cultural impacts, gender bias and psychological barriers. In order to overcome the lack of women's STEM education representation, several studies have been conducted globally to address the issue, including the implementation of innovative ideas such as holding leadership-specific workshops for women and having women mentors for aspiring female leaders. Positive results have been witnessed due to such exercises; however, a lot of work still needs to be done to get female representation at par with men. This report identifies the reasons, from literature, responsible for the global women empowerment movement not having the same effect on women in STEM education leadership roles in the form of challenges faced by women to perform well in STEM education field; with a particular focus on women in leadership positions. Moreover, an analysis of the approaches taken to enhance female representation was also conducted along with recommendations from the author in the light of literature cited.

KEYWORDS

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INTRODUCTION

Human history is filled with innumerable instances of female suppression and differential treatment (Jacobsen, 2008; Meyer, Cimpian, & Leslie, 2015). It is only in the last few decades that women empowerment has risen as a global voice which has resulted in women starting to acquire positions of authority in very diverse fields (Duflo, 2012; Tripp & Kang, 2008). While multiple fields have seen an increased number of women, one field that has lagged behind in this respect is leadership in STEM education (Dutta, 2018). Several studies conducted globally suggest very limited number of women acting as directors and deans in STEM education settings (McCullough, 2011; O'Bannon, Garavalia, Renz, & McCarther, 2010). For instance, in the United States (US), in the field of science, only one woman is in a leadership position for every 20 positions, which is an alarmingly low number given that US is at the forefront of the women's empowerment movement (McCullough, 2011). In order to overcome this lack of representation, it is imperative that the underlying reasons for the underrepresentation are identified and addressed.

There have been numerous studies focussed on identifying the reasons behind lack of women participation in STEM education leadership roles (Gorman, 2010). There were early claims that linked lack of women involvement to their lesser capacity when compared to men but that idea was refuted afterwards (Hill, 2010). Another reason thought to be behind the lower number of women in leadership roles was barriers introduced by institutions, for female professional growth, along with psychological barriers (Alpay, Hari, Kambouri, & Ahearn, 2010). The male dominant culture of STEM education is also deemed to be the culprit for discouraging women from entering STEM education leadership path (Dutta, 2015; Powell, Bagilhole, & Dainty, 2009). Researchers are of the view that as women work their way up the leadership path of STEM education, they are subjected to very harsh evaluation procedures, from their male superiors, that hampers their progress and discourages them from aspiring for a higher leadership positions (Eagly, Makhijani, & Klonsky, 1992). Lack of education in many parts of the world results in a patriarchal mindset that forces women to stay away from jobs and pursue a career of their choice (Chang & England, 2011). These factors, accrued together, can be deemed as the prime contributors of hampering female growth in STEM education leadership roles and need to be addressed at length.

Ever since STEM education has gained popularity, it has been difficult for women to establish themselves in the field of STEM education. However, there have been several

programs conducted worldwide to enhance women participation in STEM education for instance mentoring programs and workshops (Gorman, 2010; O'Bannon et al., 2010). The core idea of this report is to highlight the issues surrounding lack of female participation in STEM education leadership roles and to shed some light on the approaches and methods undertaken by institutions globally to overcome this challenge. The beneficiaries of this work can be thousands of young women, around the world, aspiring to become future leaders in STEM education in the years to come. The author further believes that institutions worldwide can design and implement different programs specific to their conditions and environment by taking ideas from the approaches and techniques mentioned in this review.

This report begins by highlighting the uprising of global women empowerment movement and the story of its success in recent years along with its positive impact on STEM education. In the next part, the need to do more in promoting STEM education from a women empowerment perspective is presented followed by the challenges associated with female representation in STEM education leadership positions. Next, a review of the approaches taken by institutions globally and their impacts so far. The author then discusses the recommendations in the light of the literature to identify the untapped resources that can prove beneficial in this regard not only in Australia but also globally, followed by concluding remarks.

GLOBAL WOMEN EMPOWERMENT NARRATIVE – A BACKGROUND (positive developments over time but a long way to go still!)

The turn of this century has seen a major shift in the way women are portrayed and seen in the society. From being considered a lesser gender for centuries, to now being considered equal has been a long and painful journey for many women (Hanmer & Klugman, 2016). Nordic countries are a classic example of enhanced female representation where almost half of all lower-house members are women (Raaum, 2005). Another important and much discussed topic nowadays is the gender pay gap and the need for women to be paid the same for the same level of work. Recent research suggests that women in leadership are paid less than their male counterparts, for the same work, in Australia (Hutchinson, Mack, & Verhoeven, 2017). The US has set an example on lowering the pay gap between genders where state institutions have actually outperformed private organisations in effectively lowering the wage gap (Lewis, Boyd, & Pathak, 2018). This push towards equal representation and equal wages has given the impetus for women to force their way into

many diverse fields, of which STEM education is a very critical one, as future of a nation depends on it. Yet, in this day and age, women still encounter differential treatment in almost all walks of life, especially in the under-developed regions of the world (Tillyer, Hartley, & Ward, 2015).

Unfortunately, numbers suggest that the presence of women in STEM education leadership roles is few and far between which is a growing concern (McCullough, 2011). McCullough (2011) in her report pointed out that only five percent of leaders in STEM education are women. This is an alarmingly low number given that US is a world leader in STEM education. Ethnic background of women has also been discussed as a reason for underrepresentation of women in STEM (Charleston, George, Jackson, Berhanu, & Amechi, 2014). The authors describe how women of colour find it hard to navigate their careers in white-dominated fields in the US. Another study conducted in the US points to the similar issue claiming that women of colour are subjected to ethnic discrimination at workplace and suffer more adverse conditions at work when compared to white women (J. C. Williams, Dempsey, & Slaughter, 2014). A study conducted in the UK took a sample of women of different ethnicities and enquired of them of the barriers to leadership, in which white women identified gender as the main barrier whereas minority ethnic women identified ethnic and religious identities as main barriers to them acquiring leadership positions (Showunmi, Atewologun, & Bebbington, 2015). Thus, although women empowerment over the last few decades has accelerated female representation in all fields, there are several challenges, that are still prevalent, which need to be addressed. Issues of ethnic, religious and racial discrimination among women is one such area that still needs addressing in order to enhance women's participation from all ethnicities, religious and racial backgrounds in STEM education leadership roles.

REVIEW OF CHALLENGES TO WOMEN'S REPRESENTATION IN STEM EDUCATION LEADERSHIP

There have been several studies done on identifying reasons behind lower female representation in STEM. The challenges encountered are discussed individually below.

Lack of higher degree STEM education opportunities and persuasion for women

The lack of opportunities in higher education of STEM has been reported as one of the causes discouraging women to secure top jobs in STEM education leadership (Ampaw & Jaeger,

2011). The authors further elaborate their claim by pointing out that less research scholarships offered to women are the main cause of less women entering STEM. However, they fail to show if the less number of scholarships are purely based on merit or if there are other factors contributing to the low number. It is also reported that stigma consciousness can serve as a barrier to women entering STEM education having issues with self-confidence (Cadaret, Hartung, Subich, & Weigold, 2017). Parents and teachers are known to be major influencers in decision of students to pursue their careers, where unfortunately, it has been found that, most parents and teachers are unaware of STEM related careers causing a drop in STEM enrolment numbers (Hall, 2011). This lack of awareness can be viewed as an opportunity missed for potential STEM candidates. Universities and institutes, therefore, need to make an effort to reach out to girls in high school and advise them of potential careers they can pursue with STEM education (Hill, 2010). This persuasion can have a positive impact on the number of females interested in doing STEM education. In a bid to promote females in STEM education, several institutions in Australia are starting to introduce scholarships for women in leadership, such as Queensland University of Technology (QUT). However, for leadership in STEM, similar scholarships and opportunities need to be introduced to encourage women in this field in Australia and also globally.

Underrepresentation of women in STEM education from school level

The overall numbers of women entering the field of STEM has been low (Sassler, Glass, Levitte, & Michelmore, 2017). For instance, in the US, female students are 1.5 times more likely to quit STEM subjects after encountering calculus related mathematics (Ellis, Fosdick, & Rasmussen, 2016). Cultural stereotypes are noted to be a prime factor in restricting girls entering STEM as it is thought that male students are more suited to STEM subjects and girls are more suited to arts subjects (Cheryan, Master, & Meltzoff, 2015). Evidence suggests that, at young age, male students are dominant among high achievers in STEM subjects (Cimpian, Lubienski, Timmer, Makowski, & Miller, 2016; Lakin, 2013; Wai, Cacchio, Putallaz, & Makel, 2010). The reason for male students performing higher has been linked to larger variation in ability of male students as compared to females resulting in male students achieving highest and lowest grades but female students scoring higher average than male students (O'Dea, Lagisz, Jennions, & Nakagawa, 2018). The same study, based on 1.6 million student grades, however, suggests that this difference between male and female performance is considerably less in STEM subjects than in non-STEM subjects, which is evidence that more female participation in STEM subjects in essential. Therefore, female

students in primary and secondary levels must be encouraged to take science, maths and engineering related subjects.

Lack of leadership efficacy in women

Leadership efficacy is related to the confidence in one's leadership abilities and knowledge (Dugan, Komives, & Segar, 2008). According to a recent study there are only four African American women CEOs in Fortune 500 companies. The main reason quoted for the lack of women at leadership positions is lack of leadership efficacy (Beckwith, Carter, & Peters, 2016). A study conducted of 86 institutions, in the US, revealed that while women possess sufficient leadership capacity, they lack leadership efficacy (Dugan, Fath, Howes, Lavelle, & Polanin, 2013). A potential reason for the lack of self-efficacy in women is deemed to be in the case where they are juggling between family and professional lives (Machida-Kosuga, 2016). Although, the study is not related to STEM education leadership, the work-family conflict can be broadly applied to women in all leadership roles. Even in the modern world, gender stereotypes exist, where males are perceived as leaders and women are undermined as the weak gender, lacking leadership qualities, which induces inferiority in women and can be psychologically very taxing (Tan & DeFrank-Cole, 2018). Leaders are known to be forthright and straightforward, whereas women are perceived to be kind and gentle, which means if women acquire a leadership position, their forthright attitude is taken with hostility resulting in lowered confidence (McCullough, 2011). Thus, confidence, from a very young age, must be infused in girls growing up and parents and teachers must play pivotal role in this regard (Hall, 2011).

Women are less valued in STEM education

Although women empowerment has raised itself to the extent that women's representation is increasing in most fields, STEM education is lagging behind in numbers which has caused existing women in STEM field to be under-valued (Martin, 2011). Martin (2011) further goes on to report that as women are under-valued, their assessments for promotion and appraisal are far stricter than men and, at times, biased as well. Research also suggests that women of colour face more difficulties at their workplace in STEM occupations as compared to non-STEM fields (Ballenger, Polnick, & Irby, 2016). A study conducted recently found that 61% females experienced gender bias during their STEM education (Robnett, 2016). Robnett (2016) states that gender bias experienced by females is largely from male instructors rather than female. Although, no report could be found on why male instructors were biased against

female students, the most likely reason could be gender stereotype infused in minds of instructors from an early age. There is also evidence that religious and political discourse, favouring male domination in positions of power, has historically affected women leadership aspirations negatively (Marshall, Johnson, & Edwards, 2017). Moreover, the historical notion that men must be bread earners and women are supposed to be homemakers and carers of children is still valid in many societies to date (Elsesser, 2016). Such stereotypes are indicative of women being considered as a lesser gender still, in many parts of the world, and global education is the only way to counteract this myth.

Lack of female role models in STEM education

The lack of female role models is a consequence of women being underrepresented in STEM education in general. Few women enter STEM education and even fewer rise to leadership positions. The negative impact of such a scenario is that aspiring young females entering the field of STEM education have hardly any role models to look up to (O'Bannon et al., 2010). A study suggested that only five precent women were part of science education leadership in the US which is a very low number (McCullough, 2011). Two key aspects of less female representation in STEM fields are retention of women in STEM fields and recruitment of new women in the STEM pipeline (Drury, Siy, & Cheryan, 2011). Study suggests that female role models can prevent the harmful effects of gender stereotypes (Stout, Dasgupta, Hunsinger, & McManus, 2011). The authors also reported that female students perform better at math course taught by a female teacher as compared to a male teacher. Role models, therefore, can serve as an inspiration to beginners in the field as they can follow the same footsteps to achieve success.

Cultural and family constraints

The choices made by an individual to choose a particular field of study or work must be entirely dependent on the individual. However, recent studies suggest that along with studying women's underrepresentation in STEM education as an individual choice, the social and cultural aspects of the individual must be studied too (Miner et al., 2018). Cultural constraints are an important limitation preventing female representation as leaders (Toh & Leonardelli, 2012). Incorporating a broader social and cultural aspect allows gender to become a variable. The authors suggest that lack of women in STEM education is society-dependent, which is still male dominant.

It used to be argued that the primary role of a woman is a household is to raise the family and look after domestic responsibilities (J. Williams, 2001). Although, recent years have seen men and women take more even responsibilities in raising their families, there is no arguing the fact that in order to raise a family, women have to take time off from work to give birth to their child. Generally, it comes at a time when women are in their late 20's or in 30's and their careers are burgeoning. A lay-off from work at such critical juncture causes them to lag behind their peers. If and when they re-join the workforce, they see their peers ahead of them which can be very demoralising (Bächmann & Gatermann, 2017). Another aspect to consider in this situation is the recovery of women postpartum, as a large percentage of women go through medical issues after child birth for as long as 3 years after child birth (Hsu & Wickrama, 2018). There are companies that have recently introduced paternal leave in place of maternal leave to allow men and women both to take time off so that it's not just the woman alone who has to bear the loss of work time. Although, this issue is not specific to women in STEM education, it is one of the most impactful events in a woman's career in general and several companies nowadays are introducing facilities like work from home to facilitate parents to work from their homes in the instances they can.

Psychological barriers and patriarchal mindset

Research suggests that, growing up, young girls are fed subtle messages indicating that STEM education is very demanding and boys should be the ones to undertake that (Dickhäuser & Meyer, 2006). Research also suggests that young girls are also advised of mental superiority of their male counterparts (Pronin, Steele, & Ross, 2004) which is unsubstantiated. It is a preconceived notion in western culture that women are more emotional than men and that inhibits their ability to act wisely in times of pressure (Shields, Shields, Manstead, & Oatley, 2002). These negative stereotypes against women have been shown to have an adverse effect at their quest for attaining leadership positions (Brescoll, 2015). Such inaccurate description of women's abilities causes a lack of competing ability and loss of confidence in young girls that stays with them growing up, which reiterates the importance of promoting equality among young girls and boys from a very early age.

Research suggests that women also find it hard to extend their careers due to patriarchal mindset still prevalent in the developing world (Adisa, Abdulraheem, & Isiaka, 2019). The authors give example of Nigeria where aspiring women are left frustrated at the thought of expanding their career as they are disallowed by male members of their families to do so. A

recent study conducted on Indonesian women found similar patriarchal issues where women are treated as second class citizens and are forcefully domesticated, inhibiting their leadership qualities from nurturing and developing (Harmona & Saladin, 2017). Patriarchy seems to be a more dominant influence in the developing world as another study conducted in Zimbabwe of women leaders also suggests gender power dynamics to be a prime influence in restraining women from becoming leaders (Majiet & Africa, 2015). Such mindset not only impacts women in the field of STEM education but impacts women in almost all walks of life, especially in the developing world. Interestingly, no evidence could be found on patriarchal issues in the western world.

REVIEW OF APPROACHES TAKEN TO PROMOTE WOMEN IN STEM EDUCATION LEADERSHIP

As the challenges for female representation in STEM education started surfacing, institutions started searching for potential approaches to overcome those challenges. Although, there has been some success in promoting STEM education among women in order to influence them to continue a career in STEM leadership, these efforts are very few and far between in relation to the extent of the gap that exists between male and female representation. A brief summary of the approaches taken as studied in the literature is given below.

Holding workshops to promote female representation in STEM education

Research suggests that holding informative workshops for prospective female leaders in STEM education is a productive way of influencing women to opt for STEM education hoping that they will pursue a career towards STEM education leadership (Dugan et al., 2013). These workshops aim to promote a sense of belonging in women towards STEM education and try to minimize the notion that STEM education is only for men. A study based on responses of STEM female graduates, conducted in the US, revealed that female graduates saw professional development workshops as the key factor to advancing their careers in STEM fields (Amon, 2017). Another critical direction to look at is to hold workshops for school girls in which successful female leaders in STEM can present their achievements to young girls and develop their interest in STEM fields. Girls in high school can be specifically targeted for such activities as they are on the verge of choosing their potential career paths. Promoting stories of successful female leaders in STEM at that stage can be an effective tool. One such successful example comes from Spain where a several workshops were conducted in various local councils and witnessed increased interest of young girls in STEM fields

afterwards (Vega, García, & Chávez, 2017). University of Minnesota and 3M (a Fortune 500 company) collaborated on training elementary and secondary school teachers to integrate STEM subjects in their curriculum ("Future STEM innovators," 2013). Due to these trainings, thousands of graduates went on to work for 3M in the forthcoming years, which was a remarkable achievement. Such workshops and trainings also help in developing leadership efficacy in women.

Impact of female mentors on aspiring female leaders

Study suggests that having female mentors meet with prospective female leaders in STEM education can have a very positive impact on women as they can not only inspire early career women but also provide guidelines to follow and pitfalls to avoid to become a successful leader (Gorman, 2010). Although, female leaders in STEM are less in number, it is important that the benefit from those handful leaders is maximised in inspiring young females. Platforms such as Women and Leadership Australia (WLA) hold conferences, inviting female leaders from across the country to share their experience and serve as a potent platform to bring both leaders and future leaders together. A study conducted at the Ohio State University found the impact of holding peer mentored workshops designed to help women in STEM fields found that the number of female STEM faculty rose over the period of the three years (2010-12) this study was conducted (Thomas, Bystydzienski, & Desai, 2015). The study also revealed that in the interviews conducted after the peer mentoring sessions, female participants responded as having a high level of personal and professional benefit too. Another way to promote female role models in STEM leadership can be to share life journeys of successful women leaders in the form of books (Jean, Payne, & Thompson, 2015). Therefore, institutions must make sure that their potential female leaders are given a chance to attend such conferences to give them exposure and confidence (Barabino et al., 2019).

Impact of networking and volunteer work

Networking refers to women attending gatherings of the peers and coming to terms with the happenings of the field internationally. Networking is very important in order to survive in an organisation and serves well in getting promotions generally (Baltodano, Carlson, Jackson, & Mitchell, 2012). Volunteer work gives improved leadership efficacy to women which, as mentioned before, is a key weakness in women competing with men in STEM education leadership (Dugan et al., 2013). Women volunteering at international gatherings has shown to have positive impacts on their STEM career (Barabino et al., 2019). An example of such

volunteer and networking event is Institute of Electrical and Electronics Engineers (IEEE) Women in Engineering (WIE) summit, which is a chance for women to display their talents and is an opportunity for women to be visible in the larger scientific community. It is reported that more women have joined IEEE as a result of attending the summit which is beneficial in terms of being known in their respective communities globally (Barabino et al., 2019).

Making paternal leave a norm rather than maternal leave

Over the years, STEM fields have been dominated by males and thus the policies of STEM-related organisations do not allow taking breaks during the career (which women have to due to child birth) discouraging women to leave their careers midway (Jean et al., 2015). Many organisations nowadays, however, are promoting the concept of shared leaves between father and mother of the child so that one of them does not have to take the burden of loss of employment time alone (Duvander & Johansson, 2012). Sweden has introduced paternal leave concept for close to 20 years and has benefitted from this decision, as Sweden along with other Scandinavian countries are the closest to gender equality in the world. Some universities around the globe have adopted a 'stop the clock' policy to facilitate women in tenure track positions in taking maternal leave without impacting their tenure track careers (Manchester, Leslie, & Kramer, 2013). The study also shows that women who taken such breaks are not at a promotional disadvantage as compared to the colleagues who do not take such breaks.

RECOMMENDATIONS

In the developing world, women are still under the influence of men for their major life decisions, which can be overcome by spreading education to the grassroots of these countries and by making education a compulsion for all girls. This will allow young girls to think independently and become useful contributors to the society.

It appears that most of the challenges to female participation in STEM education, reported in literature, are due to young girls not being promoted to opt for STEM subjects. Emphasis must be laid on teachers and parents to influence more young girls to take subjects like maths and science and care must be taken that any negative comments to girls about STEM being harder for girls are avoided. A growing population of young girls opting for STEM subjects is likely to result in more women leaders in STEM education in the future. The studies reported

in this work also point out to stereotypes being held by parents and teachers. Thus, more focus should be directed towards educating teachers and parents about encouraging young girls to participate more in STEM subjects.

There is a need to intervene at the school level in the form of holding sessions for potential STEM career pathways for female students. In such sessions, the careers of high achieving STEM women leaders need to be glorified so that young girls at schools can be inspired by them and picture themselves as STEM leaders of the future. Furthermore, more companies like 3M need to come up with similar training strategies as reported earlier by not only providing training but also giving opportunity to STEM graduates to work at their companies which should make a win-win situation for all.

Scholarships for female students in STEM university education can also prove to be an incentive for bright students as university degrees are very costly in most top universities around the world and can be a deterring factor in females pursuing STEM education.

Although, the approaches mentioned in the previous section have shown success at some level as suggested by the articles reported here, one aspect that stands out is that women should be given every opportunity to work from their homes, if their roles permit. This flexibility will allow women to be at home caring after their child and still be actively involved in their work so that they do not end up falling behind their peers, which happens to be one of the reasons for females not making it to the top leadership in STEM education (Bächmann & Gatermann, 2017).

Although, some universities have incorporated leave options for female STEM staff members, similar leave provisions should be allowed at all universities to facilitate female staff members. Moreover, this provision does not have to be limited to universities only, all organisations (STEM and non-STEM) should ensure that their policies are framed in a way that female workers are not at a disadvantage if they take leave due to childbirth reason.

WIE is a global annual summit which is a very useful initiative to bring women from different engineering fields together under one roof to share their experiences and get to know one another. However, one global event per year is not enough and there is a need to decentralise by holding regular countrywide summits more frequently. This will allow more women to participate in such events as local travel is easier to secure finding for than international travel.

CONCLUSION

This report provides a comprehensive overview of the current status of female representation in STEM education leadership along with an in-depth review of the challenges encountered and approaches taken to overcome challenges. The main challenge to female representation in the field of STEM education appears to be low number of enrolments of young girls in STEM subjects which results in even lower number of these students making it to the top leadership positions in the future. Other challenges include psychological and cultural barriers in combination with a, still prevalent, male-dominant society. Moreover, biased evaluation systems, lack of female leader role models and patriarchal mindset also contribute in discouraging aspiring women from taking the STEM education leadership path.

This work also addresses the approaches taken by institutions as reported in literature to promote women participation in STEM education leadership of which conducting workshops and holding female mentor meeting have shown positive results in women STEM education participation. The author believes that this report will not only be significant in regards to pointing out the key issues surrounding women in STEM education, but will prove to be crucial in the identification of the approaches taken to overcome the challenges. This report should prove to be of value to not only prospective women STEM education leaders but also to institutions trying to promote women participation in STEM education. Although, improvements have been done to date, there is a long way to go to achieve parity in female representation in STEM education in general and STEM education leadership in specific.

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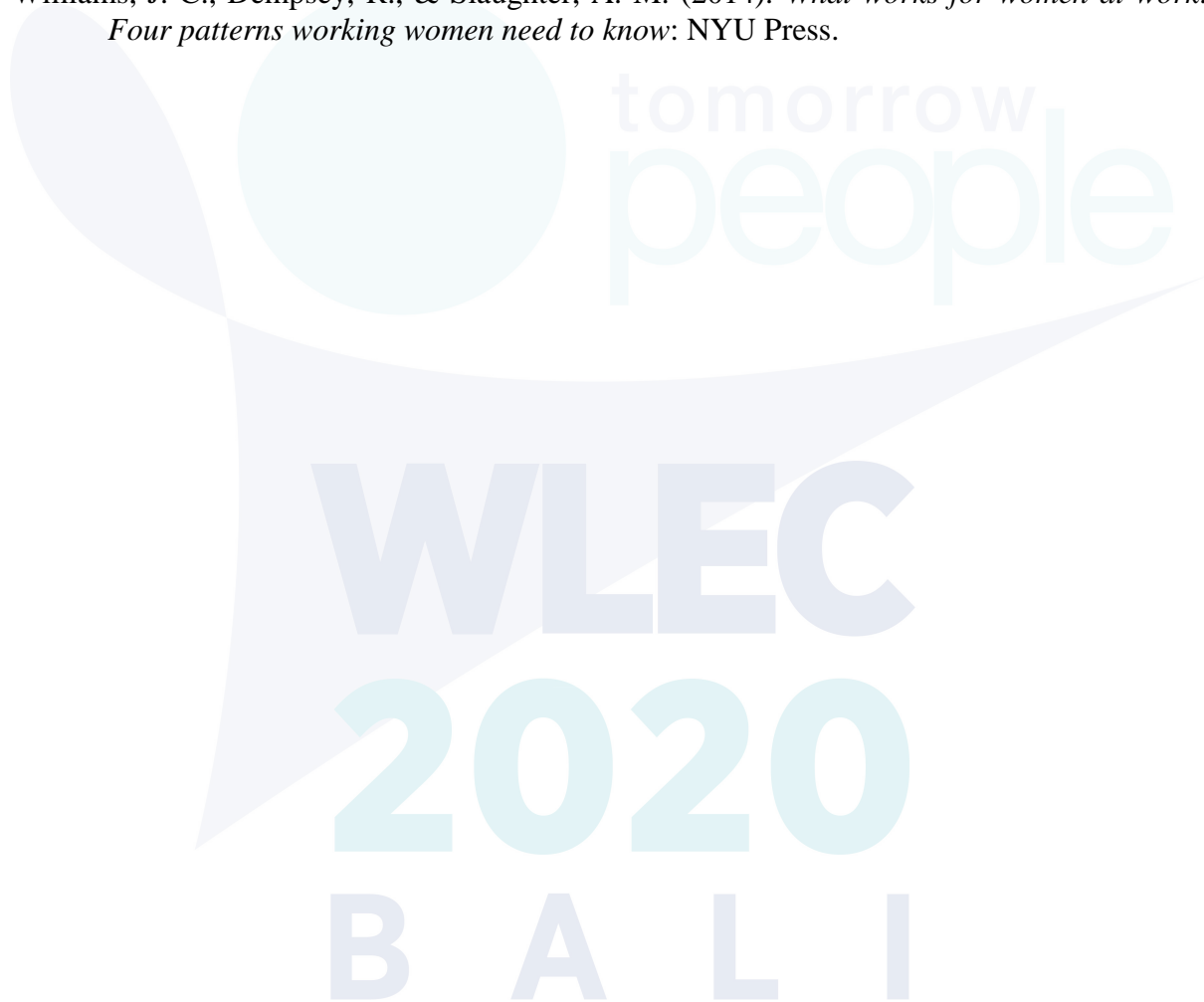
Archetypes of Successful Women in Myth and History

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Carl Jung in *Archetypes and the Collective Unconscious* defined archetypes as 'primordial types with universal images that have existed since the remotest times' (Jung 2014, p. 8). He also pointed out that the most common expressions of archetypes are present in myth in the form of a 'specific stamp and have been handed down through long periods of time' (Jung 2014, p. 9).

In this presentation I would like to examine the hidden and repressed archetypes of a successful and empowered woman in Greek and Hindu mythology, and explore women in history who boldly, against their times and misogyny, embodied those powerful archetypes in their lives.

I will also examine how these archetypes and the women who embodied them were demeaned and ridiculed as being unsuitable for what was deemed 'virtuous women'. I will focus especially on women of great intellect and women of wisdom in antiquity and the Middle Ages who were pushed by mainstream histories to the edges of history and forgotten. In this presentation I will use the following classifications of this process by Joan E Taylor (2003):

a. Women identified only as sexual partner (and thus her intellectual achievements were ignored or added to her partner's achievements)
b. Woman as honorary male (and thus allowed into the arena of male intellectual accomplishment if she let herself be stripped of her femininity)
c. Woman as bearer of secret knowledge (and later coined a 'dangerous heretic')
d. 'Bad' woman (a woman who dared to transgress the lines of what was permitted for her gender)

The purpose of this presentation (and possible future paper) is to bring archetypes and examples of successful women back to our collective awareness as a tool for women's empowerment.

Dr Joanna Kujawa is an author, blogger and scholar. She is currently employed as Senior Lecturer and was former Academic Head at Kaplan Business School, where she coordinates 400 students and seven lecturers. Her short stories, essays and features can be found in *Griffith Review* (15 and 37), *Best Australian Stories* (2004 and 2005), *Philosophies of Travel* (Cambridge Scholars Press), *HEAT 7* (Giramondo), *Etchings* (Ilura Press), *Space* (Whitmore Press), *All Things Girl, Literature and Aesthetics* (vol. 22), *The Age*, *The Australian*, *The Financial Review,* at the *Australian Broadcasting Corporation* and much more. In 2017, she co-wrote (with Dr Joseph Cheer and Dr Yaniv Belhasen) an academic volume on spiritual travel for *Tourism Management Perspectives*.

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Deviating From The Traditional Gender Role: Who Is Bringing Home The Bacon?

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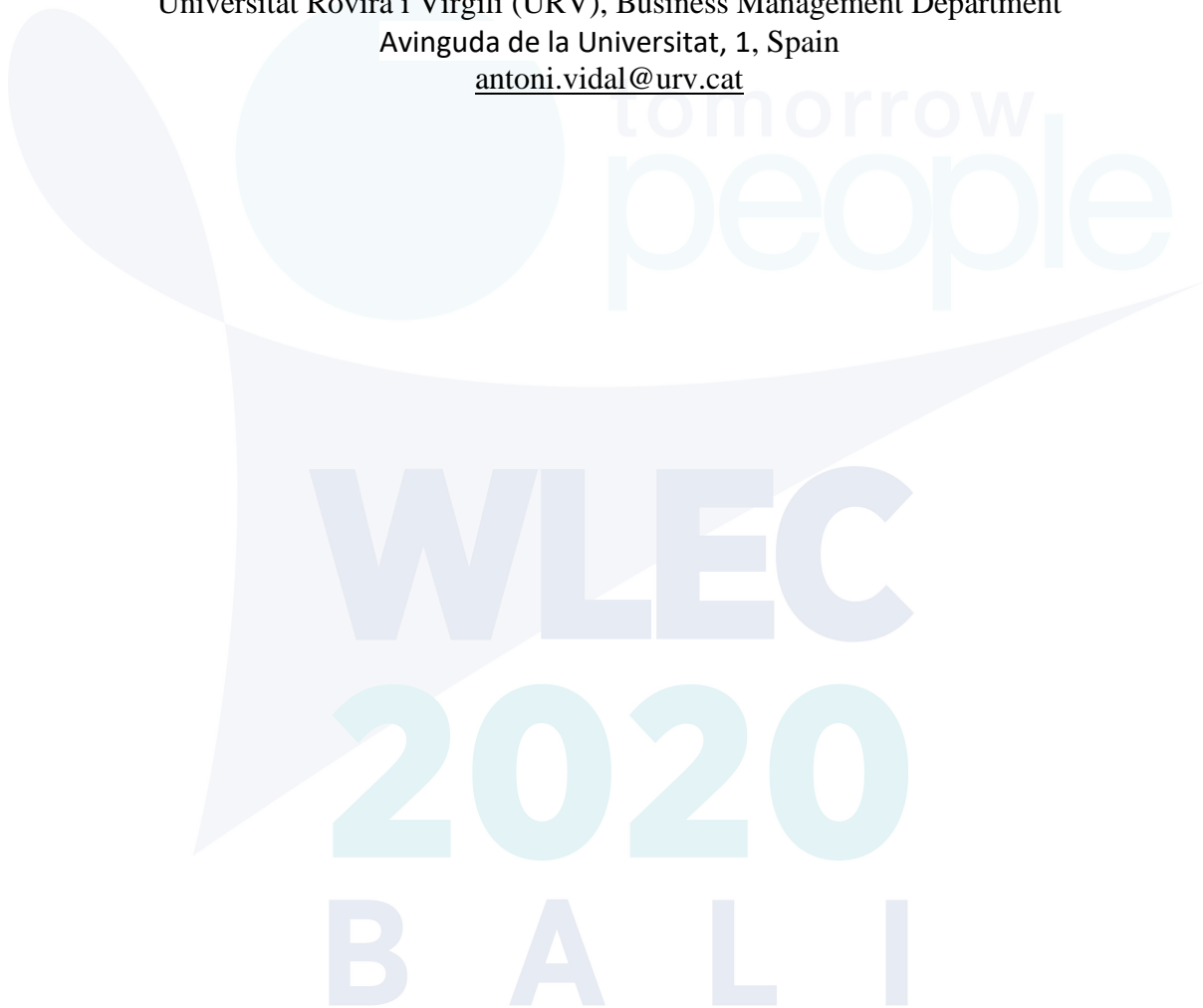
Abstract

According to Eagly's social role theory, similarities and differences in social behavior and workplace result mainly from the distribution of men and women into social roles within their society. For instance, in traditional industrialized economies, women are more often encountered as the primary homemakers and caregivers to children or in occupations similar to their domestic role such as kindergarten teacher or nurse also known as reproductive work. Conversely, men are expected to take the role of the breadwinner by assuming full time jobs within the occupational hierarchy, often ones that encompass assertiveness, physical strength, or leadership skills. However, over the past few decades, researchers in many countries have denoted the substantial, gender roles transformation in modern relationships, based on the massive entry of women into the labor market. This emerging social phenomenon of masculine and feminine roles in relationships is manifested in the form of breadwinning mothers and stay-at-home fathers. Therefore, the aim of this research paper is to test the social role theory by asking both genders if they still believe that women are associated with warmth and men with assertiveness and task competence.

Keywords: Social Role Theory, Gender Roles Transformation, Breadwinner, Homemaker, Assertiveness, Warmth

1   INTRODUCTION

In recent years, there have been substantial changes in the designation of breadwinning and caretaking roles among couples. The breadwinner/caregiver work/family model has traditionally become a social model where breadwinners are habitually men and caregivers are women [1] [2] [3] [4]. Although women have a history of playing an active role in trading activities and having self-sufficient sources of income [5], they commonly perform supportive roles and are not considered family breadwinners in the established masculine systems [6] [7]. What developed in such contexts is what was referred to as dual-earner households [5] [7] but the males were the fundamental breadwinners offering most, if not all, of the family finance. Men are usually believed to be financially or economically competent enough to provide for their families and households, as well as their wives. Female breadwinning is a novel and developing phenomenon in which the female earns and contributes most or all of her income to the household. While this phenomenon has become a significant and increasing trend in industrialized societies like the United States of America which has already become accustomed to such adjustments [8], most developing countries such as Lebanon, for example, may be not ready for the challenges that this phenomenon brings about. Even in adapting developed cultures, female breadwinning is not without associated challenges which have been undesirably related to growing family instability and divorce [9] [10]. Eagly claims that the roles and stereotypes supported by a society at any time rely not on the cultural beliefs of the society, but on the "contemporary division of labor between sexes" [11]. The "father-as-breadwinner" model continues to be highly associated with the stereotypical view of the male gender [12] [13]. Whereas the "mother-as-caregiver" stereotype is also developed from mothers' long-term association with the domestic work [14]. However, gender roles are founded and strengthened through social interaction [15]. Mothers perform their gender roles by creating and re-creating the appropriate "gender display". This might clarify the gap between the increasing degree of fatherhood engagement today and the insistent societal view of fathers as being under-engaged [12].

Female breadwinning is a conclusive aspect of social change in the world, yet studies are insufficient on the subject in Lebanon. Therefore, the aim of this research paper is to shed light on the Lebanese society and deduce whether Lebanese couples support the normatively held views of gender roles, especially the boundary between the domestic (caregiving females) and the professional (working males).

2   LITERATURE REVIEW

2.1   Popular beliefs about work and gender

Popular discussions about gender and employment are often positioned within three different, and sometimes competing, outlines: obligation, need and choice. First, breadwinning for men has long been considered as an obligation. Not satisfying this obligation frequently results in a struggle for men to maintain their advantaged [breadwinner] status' [16]. As the industrial revolution emerged in the U.S., being a good provider for men became a taken-for-granted characteristic of hegemonic masculinity. The male breadwinner model demanded a parallel women's caregiving obligation. In the early market economy, paid labor, principally for married women, was strongly discouraged and, at times, legally forbidden. Working away from home was acceptable at the turn of the twentieth century only if a mother had no other choice to survive [17]. Second, the notion of choice gained popularity during the feminist revolution (and the conservative backlash) of the 1970s and

1980s as a method to set the foundation for women's workforce participation [18]. For many feminists, working for pay implied empowerment and self-fulfillment. Similarly, the concept of choice was utilized by conservatives to portray working women as being antagonistic to traditional family values. So the prevalent conservative argument goes: a good mother would typically choose family over work by reducing time spent in the office [19]. Media representatives have fueled these disputes by comparing prominent women's work to their family choices [20]. Male executives have also viewed female employees' paid labor as a choice; this approach has served to spread gender role disparities and conceal the phenomenon of female breadwinners [21]. Finally, the notion of need has been employed to set debates about women's labor force participation. Working women are often considered financially driven. However, economically privileged married women may opt out of working [22]. The reality, though, is very different. Less educated, lower-income mothers are more likely to become stay-at-home mothers [23]. In addition, women's decision to work and other family-related choices stem from multiple factors, not only the economic ones [24]. The notion of need secretly forms raced and ranked expectations about mothering. For instance, economically privileged children are presumed to require their mother's presence at home while socio-economically underprivileged children require employed mothers as role models [17]. The concepts of obligation, choice and need are regularly employed by the media and scholars to depict women's relationships with employment. Nonetheless we have limited knowledge about how breadwinning moms today position themselves with regard to the significant connection of work and family.

2.2   Parenting and Gender

The female carer/male breadwinner model, or possibly a more modern version of it in which mothers work for pay but continue to be primary carers [25] [26], remains both aspiring and culturally significant [3] [27] [28] [29]. This is apparent in research which shows that men in two-worker families are still known as breadwinners [30]. Furthermore, it is prevalent in studies that assess gender-normative and non-normative work and family roles that show greater social acceptance of gender-appropriate tasks, such as female versus male breadwinners [31].
One of the major parenting trends that have appeared in the past 30 years requires parents to be involved in time- and activity-focused parenting and through which middle- and upper-middle-class white mothers are criticized [3] [32] [33] [34] [35] [36]. This trend entitled "intensive motherhood" created by Hays [35] claims that a set of ideals have been established and dictate that good (white, middle-class) mothers (not fathers) should spend large amounts of time and money to properly raise their children. As many researchers have indicated [19] [33] [34] [36] [37] including Hays herself [34], carrying out intensive motherhood will often cause incompatibility with employment. This is especially true in countries like the United States, where the culture also requires employees to be "ideal" workers [19] [37], or workers that dedicate all their time and effort to their jobs. In general, research supports the idea that parenting expectations for mothers have become greater than before, since women have managed to enter the labor force even though employment differences (continuous employment, at-home status, etc.) influence the "intensity and form" of women's employment and parenting [23].
Similar cultural pressures associate "good" fathering with men's ability to be good financial providers for their families [2] [19] [38] [39] [40]. For instance, Townsend [40], based on 39 interviews conducted in the early 1990s with fathers living in Northern California, found that men's full-time employment is essential to their identities as good fathers and is considered a "manifestation of family commitment," even in families in

which mothers also work. Other studies that are based on different samples generate similar results [2] [41]. Kaufman states that although a trend of "involved fatherhood" has emerged in the 21st century, many fathers continue to work long hours and forgo family time rather than reduce paid work [38]. Evidently, providing financially for one's family is incorporated into men's masculine and parenting identity which is not the case for mothers [38].

2.3   Breadwinning and Mothering

Conflicts between parenting and work embedded in high mothering expectations which are often prevalent among white, middle-class mothers [35] have been observed for working women [36]. However, the theory in question here is whether those conflicts have been in any way created by women's status as the family breadwinner rather than just her employment status. Mothers' observations of fathers' increased time and engagement with the couples' children seem to aggravate their feelings because they feel that they may be wasting too much time away from their children. This is particularly true for women who have a preference to be the at-home parent, but are unable to play this role. A second reason mothers' breadwinning status might build the conflict they feel between work and parenting is the social or cultural opinion about their gender-atypical work/family arrangements. In general, discussions about women's feelings and their breadwinning role reveal a blend of reactions that vary from fairly positive, as breadwinning is accompanied by a feeling of achievement and pride, to more challenging reactions which are linked to increased pressures and intensified struggles between employment and mothering responsibilities.

2.4   Stay-at-Home Dads

Stay-at home dads (SAHDs) are a fast growing population in the United States. This population almost doubled from 1989 to 2010 (from 1.1 million to 2.2 million) [42]. The leap has been ascribed in part to increasing unemployment rates due to the recession in the early 2000s, but the long-term growth has been associated with the increase in the number of fathers who stay home in order to care for their children [42]. Rochlen et al. have noticed that SAHDs showed higher parenting self-efficacy scores and life satisfaction, and lower scores on measures of gender roles than fathers of similar age [39]. Zimmerman argued that SAHDs are different from stay-at-home-moms (SAHMs) mostly in that they do not "socialize with other stay-a-thome parents" [43]. She stated that the absence of their socialization might be related to their moderately small numbers which makes locating nearby SAHDs hard. In a follow-up study, Rochlen et al. examined two major parts: (1) reasons men provide for turning into SAHDs and (2) the shame they feel in that role [39]. They noticed that 52% of fathers' believe that the reasons for becoming SAHDs were somehow pragmatic and work-related such as being unemployed or the mother having a higher income. While a smaller ratio (35%) mentioned other reasons such as chance, childcare options, values, and "better fit". In their second round of inquisition, they realized that fathers with less social support felt more defamed than fathers who had greater social support [39]. While SAHDs that took part in Rochlen et al.'s study stated that family and friends normally provided them with support, they still felt criticized by extended family members and by mothers who shared similar parenting related tasks such as accompanying children to playgroups [39].

3   METHODOLOGY

In order to achieve the aim of this research paper, the authors used a quantitative approach to deduce whether Lebanese couples support the normatively held views of gender roles. Primary data collection methods included a survey which consists of close-ended questions. The survey comprises two sections: section one is designated to collect demographic information about the participants (including age and gender), while the second part identifies their input regarding the deviation from the traditional gender role where females are the family breadwinners and males are the family caregivers.

In the first section of the survey, ages ranged from a minimum of 18 years to 60 years and above. This is followed by ten closed questions to quickly segment the respondents. Clear words and concepts were used in questions which require a more detailed explanation. By answering those questions, respondents provide the authors with a clear understanding of whether or not they agree with the emerging social phenomenon of masculine and feminine roles which denotes that mothers are the breadwinners and the fathers are the caregivers (see Appendix 1).

4   RESULTS AND DISCUSSION

This research paper collected quantitative data through a survey which was circulated through Google Forms. Survey answers were collected from Lebanese females and males who live in Beirut, the capital and largest city of Lebanon, between the periods that extend from November 16 till November 25, 2019. The study was able to collect around sixty three respondents. The aim of the survey was to find out if Lebanese believe in following traditional roles i.e. men are the breadwinners and women are housewives and it can't be the other way around.

Most of the respondents were males 63% while females represented 37% of total respondents. 26% of the respondents were between the ages of 18-29, 42% between 30-44, 26% between 45-49, and 6% were above 60.
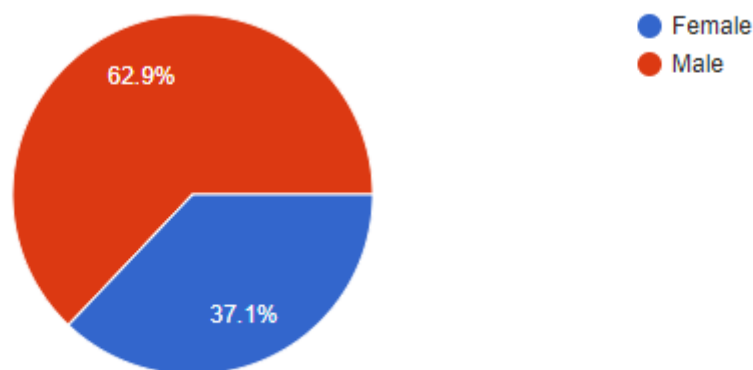
Fig. 1. Respondents' gender
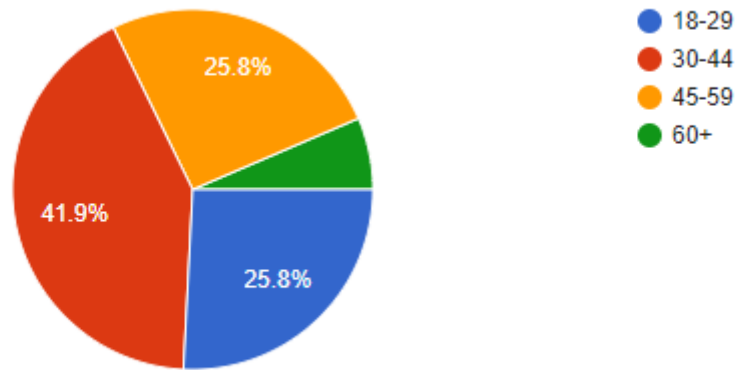
Fig. 2. Respondents' age category

Breadwinning is a complicated set of digressive and substantial practices founded in early 20th century male-breadwinner/female-caregiver models [44]. The logic says that men are traditionally envisioned as better suited to the world of paid work [44] [45]. However, Lebanese do not believe in following the traditional role. More than 59% of the respondents think that it's the 21st century and women can have a full time job, while men can be stay-at-home-dads. The remaining 41% believe that men should be the breadwinners and women should be the housewives and it can't be the other way around.

Fig. 3. Respondents' belief in the traditional gender roles

Eagly's social role theory claims that commonly shared gender stereotypes emerge from the gender division of labor that symbolizes a society [11]. Nevertheless, Lebanese don't agree with the notion that there is a job that is only meant either for male or female. More than 57% of the respondents think that gender should not be a factor when choosing a job. On the other hand, more than 59% believe that men should be the primary financial contributor to the family but do expect that in the future it will be more acceptable for women to make the primary financial contribution to the family.
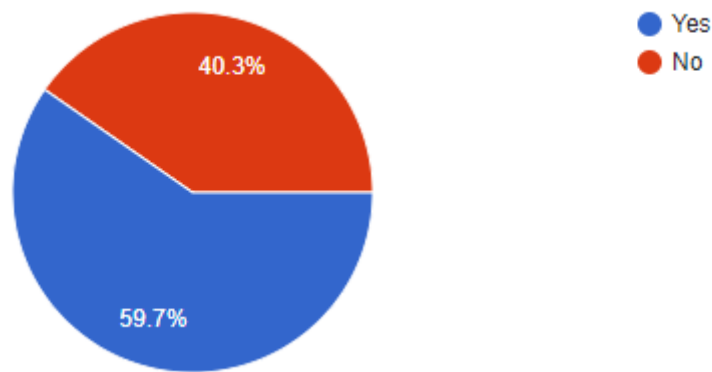
Fig. 4. Respondents' answers to men being the primary financial contributor to the family

The "father-as-breadwinner" rule continues to be strongly related to the stereotypical belief of the male gender [12] [13] whereas the "mother-as-caregiver" stereotype is also resultant from mothers' long-term link between women and the domestic work [14]. Lebanese think that the mother should be the main child care provider. And when asked if in the future more men will be the main child care providers, more than 52% answered that society will not easily accept men in the role of main childcare providers. However, more than 75% don't agree that females should have to stay home with the kids.
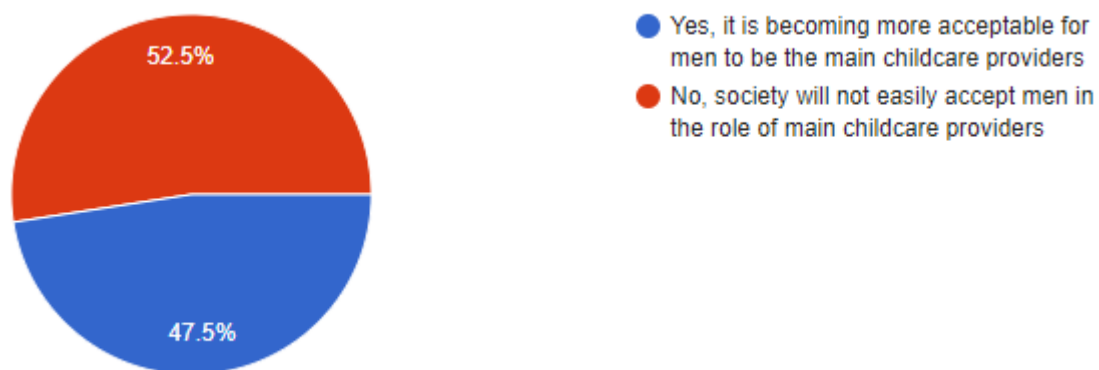
Fig. 5. Respondents' answers to males being the main child care provider in the future

In conclusion, the Lebanese society accepts the idea that fathers should help with the cleaning and cooking, but they are not fully convinced that fathers should stay at home and care for the children while mothers should be the primary financial contributors to the family.

5   CONCLUSION AND RECOMMENDATIONS

Several studies confirm the negative assessments of men and women who violate gender norms. Findings demonstrate that primary caregiving fathers and primary breadwinning mothers are regarded less favorably than caregiving mothers and breadwinning fathers. The present literature on stay-at-home dads has referred to stigma as conveying negative social gaze, social scrutiny, misinterpretation, and lack of knowledge [46] [47]. Similar stigma experiences undergone by mothers were coherent with research which proposed that motherhood may be recognized as a disadvantage in the workplace, since mothers are perceived as less proficient, less dedicated to work but are nonetheless held to

greater standards than other applicants [48].Conversely, few studies document positive feedback to involvement in non-normative roles. Many stay-at-home dads have mentioned having realized financial and professional success, and consequently pursuing fulfillment in areas outside of work [49]. Therefore, the aim of this research paper was to explore the views of the Lebanese people with regards to the prevailing traditional views which define men as primary breadwinners and women as primary caregivers. The evidence for a double standard applied by Lebanese individuals with traditional gender ideologies was strong and consistent.

Though Lebanese think that women can have a full time job while men can be stay-at-home- dads, they don't agree that it's acceptable for women to make the primary financial contribution to the family. And while they don't believe that mothers must hold the primary role of homemaker, they must be the primary caregivers to children.
This moderate double standard is likely to be tempered in the future by the dominance of role-reversing couples and the acceptance of new norms.

To conclude, Lebanese have not fully accepted the stature of dads taking the roles of moms. The Lebanese wife's earning power is accepted by the Lebanese society but not to the point that they can start replacing men's chief role as the family breadwinners. On the other hand, the Lebanese wife should be the one entrusted with the tasks of childcare but can be offered assistance with the tasks related to home management. It is thus a positive indication to realize that Lebanese support the idea that husbands should assist mothers in nurturing their children and in household chores. This sympathy towards the role of women can function as a springboard to comprehend women's vital role in the society. It is also a step forward towards the implementation of the principle of conjugality. Furthermore, while at-home father arrangements usually seem to offer increased support for women's employment and reduce inequalities that emerge from traditionally gendered separations in work/family responsibilities, the Lebanese society seems to refute those arrangements. As a result, this would have an unfavorable impact on Lebanese breadwinners as they fear to be labeled as being extremely career-driven and subsequently negligent of ''motherly tasks'' and domestic duties. Future research should continue to observe the unconventional work–family roles and provide a better understanding of how Lebanese women and men are transforming their workplaces, homes, and societies.

Appendix 1

Social Roles of Men and Women

Form description

What is your gender?

○ Female

○ Male

How old are you?

○ 18-29

○ 30-44

○ 45-59

○ 60+

Do you believe in following traditional gender roles? (i.e. Men are the breadwinners and women are housewives and it can't be the other way around)

○ Yes, it is how things are supposed to be in every family

○ No, it's 21st century and women can have a full time job, while men can be stay home dads.

Do you believe there is a job that is ONLY meant either for male or female?

○ Yes (Male can't be a nurse and female can't be a truck driver)

○ No, gender should not be factor when choosing a job

Do you think the man should make the primary financial contribution to the family?

○ Yes

○ No

In the future, do you think it will be more acceptable for women to make the primary financial contribution to the family?

○ Yes

○ No

Do you think the woman should be the main child care provider?

○ Yes

○ No

Do you think in the future, more men will be the main child care providers?

○ Yes, it is becoming more acceptable for men to be the main childcare providers

○ No, society will not easily accept men in the role of main childcare providers

Do you think that females should do all the cooking?

○ Yes

○ No

Do you think the male should help with the cooking and cleaning?

○ Yes

○ No

Do you believe the females should have to stay home with the kids?

○ Yes

○ No

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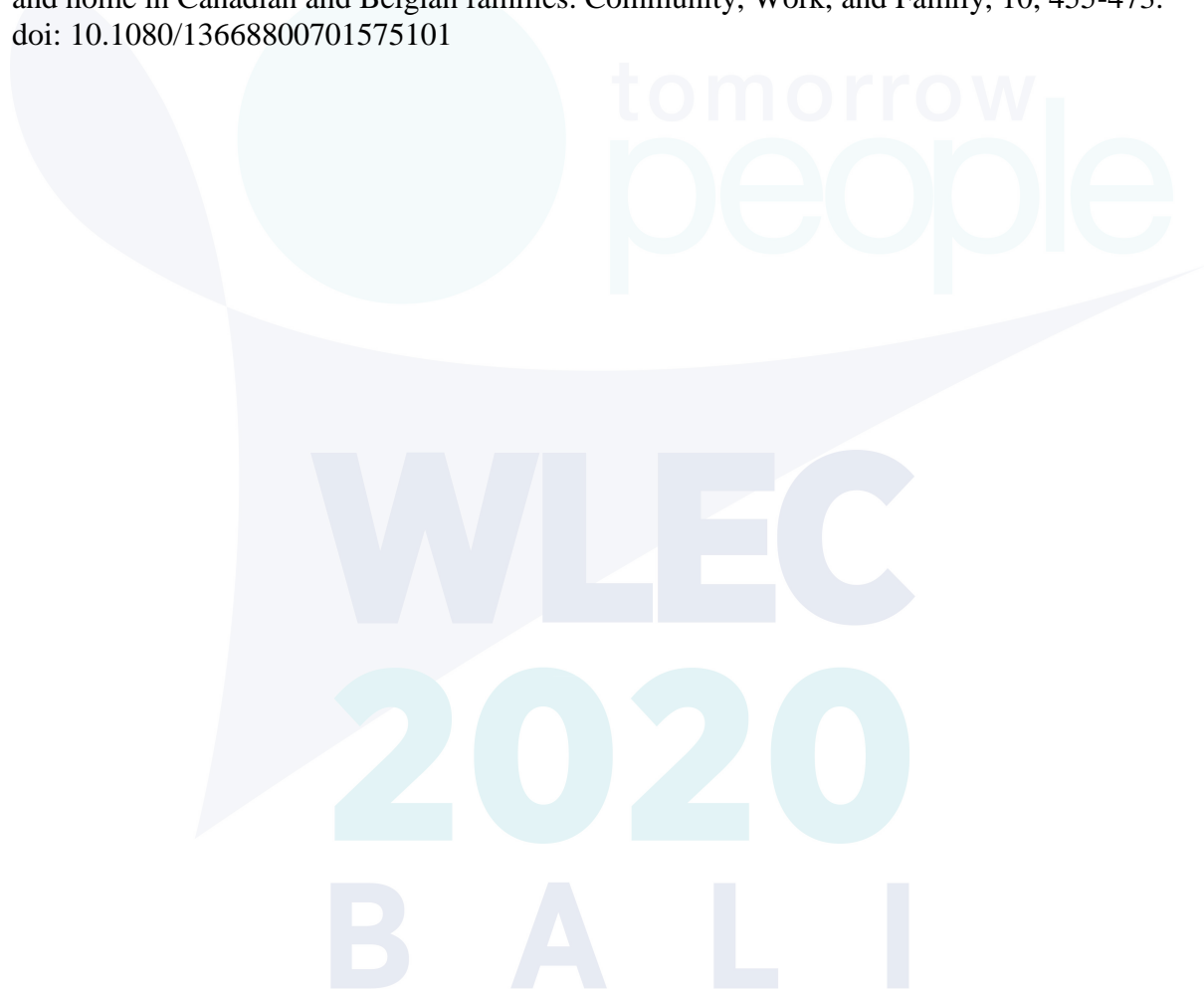
Evaluation of Women Empowerment and A success story

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Abstract:

The overall purpose of the study is to investigate the condition of women empowerment from ancient time to present days based on different religion, race, economic condition, customs and gender, how it resists the feminist identity development and how it should be removed from the society. Data was collected from different schools, colleges, articles, internet sources and prevailing condition of the society. It finds that historically, women have been regarded as constituting a weaker section. Extension of the voting right to woman in Britain and America in the beginning of the 20th century brought about a series of changes in the status of woman especially in the western world. Now a day's, few countries show the successful implementation of women empowerment. Women education, gender equality, social reform, participation in different profession, political empowerment is the factors for the success. But still a variety of reasons like socio-economic, socio-cultural, stereotyped mentality, Sexual harassment factors still stand as big barriers to ensure gender friendly environment as well as for women empowerment. Finally it was recommended to contain proper co-ordination between governmental and non-government organizations to increase the equality of woman. It was hoped that with the help of literacy and participation in every sphere of life, women would be able to lead a life of self -reliance.

Introduction:
When a child is born, the determination of their sex is quickly determined by their physical genitalia. Sex is a biological determination of which anatomical piece of the reproductive puzzle a given individual is. As they grow, based on that determination of sex, the child will take on a societal identity which will govern what they wear, how they act, how they speak and how they feel about themselves in the context of their society. This identity is their gender, usually female or male, but also including transgender. Gender is more complex than sex because it has extreme societal implications which are engrained in us on a daily basis. The basic biological roles of sex do not extend to include the complex system of gender and identity. Since gender is learned, one can assume that the cultural constructs of each society propel certain understandings of gender roles.

According to the 2010 census world population,157.0 million were female which is 50.8 percent,while 151.8 million were male which is 49.2 percent. So it is notable that the women are more in number than men. Science is developed, technology is developed,digital world is now in one touch. But the most ironic thing is that Women are majority in number but we are still fighting for ensuring woman empowerment.

What is women empowerment?
Women's empowerment is the process in which women elaborate and recreate what it is that they can be, do, and accomplish in a circumstance that they previously were denied. It is the process that creates power in individuals over their own lives, society, and in their communities. People are empowered when they are able to access the opportunities available to them without limitations and restrictions such as in education, profession and lifestyle. It is accepting and allowing women who are on the outside of the decision-making process into it. This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere.

Women's empowerment is a multifaceted concept and is typically defined with several dimensions, such as "rights, resources, and voice" (World Bank 2001), "resources, perceptions, relationships, and power" (Chen 1992), or "resources, agency and achievements" (Kabeer 1999b). Women's empowerment has been discussed in terms of economic power and access to resources (Parveen 2008), power within the household (Mason and Smith 2003), a process of gaining control (Sen 1997), and involvement in politics (Norris and Inglehart 2003).

Classification of women empowerment:
Scholars have identified two forms of empowerment, economic empowerment and political empowerment. By implement these two empowerment we can ensure the equality of the gender in the home as well as in the society.The brief discussion about two forms of empowerment is given below:

A. Economic Empowerment:
Woman's economic empowerment refers to the ability for women to enjoy their right to control and benefit from the resources ,assets ,income andtheir own time, as well as the ability to manage risk and improve their economic status and well being.Economic empowerment increases women's agency, access to formal government programs, mobility outside the home, economic independence, and purchasing power. Policy makers are suggested to support job training to aid in entrance in the formal markets. One recommendation is to provide more formal education opportunities for women that would allow for higher bargaining power in the home. They would have more access to higher wages outside the home; and as a result, make it easier

for women to get a job in the market.Strengthening women's access to property inheritance and land rights is another method used to economically empower women. This would allow them better means of asset accumulation, capital, and bargaining power needed to address gender inequalities. Often, women in developing and underdeveloped countries are legally restricted from their land on the sole basis of gender. Having a right to their land gives women a sort of bargaining power that they wouldn't normally have; in turn, they gain more opportunities for economic independence and formal financial institutions.

B. Political empowerment:

Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It facilitates women's direct engagement in public decision-making and is a means of ensuring better accountability to women.Women's political empowerment is increasingly recognized as critical to modern states. The recommendations and declarations of a wide range of international bodiesled primarily by the United Nations, but including the Inter-Parliamentary Union, African Union, Southern African Development Community, Commonwealth, Council of Europe, European Union, Organization for Security and Co-operation in Europe, and Organization of American States—urge memberstates to achieve a minimum of 30 percent women in all elected positions And, given the inclusion of women's political representation in one of the Millennium Development Goals.Women's political empowerment is now a high-priority issue in international development cooperation.

Political empowerment supports creating policies that would best support gender equality and agency for women in both the public and private spheres. Popular methods that have been suggested are to create affirmative action policies that have a quota for the number of women in policy making and parliament positions. The global average of women whom hold lower and single house parliament positions is 23.6 percent. Further recommendations have been to increase women's rights to vote, voice opinions, and the ability to run for office with a fair chance of being elected. Because women are typically associated with child care and domestic responsibilities in the home, they have less time dedicated to entering the labor market and running their business.

Importance of Women empowerment:

According to world census 2010 , the number of women in the world is more than the male. So , How can we think about any kind of development without woman. Entire nations, businesses, communities and groups can benefit from the implementation of programs and policies that adopt the notion of women empowerment. Empowerment of women is a necessity for the very development of a society, since it enhances both the quality and the quantity of human resources available for   development. Empowerment is one of the main procedural concerns when addressing human right and development.

In all parts of the world, women are facing threats to their lives, health and well- being as a result of being overburdened with work and of their lack of power and influence. In most regions of the world, women receive less formal education than men, and at the same time, women's own knowledge, abilities and coping mechanisms often go unrecognized. The power relations that impede women's attainment of healthy and fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving change requires policy and programme actions that will improve women's access to secure livelihoods and economic resources, alleviate their extreme responsibilities with regard to housework, remove legal impediments to their participation in public life, and raise social awareness through effective programmes of education and mass communication. In addition, improving the status of women

also enhances their decision-making capacity at all levels in all spheres of life, especially in the area of sexuality and reproduction. This, in turn, is essential for the long- term success of population programmes. Experience shows that population and development programmes are most effective when steps have simultaneously been taken to improve the status of women.

Women's empowerment and achieving gender equality is essential for our society to ensure the sustainable development of the country. Many world leaders and scholars have argued that sustainable development is impossible without gender equality and women's empowerment. Sustainable development accepts environmental protection, social and economic development, and without women's empowerment, women wouldn't feel equally important to the process of development as men. It is widely believed that, the full participation of both men and women is critical for development. Only acknowledging men's participation will not be beneficial to sustainable development. In the context of women and development, empowerment must include more choices for women to make on their own. Without gender equality and empowerment, the country could not be just, and social change wouldn't occur. Therefore, scholars agree that women's empowerment plays a huge role in development and is one of the significant contributions of development. Without the equal inclusion of women in development, women would not be able to benefit or contribute to the development of the country.

History of women status in Asia sub-continent:

Today as per our Constitution we provide equal status to woman on the basis of equality principle. But to achieve or gain this equality Asian woman have to struggle for a long time. Our ancient era is the witness of this inequality, women are used by the male society like goods. Woman were also used for dance to please the kings and other male members of kingship, woman was also not having right to speak loudly in home or public places, these are some instances which shows that in ancient period also woman was not being treated equally with men. Even she was not having right to participate freely in economic, social, political and personal activities. But in rise of 20th century , national movement for liberalization of woman was took place. During that time Raja Ram Mohan Roy, Ishwarchandra Vidyasagar and many other social workers started a movement for education of woman, prevention of sati system, restrain of polygamy marriages etc. The result of this was that, Parliament enacted laws for Sati prevention, Restrain of child marriages, Dowry prohibition , Equal rights of woman in property and remarriages of widow etc.

Till today one crime is going on from ancient time is 'Female Foeticide',which results in to decreasing rate of woman in society. The occurrence of offences of 'Female Foeticide' and Infanticide is rooted in long back culture which results into death on the basis of sex selection. The most important thing is that, the crime rate of commission of these offences is in the two largest countries in universe much high, is India another is China.

There were of the view that woman have been actually made for their use only like giving birth to children, to enhance their family tree, and most importantly give them their heir in the form of son and lastly above all she is a servant of their own family who is the whole and sole care taker of the family with all responsibly. When the East India Company was there the position of woman was as it is, that woman had been treated as a slave, their position was always inferior in family overall they did not have any status as a living human being. But as we all know woman played very crucial role in freedom fight against British rule in India for example Kasturba Gandhi, Anni Besant, Aruna Asaf Ali and Sarojini Naidu etc.

Before rise of 20th century, Mahatma Gandhi started movement for removing disabilities against woman in society. Every attempt was made by social worker, freedom fighter, Bhakti movement figures and other persons to improve and enrich the position of woman in India. They also tried to give equal importance to woman with men therefore in this period only many legislative enactment has been enforced by legislator for protection and promotion of woman like Act of Sati (abolish) 1829, The Hindu Widow Remarriage Act, 1856, The Child Restriction Act, 1929, The Woman Property Right Act, 1937, The Hindu Marriage Act, 1955, The Hindu Adoptions and Maintenance Act, 1956, The Dowry Prohibition Act of 1961etc.

Picture:Sati(In which widow Burn herself with Husband's dead body)

Picture : Early marriage
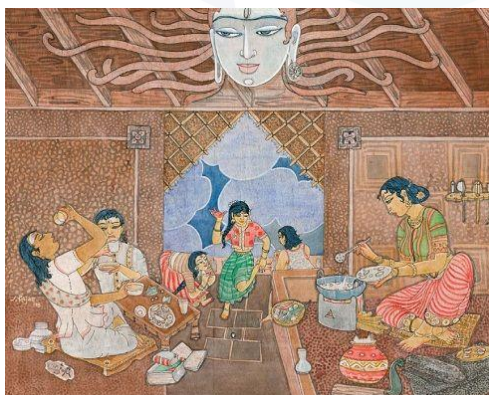
Picture: Women in domestic role in ancient India

Picture: Female Foeticide

History of Western Feminism in a Global Perspective:
The United States has historically been a patriarchal society in which women's rights were extremely limited. Given that the United States is also a country founded on freedom and equality, women have had the opportunity to rise beyond their limited rights to demand and establish change for themselves. Perhaps the earliest feminist was Susan B. Anthony who established the Women's Suffrage Association in 1869. Although women were not granted the right to vote nationally until 1919, Anthony played a critical role in attaining this right for American women. Today, the right for women to vote is well established in America, however, not all women across the world have this right.

Margaret Sanger led the battle for reproductive rights, founding the American Birth Control League which would become Planned Parenthood in 1921. Sanger was a nurse working in New York City's east side who witnessed many women either unable to care for their children or dying from failed abortions. She discovered that the poorest women who were most in need of a means to limit their reproduction were the least likely to have information about their options. She made it her life goal to provide contraception to all women and challenged the Comstock Law of 1873 banning the spread of information about contraception in the United States. Her work eventually resulted in the ability for physicians to prescribe contraceptives over the counter

to women . In many developing countries, contraception and reproductive choice are still not available to women. The poorest of women with the fewest resources who would benefit the most from contraceptives are those who are least likely to gain access to them.

Other monumental gains for women in the twentieth century include Title IX which banned sexual discrimination in schools. Following this amendment in 1973, the enrollment of women in professional schools increased. The right to attend schools and gain equal educations as their male counterparts was a huge step for women in this country. It allowed them to gain the skills necessary to enter the workplace on an equal playing field. Another crucial step forward was Roe v. Wade in 1973 which allowed women the right to have a safe and legal abortion. Prior to this decision, abortions were illegal in many states and women were forced to seek alternative methods if they did not want the baby. "Abortions have been regulated and administered sporadically throughout history and cross-culturally.

Picture: Women 1st time giving vote in the year 2010   Picture: Women movement for Liberty

History of Muslim women in global aspect:
During the early days of Islam in the 7th century CE, changes in woman's right affected marriage, divorce and inheritance. *The Oxford Dictionary of Islam* argues for a general improvement of the status of women in Arab societies, including the prohibition of female infanticide, though some historians believe that infanticide was practiced both before and after Islam.Under Islamic law, marriage was no longer viewed as a status but rather as a contract, in which the woman's consent was imperative, either by active consent or silence."The dowry, previously regarded as a bride-price paid to the father, became a nuptial gift retained by the wife as part of her personal property.

William Montgomery Watt states that Muhammad, in the historical context of his time, can be seen as a figure who testified on behalf of women's rights and improved things considerably. Watt explains: "At the time Islam began, the conditions of women were terrible – they had no right to own property, were supposed to be the property of the man, and if the man died everything went to his sons. Muhammad, however, by instituting rights of property ownership, inheritance, education and divorce, gave women certain basic safeguards". Some research state that "Muhammad granted women rights and privileges in the sphere of family life, marriage, education, and economic endeavors, rights that help improve women's status in society".

According to the Sunni scholar Ibn Asakir in the 12th century, there were opportunities for female education. He wrote that girls and women could study, earn Ijazahs (academic degrees) and qualify as scholars (Ulema) and teachers. This was especially the case for learned and scholarly families, who wanted to ensure the highest possible education for both their sons and daughters.

For decades, women in the Middle East have actively struggled for equal status before the laws of their respective countries. They have strived to attain equal participation in politics and society, and progressive justice throughout the region. While they have made progress in some parts of the region, many challenges remain. The Woodrow Wilson Center's Middle East Program recently held three meetings to discuss challenges as well as progress to empowering women across the Muslim world.

In Saudi Arabia women are perceived as second-class citizens by the country's legal, economic, political, religious, and social institutions. Women's issues are rarely discussed in Saudi political and social spheres, and women are not represented in government or the business sector. If women are allowed to be active outside the home, they are mostly restricted to educational and health activities. Men can divorce their wives without notifying them and travel is restricted for women without a guardian's approval. Only recently did women receive identification cards, though women must still be identified by a guardian and/or family members. On September 26,2017, King Salman issued an order to allow women to drive in Saudi Arabia.

A study conducted by the World Bank in three Middle Eastern capitals—Amman, Jordan; Cairo, Egypt; and Sana'a, Yemen—that revealed the biggest reason for the poor representation of women in the workforce is the negative male attitude regarding women working outside the home.

Picture: Women in Saudi Arabia   Picture: Driving Right for Women

Barriers for ensuring women empowerment:

A. Illiteracy:
In muslim country and in Indian sub-continent Illiteracy is one of the prime causes of gender discrimination.Higher literacy rate in a bigger population of people especially women are illiterate. Parents especially the illiterate ones and those belonging to the low socio-economic group are not in favor of getting their daughters educated because it brings them no returns. Girls get married and leave the parents' house whereas boys are future bread earners; in such cases investing in the education of girls is considered a waste of resources whereas investing in boys' education brings fruitful outcomes in the form of money that he earns in future. The girls are also not educated because they are supposed to do household chores and get married and have children; in the view of a majority of people these tasks hardly require special skills or formal education to be accomplished Rigid culture and traditions are other major contributors towards gender discrimination. Girls are forced to take subjects available in colleges near their homes and can therefore not study the subjects they like; boys on the other hand can go to other cities or even abroad for higher education.

B. Men's stereotype belief:

Women are considered inferior to men both physically and mentally and their lives are totally controlled by men. The birth of a son is considered a blessing and is celebrated while a daughter is burden. Wife beating is common and is considered a method of keeping women under control. Daughters are married off at an early age to men much older than them. The family honor is associated with women and their actions and movements are monitored so that they do not bring shame to the family. Women are confined to their houses and can only go out when escorted by a male member of the family. In muslim society women are also supposed to observe purdah; covering of entire body except eyes when they go out. Women are fortunate as they are taken to hospitals for childbirth,most of them in muslim world and in Indian sub-continent delivered at home or taken to the hospital only if the condition becomes too serious. Girls are not allowed to go alone anywhere and are accompanied by a male member of their family.

C. Violence Against Women:

The news is lined up with events of rape, molestation, harassment, acid attacks, trafficking and many more heinous crimes all over the world. According to UN Crime Trend Statistics 2013 the rape incidences is highest in UK followed by USA and Brazil. However, the number of reported rape cases are highest in USA followed by Brazil and India. This fares so say that the situation is somewhat the same regarding women in developing as well as developed countries. Though countries where women do not face direct violence at such staggering levels, they are generally oppressed and restricted by law to behave in a certain manner.
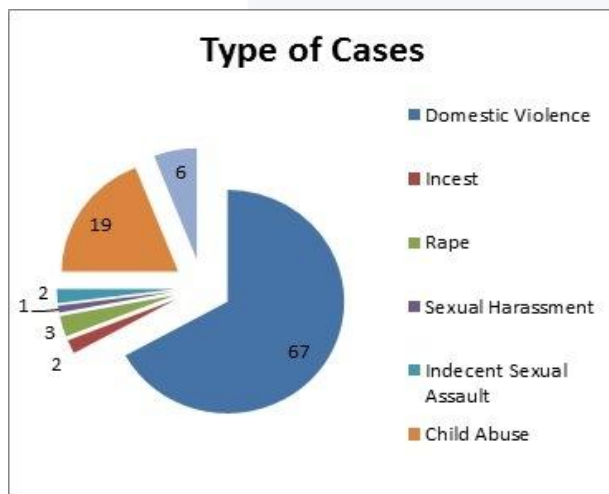
Picture: Violence in Various Forms

D.Wage Disparity at Work place:

Unequal pay where women are paid less than men are for performing the same job. When taking the median earnings of men and women who worked full-time, year-round.Data from 2014 showed that women made $0.79 for every dollar a man earned. The average earnings for working mothers came out to even less—$0.71 for every dollar a father made, according to a 2014 study conducted by the National Partnership for Women and Children. While much of the public discussion of the "wage gap" has focused around women getting equal pay for the same work as their male peers, many women struggle with what is called the "pregnancy penalty".

Steps to ensure empowering Women:

Women empowerment is a sensitive issue which has opinionated views from everyone. It has a lot of support globally, but also quite many hindrances. The past year has seen quite a lot of

commotion on this front with women coming out and demanding their rights and seeking justice for the wrong done to them. The following steps can ensure the women empowerment-**A.**

A. Education as tool:

Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process. More than 40 years ago, the Universal Declaration of Human Rights asserted that "everyone has the right to education". In 1990, Governments meeting at the World Conference on Education for All in Jomtien, Thailand, committed themselves to the goal of universal access to basic education. But despite notable efforts by countries around the globe that have appreciably expanded access to basic education, there are approximately 960 million illiterate adults in the world, of whom two thirds are women. More than one third of the world's adults, most of them women, have no access to printed knowledge, to new skills or to technologies that would improve the quality of their lives and help them shape and adapt to social and economic change. There are 130 million children who are not enrolled in primary school and 70 per cent of them are girls.

While at one time, girls were just supposed to do household work and not go to school, the times have changed tremendously and now women and men work hand in hand in all kinds of jobs and have an equal right to a proper education. The world literacy rate of adult females (ages 15 and above) has gone up from 77.7% in 2005 to 82.6% in 2016 according to World Bank Data.

Picture: Women Education in sub-continent   Picture: Women education in Saudi Arabia

B. Ensure Gender Equality in all level:

Gender equality is something that we have strived for, for a long time. Be it in terms of gender roles, right to education. The times have changed tremendously, but much more needs to be done. Gender inequality acknowledges the fact that being of a different gender leads to difference in lived experiences.

The empowerment and autonomy of women and the improvement of their political, social, economic and health status is a highly important end in itself. In addition, it is essential for the achievement of sustainable development. The full participation and partnership of both women and men is required in productive and reproductive life, including shared responsibilities for the care and nurturing of children and maintenance of the household.

C. By Social Reforms:

Social rules reforming are very important tool for ensuring women empowerment. Like in India has long illegalized derogatory practices like Sati, child marriage and female foeticide, the recent reforms taken to further uplift the status of females in society are applause-worthy. On 22 August 2017, the Indian Supreme Court passed a judgement which made the practice of instant Triple Talaq (Talaq-e-Biddat) unconstitutional. This judgement was further followed by the

Muslim Women (Protection of Rights on Marriage) Bill passed by Lok Sabha on 28 December 2017.

The Middle Eastern Countries which are widely known for their oppressive laws for females and the parda system which bars women from showing their faces, have also come a long way. Though the progress in uneven in different countries, it is progress. On 24 June 2018, Saudi Arabia lifted its ban and allowed women to drive. Though women are now getting political recognition, there is still much to be done in relation to laws for crimes against women.

Domestically, the U.S. empowered women through passing of laws such as allowing women to vote in 1920, banning discrimination based on gender in 1964, banning discrimination against pregnant women in 1978, etc.

D. Female Representation in Different Professions:
As opposed to earlier times when women participation in professions was limited to a few fields like medicine and teaching, Today, women are a part of almost all industries. Though not the optimal number of females are seen on the panels but they are being given a chance nonetheless. In October 2018, Gita Gopinath was appointed as the first woman IMF Chief Economist. Apart from this, women can now be seen at top positions in several fields like Mary Barra (CEO of General Motors), Janet Yellen (Chair of Federal Reserve of US), Indra Nooyi (CEO of PepsiCo), Hillary Clinton (Presidential Candidate of US) and many more.

E. Internet as a tool:
The growing access of the web in the late 20th century has allowed women to empower themselves by using various tools on the Internet. With the introduction of the World Wide Web, women have begun to use social networking sites like Facebook and Twitter for online activism. Through online activism, women are able to empower themselves by organizing campaigns and voicing their opinions for equality rights without feeling oppressed by members of society. For example, on May 29, 2013, an online campaign started by 100 female advocates forced the leading social networking website, Facebook, to take down various pages that spread hatred about women.

In recent years, blogging has also become a powerful tool for the educational empowerment of women. According to a study done by the University of California, Los Angeles, medical patients who read and write about their disease are often in a much happier mood and more knowledgeable than those who do not. By reading others' experiences, patients can better educate themselves and apply strategies that their fellow bloggers suggest.

With the easy accessibility and affordability of e-learning (electronic learning), women can now study from the comfort of their homes. By empowering themselves educationally through new technologies like e-learning, women are also learning new skills that will come in handy in today's advancing globalized world.

F. Involvement of international organizations:
The UN came out with a set of goals called the Sustainable Development Goals, or SDGs, to help make the world a better place. A large effort has been made to include women in schools to better their education. Similarly, UN focuses on empowering women and girls to achieve gender equality through equal access to various types of opportunities (health care, education, work, etc.).

The programme likeICPD POA in Cairo, , FWCW in Beijing, , UN Conference on Environment and Development , World Summit for Social Development in Copenhagen, World Conference on Human Rights in Vienna, The Millennium Declaration, took some steps to ensure women empowerment.

Bangladesh, A success story of Women empowerment:
Bangladesh was born as an independent State through the trauma of a brutal liberation war and associated destruction and dislocations. One estimate puts the total loss of physical assets to Tk. 1257 crores. Both About 10 million people fled to India and about 20 million were dislocated internally during the war. But Now, The Bangladesh economy is charging towards record growth figure for the second consecutive year, driven by double-digit growth in manufacturing and construction sectors. GDP growth in fiscal 2017-18 is likely to be 7.65 percent, up from 7.28 percent a year earlier, as per the estimate of the Bangladesh Bureau of Statistics.This is the third consecutive year that the economic growth was above 7 percent after years of languishing in the neighborhood of 6 percent. Bangladesh ranks31st in the world by GDP (751.949 million international dollars). According to the World Bank, Bangladesh's poverty rate fell from 82% in 1972, to 18.5% in 2010, to 13.8% in 2016, and below 9% in 2018,as measured by the percentage of people living below the international extreme poverty line. Bangladesh has been ranked the 57th most powerful military power in the world in the Global Fire Power Index 2017.

The person behind the success:
It is said that- "Leadership is the capacity to translate Vision into reality".
All success story of the Bangladesh belong to a leader , An visionary Woman, she is none other than our Honorable Prime Minister Sheikh Hasina.Her political career has spanned more than four decades .She previously served as opposition leader from 1986 to 1990 and from 1991 to 1995, as prime minister from1996 to 2001, She returned as Prime Minister in January 2014 for third time. And she won a fourth term in December 2018. She is the longest serving prime minister in the history of Bangladesh.

Bangladesh has achievements for which her people should feel proud. Within 40 years of independence, Bangladesh has established a globally competitive garments industry, moved ahead of India in particular areas of human development and gender parity, extended microcredit to 25 million women, and drastically reduced aid dependency through the robust growth in remittances sent by the migrants.

Sheikh Hasina: The Modern Day Joan of Arc

Picture: Prime Minister Of Bangladesh

Honorable Prime Minister Sheikh Hasina has won so many awards for her outstanding contribution to women empowerment.Nigeria's most influential newspaper The Daily Leadership has termed Bangladesh Prime Minister Sheikh Hasina as one of the most austere leaders of the world.The Daily Leadership carried a feature story on Sunday in its "Unreported" section on five world leaders entitled "World's Most Austere Presidents".

Hasina is considered one of the most powerful women in the world, ranking 26th on Forbes list of the World's 100 most Powerful Women in 2018 and 30th in 2017. She has also made her room in the list of top 100 Global Thinkers of the present Decade as the famous US based Foreign Policy journal came up with a register of worldwide thinker. She is a member of the Council of woman World Leaders, an international network of current and former women presidents and prime minister.

On September 29, 2018 the Prime Minister received two international awards -- the IPS International Achievement Award and the 2018 Special Distinction Award for Leadership -- for her humanitarian and responsible policy in hosting the Rohingyas and for her far-sighted leadership over the Rohingya issue.

Another feather adds to Prime Minister Sheikh Hasina's crown as she received the Global Women's Leadership Award on April 27th 2018, for her outstanding leadership in women's education and entrepreneurship in Bangladesh, raising her total accolades to 33.

A three-time elected premier, Sheikh Hasina first drew an extra international focus when the UN honoured her with its UNESCO Houphouet-Boigny Peace Prize in 1998, a year after Bangladesh saw the end of a nearly two-decade old insurgency in the southeastern hills in line with the peace talks with the ethnic rebels.

The UNESCO director general Federico Mayor told her while handing over the award on September 24, 1999.

Since then, Sheikh Hasina has been keeping marks of her commitment to areas of global peace, climate change, agriculture, girl's education and ICT, reintroducing Bangladesh to a global platform and installing the nation to an elevated seat in the international arena.

In 2010, the Bangladesh leader received the UN award for Bangladesh's MDG achievements for achieving Millennium Development Goals (MDG) particularly in reducing child mortality.

In recognition to her continued commitment to the country's development, she was conferred with the "ICT Sustainable Development Award" for promoting the use of ICT towards achieving the UN Sustainable Development Goals (SDGs) in 2015.

Women in Parliament (WIP) and UNIESCO awarded her with the "WIP Global Forum Award" for her leading role in reducing gender gap in political sphere in South and South East Asia in March this year and "Tree of Peace" Award for promotion of girls' and women's education in September, 2014.

The Prime minister won the "South-South Award twice, one in 2011 and another in 2013 for her contribution in reducing child and maternal mortality rates through using information technology in health sector and to fight against hunger and poverty.

Apart from these, Sheikh Hasina has been conferred with honorary Doctor of Liberal Arts by the University of Alberta Dundee in the United Kingdom in 1997, honorary Doctor of Laws by the Boston University in the United States and the Waseda University of Japan respectively.

Peoples Friendship University of Russia also conferred her with honourary doctorate degree in 2005 for her contribution for establishing peace, democracy and human rights.

She won the Champions of the Earth, the highest global accolade for environment, in 2015 as recognition to her farsighted programmes in tackling adverse impacts of climate change in Bangladesh.

In 2016, Sheikh Hasina was conferred with the "Agent of Change" award and "Planet 50-50 Champion" honour for her outstanding contributions to women empowerment.The UN Women recognized the Prime minister as "Planet 50-50 Champion" while the Global Partnership Forum honoured her with the "Agent of Change" award at a reception at the UN headquarters in New York that year.

Women Empowerment in Bangladesh:
The World Economic Forum's "Global Gender Gap Report 2018", published before the last general election in the country, has surprised many as it placed Bangladesh in the 5th position among 149 countries in terms of closing the gender gap in the sub-index "political empowerment". Bangladesh's overall ranking, based on four sub-indexes, is also very good. According to WEF, Bangladesh ranks the highest in gender equality among the countries in South Asia and ahead of all other countries in Asia except the Philippines, with 48th position. According to the report, Bangladesh has closed over 72 percent of its overall gender gap.

Nearly 134 women who are playing key roles in Bangladesh in politics, the judiciary, academia, civil service, business, law enforcement and the media. The guide also contains information on women voters, candidates and parliamentarians; a complete list of women MPs in the 9th parliament and women elected to local government; and a gender analysis of the past three elections.

Holding direct elections in the reserved seats is of utmost importance when it comes to ensuring women's political empowerment. But the 17th amendment to the Constitution that was approved in the parliament with a provision to extend the tenure of the 50 reserved seats for women for 25 more years is contradictory to the ideals of women's political empowerment. Women's rights activists' demands to increase the number of reserved seats to 150 and hold direct elections to these seats have completely been ignored by successive governments.

How many women are at the ministerial level; the number of years with a female head of state; etc. "Across the 149 countries assessed, there are just 17 that currently have women as heads of state while, on average, just 18 [percent] of ministers and 24 [percent] of parliamentarians globally are women."

Women's participation in the labour force has increased manifolds over time in Bangladesh. Compared to 4 percent in 1974, female participation in the labour force has increased to 35.6 percent in 2016.This change is much faster than the growth of male labour force participation which increased to 81.9 percent in 2016 from 80.4 percent in 1974. This is due to the fact that with increased access to higher education, the prospect for getting into high valued job market has expanded for women in Bangladesh.

The number of educated women has increased over time; the rate of highly educated women is not large as yet compared to men. Statistics show that at the secondary level women's educational attainment is higher than men. For example, the share of female students is 33.8 percent as opposed to 32.4 percentfor male student at the primary level. At the secondary level female comprise 46.9 percent while male comprise 53.5 percent of total students at this level. However, it starts to decline afterwards. At the higher secondary level, only 8.9 percent are female students compared to 12.1 percent male students at that level. Moreover, only 4 percent female have tertiary level education compared to 8.2 percent in case of male. The unemployment rate is much higher for women- 6.8 percent of women are unemployed while 3 percent of men are unemployed.

Several factors act as barriers for higher participation of women in the labour force. Lack of infrastructure, for example, lack of transport, toilet, child care facility and overall security hinder them to take part in the job market. Early marriage is another factor that does not allow girls to continue with their studies and enter the work force. Because of the reproductive role, many women are forced to choose between motherhood and careers. A large number of promising young university graduates enter the job market. But theenthusiasm starts to decline over time due to family responsibilities.

How women empowerment become successful in Bangladesh:
Bangladesh's good ranking in the gender parity index should encourage the government to take measures that will further strengthen women's position in politics and other .Government declare zero-tolerance to violence against women and commit to women's political empowerment. The steps by what Bangladesh become able to implement women empowerment are following:

A. Women Education:
Among all achievements girls' education, for which Bangladesh now stands as a model.Since the 1980's,secondary school enrolments for girls jumped from 39 percent in 1998 to 67 percent in 2017.Such progress is the result of several incentives, especially the Female Secondary School Assistance Project(FSSAP), which was instrumental in achieving gender parity since it started in the early 1990s first as a pilot and then a nationwide program.The World Bank introduced a second-generation stipend program for the poorest children that benefited 2.3 million students, of whom 55 percent were girls.

B. Empowering through different profession:
Women's participation in different workplace day by day increasing. The number of women in decision making positions is increasing by involving different work. The woman who is in this position has proved her merit. A number of experts, employers and right activists opined that the rise of corporate and service oriented businesses,as well as the dedicated government policy,has contributed to the increase in female employment.

Women are now serving the nation working in different challenging professions, including Bangladesh Army and Bangladesh Police. Their performances are being marked by high degree of sincerity, commitment and professionalism.

It is no exception for Commanding Officer of Barisal Zone Rab-8 and Additional Deputy Inspector General of Police Atika Islam who said, "I have been working for last 21 years in Bangladesh Police. I am performing my job with utmost sincerity and dignity. Nobody treats me as a woman". "Female members of Bangladesh Police should work equally with their male counterparts for achieving the highest professional excellence", she added.

The Police Headquarters sources said there are a total of 13,177 female members serving in different units of the Bangladesh Police. In the police force, 274 are working in officer ranks, including one additional inspector general, four additional digs, 72 superintendents of police, 101 additional superintendents of police and 96 assistant police supers.

According to the information provided by the Inter-Army Military Directorate, women joined as the first army cadets in 2000 while there is currently one woman to the rank of Major General in Bangladesh Army.

According to the Army Directorate, the number of women officers currently in the country is approximately 900. Of them, 400 women officers are absorbed in the regular commission.

There are about 2,000 women soldiers while 47 army officers are serving in the United Nations Peace Keeping Mission.

Picture: Women in police force

Picture: Women in Army

Picture: Women in handicraft industry

Picture: Women in garments industry

C. By ensuring Political empowerment:

In Bangladesh, women have been the heads of the government for almost the last three decades. We have 50 reserved seats for women in the parliament which are allotted to the parties based on their proportional representation in parliament. In the newly-formed government, one minister, one state minister and one deputy minister are women, and the total number of women parliamentarians who have been directly elected is 22, including the prime minister. While there is no denying the fact that Bangladesh has made some tangible progress in many areas with respect to women's political empowerment, there are some areas the government needs to seriously look into for reducing the remaining gap.

Still some lacking in women empowerment:

Data from the 2017 Bangladesh Bureau of Educational Information and Statistics show that dropout rates for girls are at a high 42 percent at the secondary school level; completion rates are low, with grade 10 rates bottoming at only 10 percent, and secondary level completion rates reaching a mere 59 percent.

Rape and sexual harassment have drawn public attention in recent times following a spate of rapes.Rape as a tool in political violence, the culture of impunity, declining trust, and finally the erosion of social values, all are seen as responsible for the growing violence against women and girls across the country.Rape and sexual harassment started drawing more attention with the

gang rape of a 30-year-old woman on the eve of the national elections on December 31, 2018.Barely a month later, a 13-year-old girl was raped by two men in the same upazila on January 31.

Some 189 women and girls were raped in the first 3 months of 2019.

Conclusion:

Empowering women is to give women the right. Women can have equal right to participate in education, society, economy and politically. Women can involve in society as they are glad to choose their religious, language, work and other activities. Women are allowed higher education as men. They can go with the high-level of education, finish their classes, learn the skill and study whatever they want. Women also can join the politically as they have right to vote and do some activities in political. Women's empowerment is a part to encourage women to feel strong by telling them that they can do everything that they want to do. Women can work outside their home, have opportunity to make up their mind. Women are not depended on men. They can earn money to support their family by working through their abilities. As some women are not confident to work in a hard condition or a high position because they still determine that it's not women's job.
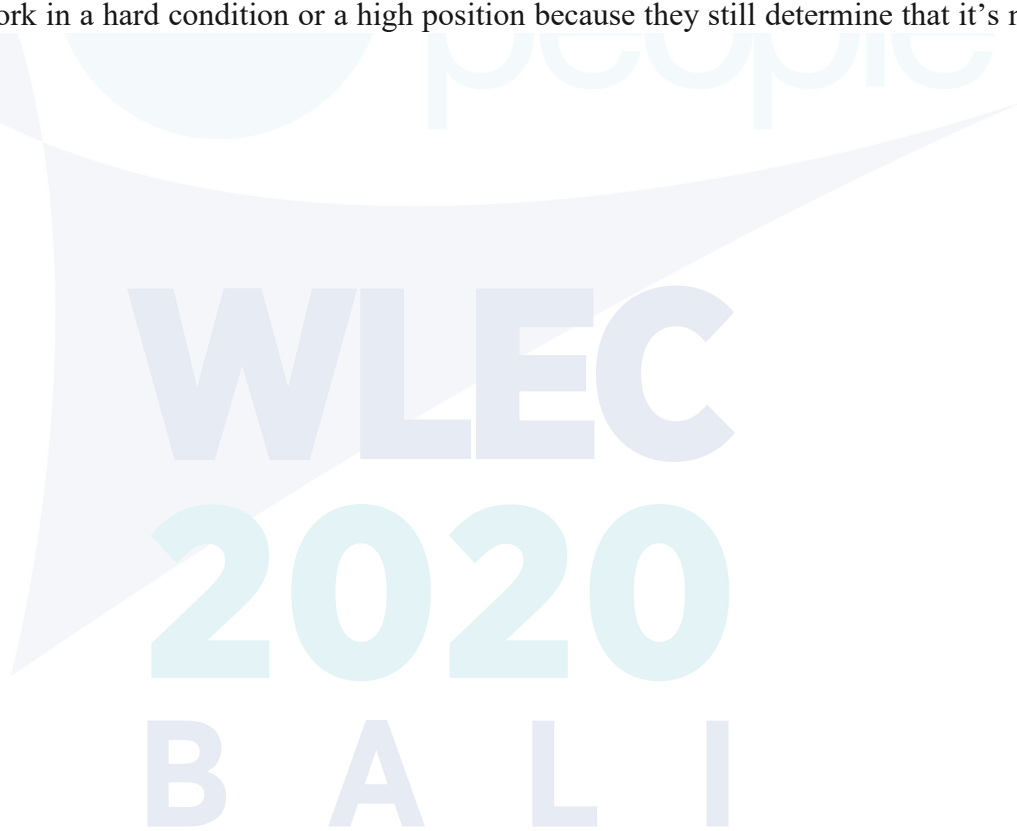
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"I don't belong here!" Imposter Feelings – the threat is real for women in leadership!

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ABSTRACT

Do you ever feel that you don't deserve your success? Do you feel like you are waiting for somebody to tap you on the shoulder and tell you: '*you don't belong here*!' You may be suffering from impostor feelings (syndrome). Also referred to as 'impostor phenomenon' or 'fraud syndrome', this is a term used to describe the psychological experience of feeling like you don't deserve your success.

In a recent study[1] conducted at Heriot-Watt University in Scotland, it was found that 36% of leaders experience frequent or high levels of 'impostor feeling'(IF). Female leaders experience IF to a higher degree than men. In this study, 54% of women scored frequent or high versus a quarter (24%) of men.

In this interactive session, delegates will learn that although not a diagnosable mental health condition, feeling like a fake can be linked to anxiety and depression. We will explore why impostor syndrome tends to be more common in women, and in those who are high achievers.

Delegates will also have an opportunity to undertake a quiz to explore their level of imposter feelings, and we will examine strategies about what can be done about this negative self-talk and potential self-sabotage as female leaders.

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INDIA'S MISSING WORKING WOMEN: TRACING THE JOURNEY OF WOMEN'S ECONOMIC CONTRIBUTION OVER THE LAST SEVEN DECADES

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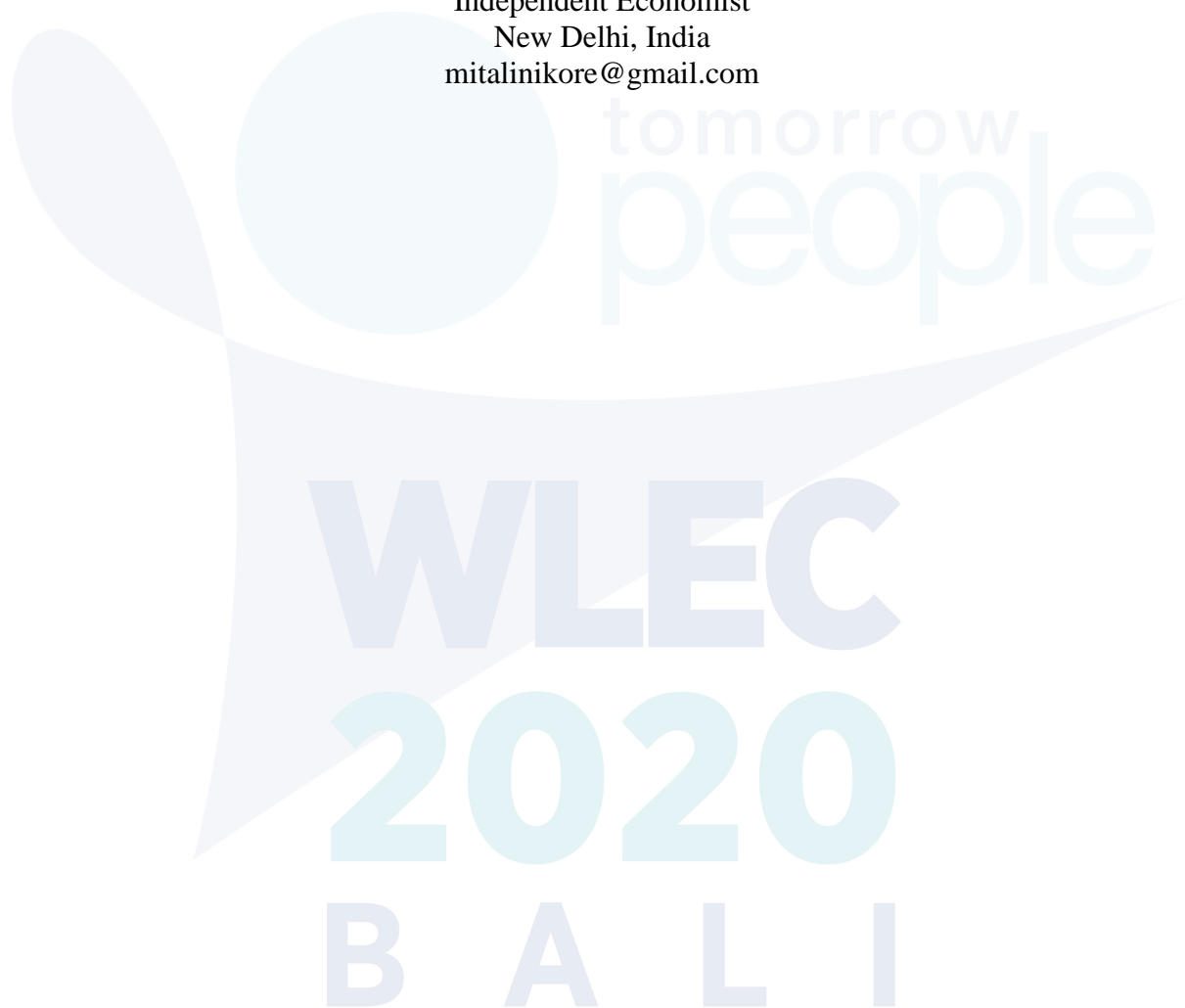
ABSTRACT

India, today, is an economic powerhouse on the global stage, however, it faces a queer conundrum – despite considerable gains in female education, decreases in fertility rates, and increasing economic growth, only a quarter of its women are in the labour force – amongst the lowest in the world. Based on analysis of time series data over the last five decades (1970-2018), this paper finds that women's labour force and workforce participation rates have declined to their lowest levels since Independence. Women's average wages have consistently remained below that of men. The fall in labour force participation has been led by women in rural areas, while female unemployment rates have remained higher than men in urban areas. A high proportion of working women are in casual employment. Occupational segregation and concentration of women in low growth sectors, income effect of rising household-incomes, increased mechanization and automation are leading factors giving rise to these trends. The persistent notion that women's primary responsibility lies in domestic duties, manifests in them being viewed as second income earners, lacking family and institutional support. In the absence of targeted policy interventions to support workforce participation, women are likely to continue being excluded from India's spectacular growth story.

1   INTRODUCTION

India is a country where less than a quarter of women have joined the labor force, and only a fifth are employed. World Bank (2017) notes that India has amongst the lowest rates of female labour force participation globally, with only parts of the Arab world being lower than India[1]. This presents a queer conundrum – why is it that a country seeing considerable gains in female education, remarkable decreases in fertility rates, and increasing economic growth is not seeing a greater participation from women in workforce? An increase in the proportion of working women was expected over the years – yet, India's women remain on the margins, participating lesser and lesser in the growth story.

This paper aims to shed light on women's contribution to the growth of India's economy over the past five decades. It examines the key institutional and socio-cultural factors that are responsible for the missing Indian female workers, exploring why, despite significant gains in education, women's workforce participation has remained consistently muted. We hope to contribute to the research on women's economic empowerment, documenting the conditions that have affected women's labor force and workforce participation through data analysis, secondary research and literature reviews.

2   TRENDS IN WOMEN'S WORKFORCE PARTICIPATION THROUGH THE PAST SEVEN DECADES

Gender is a principle factor influencing available opportunities, professional decisions, wages earned and career growth. Over the years, women's labour force and workforce participation has reduced, and consistently remained below that of men. There has been exodus of women from the labour force, particularly in rural areas. Female unemployment rates have remained higher than men in urban areas. There is a preponderance of women in traditional sectors, with low labour productivity – such as agriculture, handicrafts, handlooms, textiles etc. We now look at the data underlying these trends.

2.1   What proportion of women have been at work?

The first point of inquiry when trying to understand women's participation in the formal economy, is to understand how many women are working. We review the data provided by National Statistical Sampling Organization (NSSO)[2] in its various sampling rounds to quantify women's employment, studying 3 key metrics: Labour Force Participation Rate (LFPR)[3], Worker Population Ratio (WPR)[4] and Unemployment rate.[5]

2.1.1   Labour force participation

The female labor force participation rate (FLFPR) is the proportion of women in the population who are working or are looking for work. A review of the LFPR (for all ages) between 1955-56 to 2017-18 shows that the FLFPR has not shown considerable variation. Rising from about 24% in 1955-56, the FLFPR peaked at 33% in 1972-73. It then showed a decline till 1999-00, when it touched 26%. It increased mildly to 29% in 2004 only to reduce to a dismal **17.5% in 2017-18 – its lowest ever in the history of Independent India.** While the trend in FLFPR has followed the male LFPR, it should be noted that the *difference between the proportion of men and women in the labor force has remained at about 40 percentage points over the six decades.*
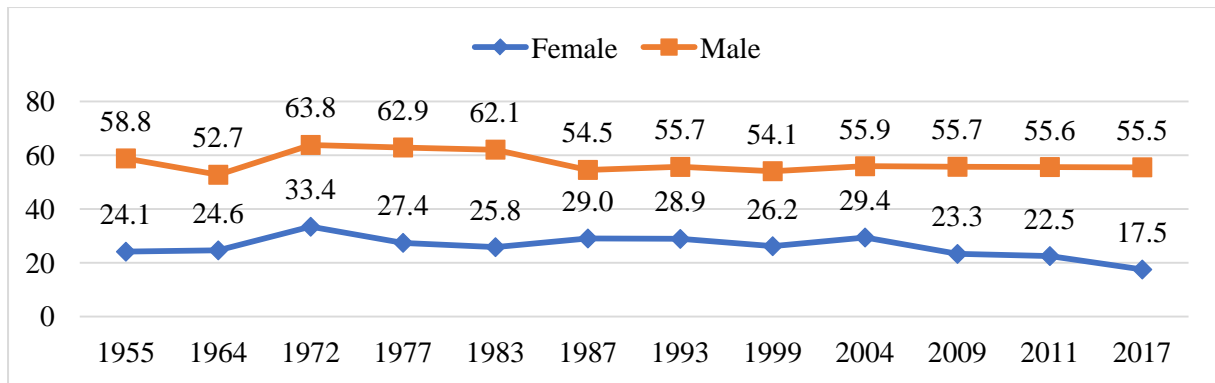
Figure 1: FLFPR (all ages) between 1955-56 to 2017-18

Considering the trends for the age group of 15 years and above, the rural FLFPR fell consistently from 53.7% in 1987-88 to 24.6% in 2017-18, while the urban FLFPR fell from 26.1% to 20.4% over the same period. ***This shows that a considerable proportion of the reduction in the FLFPR is explained by rural women moving out of the labor force.***
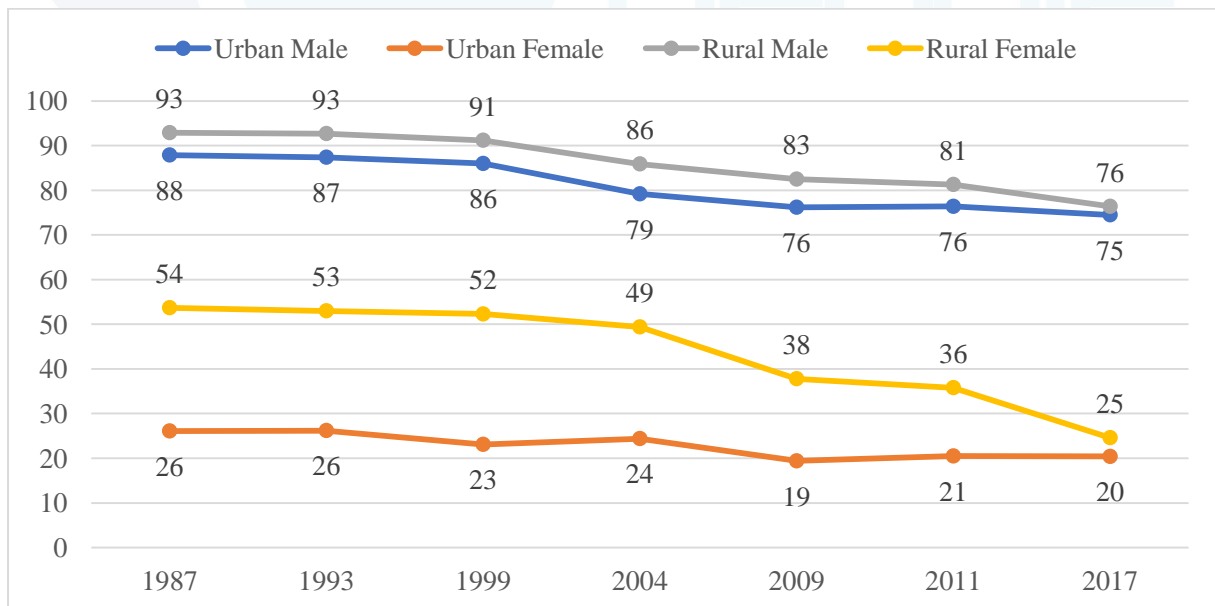
Figure 2: Comparing FLFPR in rural and urban areas between 1987-88 to 2017-18 (15 years and above)

2.1.2   Worker population ratio

Turning our attention to focus only on the section of women who are employed, we examine the WPR trends over the period of 1972-73 to 2017-18[6]. ***Throughout the four decades starting from the 1970s, the proportion of working women witnessed a reduction.*** Focusing on the 15 years and above age group, it can be observed that the FWPR showed a secular decline from 41.6% in 2004-05 to 22.0% in 2017-18. However, for men who were over 15 years of age, the WPR fell from 89.5% in 1987-88 to 71.2% in 2017-18.
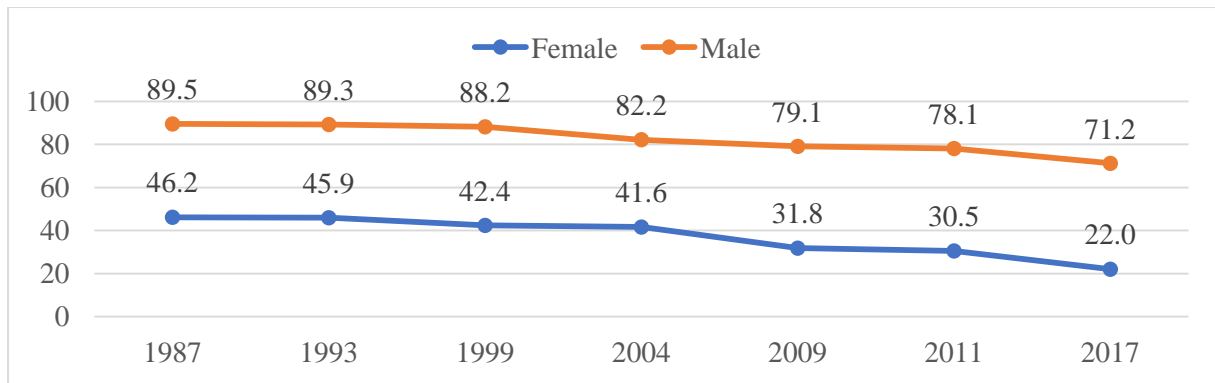
Figure 3: WPR between 1972-73 to 2017-2018 of male and female (15 years and above)

The rural FWPR fell from 52.8% in 1987-88 to 23.7% in 2017-18 and the urban FWPR fell from 25.1% to 18.2% over the same period. Male WPR also fell in both rural and urban areas. Rural male WPR declined from 91.1% to 72.0%, and urban male WPR went from 84.5% to 69.3% between 1987-88 and 2017-18. ***Thus, it can be observed that there has been an exodus of working women, particularly rural working women over the last few decades.***
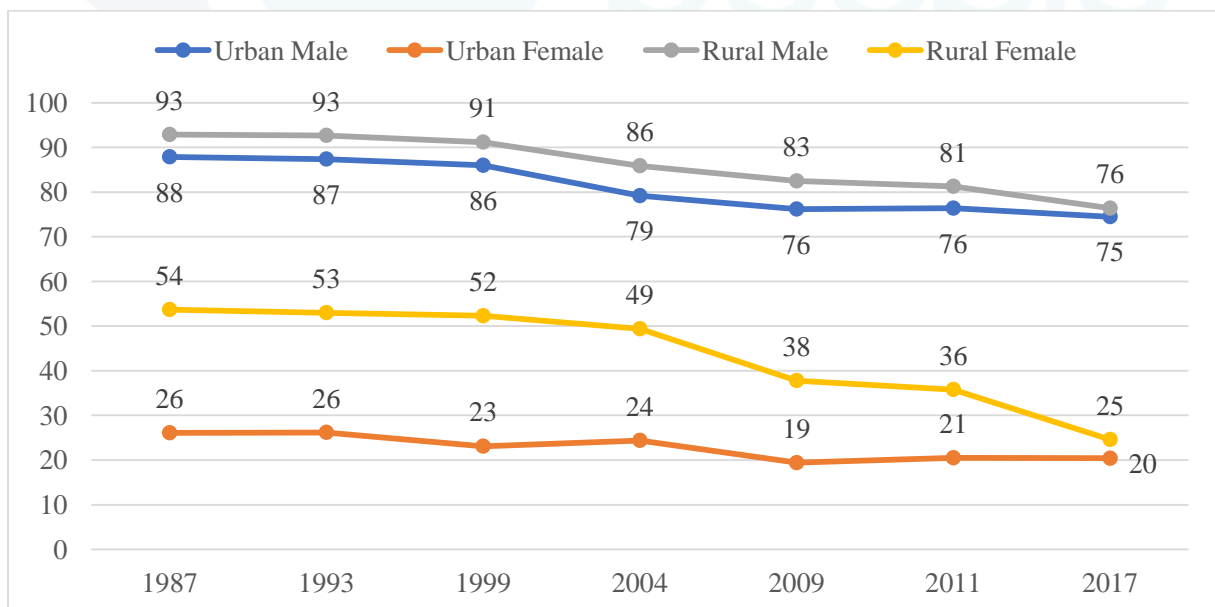
Figure 4: Comparing WPR in rural and urban areas between 1987-88 to 2017-18 (15 years and above)

2.1.3   Unemployment rate

There has been a sudden spike in unemployment rates for both men and women, in both rural and urban areas, over the last 5 years. The overall unemployment rates increased from 2.4% to 5.7% for females between 2011-12 to 2017-18, and for men from 2.1% to 6.2%. While these figures suggest that the unemployment rate is higher for men, this is also because a much greater proportion of men are actually in the labor force, looking for work. Further, looking deeper into the differences in urban and rural areas over the last few decades reveals some interesting trends. Firstly, the current level of the female urban unemployment rate, 10.8%, is the highest since 1977-78 (when it touched its peak at 12.4%). Secondly, the urban unemployment rate has consistently been higher for women across most years than its male counterpart. This is unlike in rural areas, where the male unemployment rate has either exceeded or equalled the female unemployment rate since 1993-94.
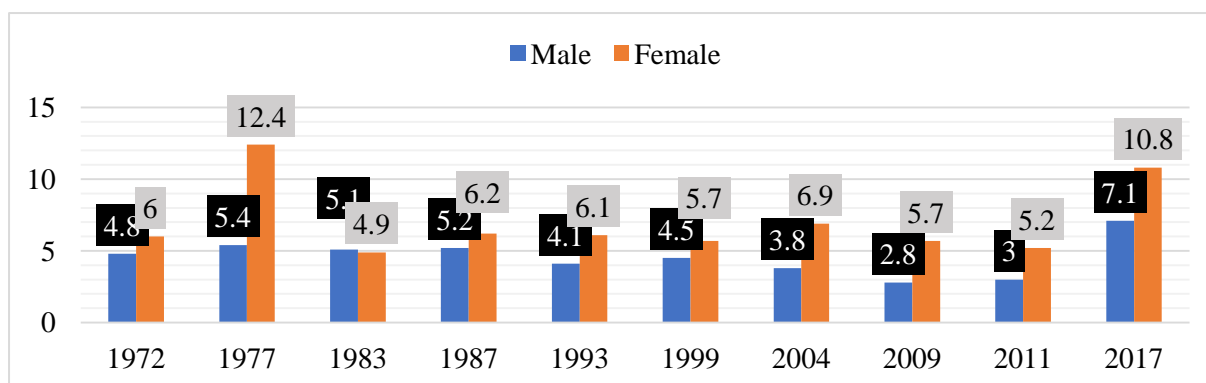
Figure 5: Unemployment rate of male and female- Urban areas
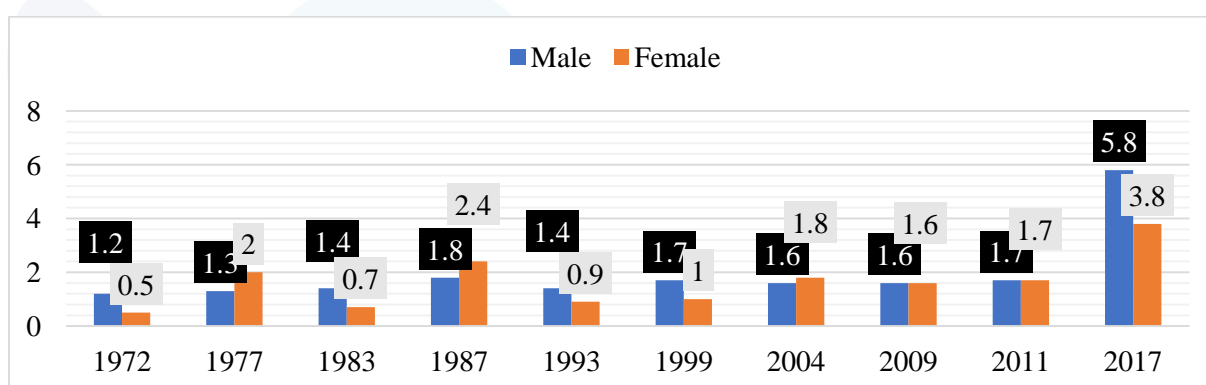
Figure 6: Unemployment rate of male and female- Rural areas

2.2 What is the nature of women's work?

Women's labour is typically informal, invisible and labour-intensive. Women form the masses of agricultural workers, handloom weavers, hand embroidery workers, handicraft makers, and artisans working in tiny rural and semi-urban clusters. However, constrained by patriarchal norms governing their mobility, most of these women work from home and are disconnected from the final consumers of their products. While they earn meagre wages, several layers of middlemen corner the profits of their labor.

While a review of the trends in Labour Force Participation Rate, Worker Population Ratio and Unemployment rate, can help the reader to estimate the quantum of women's participation in formal employment, a review of the sectoral composition and wages would provide an idea of the nature of women's work and different job roles. We review each of these in turn over the past few decades.

2.2.1 Sectoral composition of women's workforce

The proportion of rural women working in agriculture fell from 88.1% in 1977-78 to 73.2% in 2017-18. On the other hand, the proportion of rural women in construction rose from 0.6% to 5.3% and in services from 5.1% to 13.2%.

The picture for urban women is considerably different. The proportion of urban females involved in agriculture declined from 31.9% in 1977-78 to 9.1% in 2017-18. The manufacturing sector's contribution to employment also decreased for women (29.6% to 25.2%). For urban females, the services sector saw the highest increase in employment contribution, increasing from 35.7% in 1977-78 to 60.7% in 2017-18. Within services, the sub-sector titled as 'other services' which includes a plethora of activities ranging from finance, real estate, public administration, education, human health and social work as well as

other service activities became increasingly significant, with its share in urban female employment rising from 26% to 44% over the 1977-78 to 2017-18 period. In contrast, only 8.9% of rural working women were involved in this sector in 2017-18, vs. 3% in 1977-78.

Thus, overall it is clear that, *while a majority of rural females continue to be concentrated in agriculture, several urban females have moved out of agriculture towards the services sector, particularly in the education and health sub-sectors, taking up the roles of teachers, nurses, and community workers*.
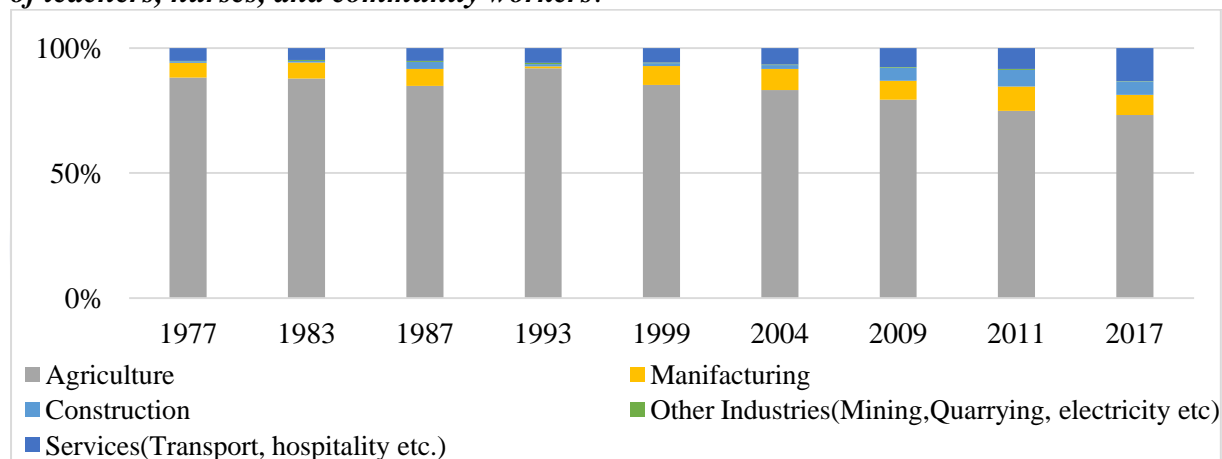
Figure 7: Employment of females in rural areas – Sectoral composition
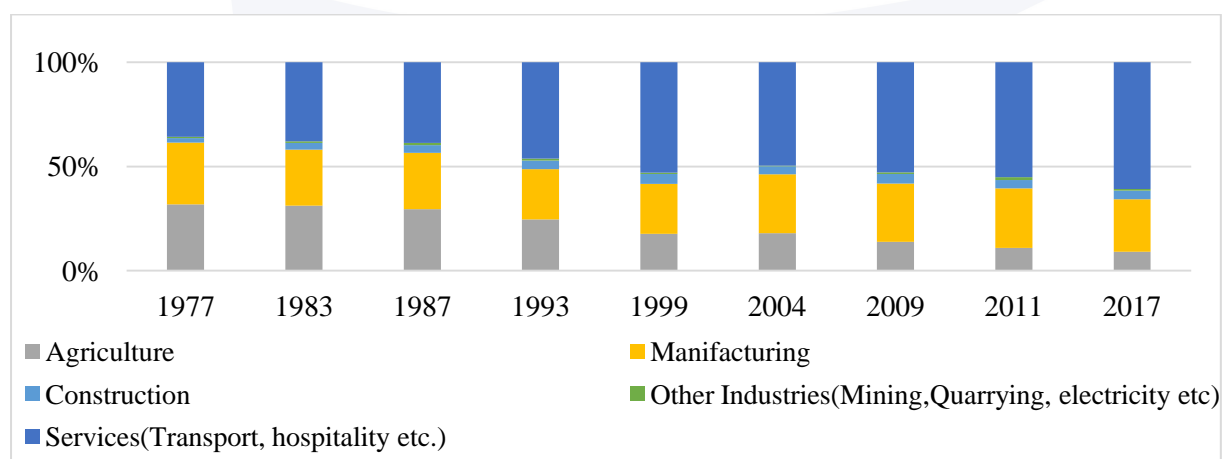
Figure 8: Employment of females in Urban areas- Sectoral Composition

2.2.2 Wage differentials

Wages for women have remained fundamentally low and the gap between female and male wages has not been bridged, even rising marginally in recent years. An analysis of the wage differentials between regular and casual workers in rural and urban areas shows the extent to which women have been continually and systematically impoverished over the past few decades.

- For *casual work in rural areas*, average daily wage went from INR 15 in 1993-94 to INR 173 in 2017-18 for female workers. The increase in wages for men over the same period – INR 23 to INR 268, i.e. *the female wage has stood at about 65% of the male wage over the last few decades.*
- For women engaged in *casual work in urban areas*, average daily wages went from a mere INR 18 in 1993-94 to INR 192 in 2017-18, the corresponding increase for men was from INR 32 to INR 324. In 1993-94, the wages offered to women were 57% of

the male wage, in 2017-18, *the female wage only increased to 59% of the male wage*.

- *For regular waged work, rural women* saw an increase in their daily earnings from INR 35 in 1993-94 to INR 319 in 2017-18, while rural men saw an increase from INR 59 to INR 483. This category of workers *saw the gender wage ratio improve from 59% in 1993-94 to 66% in 2017-18*.
- *Gender wage gaps were lowest for urban salaried workers, despite remaining unchanged over the last three decades*. The average daily wages for women went up from INR 62 in 1993-94 to INR 520 in 2017-18, while those for men increased from INR 78 to INR 642. *The gender wage ratio remained at about 80% throughout this period.*
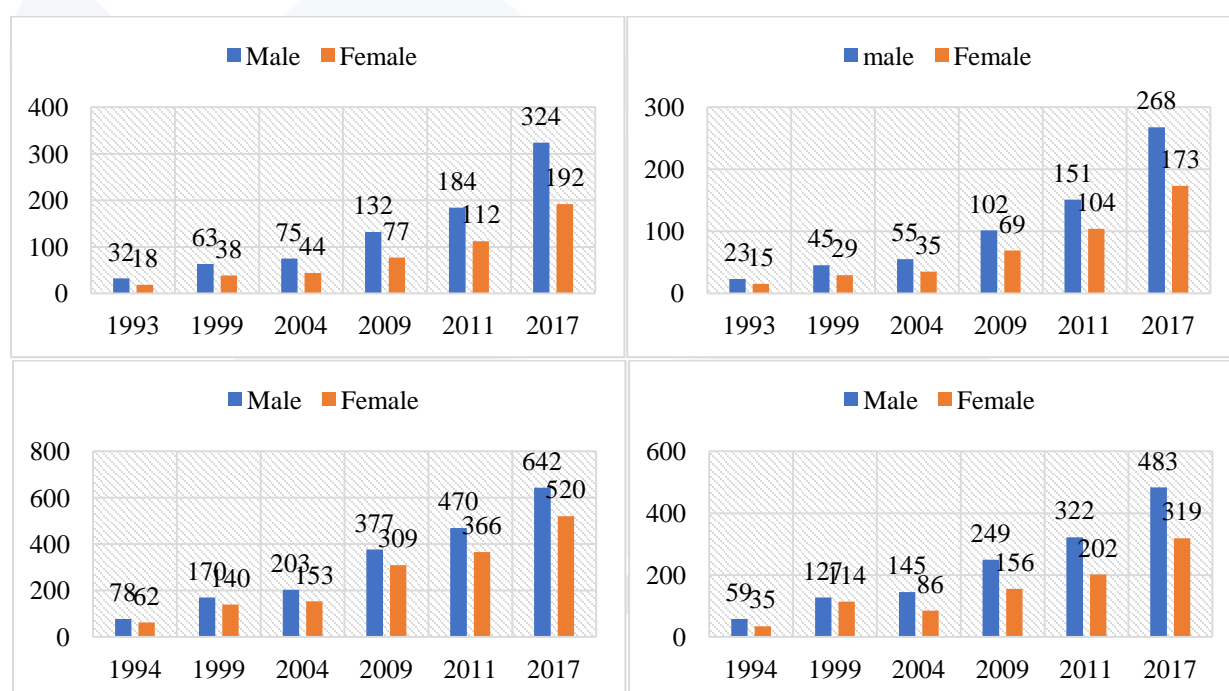
Figure 9: Average daily wage differentials of casual and regular workers-males and females between 1993-94 to 2017-18 in rural and urban area.

An array of explanations has been advanced in the literature on these trends:
- International Labor Organisation (2018)[7] shows that typically, average rural wages in India are about one-third of the average urban wage. This results in migration of workers, mostly men, for better paying job opportunities, resulting in women remaining in the low-paying rural jobs, largely performing casual agricultural labor.
- Since only 3.4% of women have been vocationally trained (Labour Bureau, 2015-16), vis-à-vis 7.4% of men, and fewer women receive apprenticeship and "on the job" training opportunities, they end up performing unskilled or helper roles in the manufacturing sector, leading to considerable wage gaps.
- Bhalla and Kaur (2011)[8] show that the time spent out of the workforce after the birth of a child leads to a reduction in the women's remuneration in India. This creates impediments for women to get promotions or covet superior positions in the occupational hierarchy.
- Das (2012)[9] also argues that the inherent gender biases prevalent across workplaces influence wage levels. This is confirmed by Varkkey et. al. (2017), who find that a

considerable gender pay gap exists even when a man and women are at similar education and experience levels, working in the same industry.[10]

2.3   Explaining these trends – a review of literature

The trends in female labour force participation rate, female worker force participation rate, female unemployment rate all combine to show that there has been a consistent and continuous decline in the proportion of working women in India over the past few decades. In addition, there is evidence of considerable gender-biased occupational segregation ad sectoral concentration of working women. We examine five key explanations have been advanced in the literature for explaining these trends:

(1) Female labour force participation and employment is falling owing to increasing number of women participating in education

Higher literacy and enrolment levels have been seen for both rural and urban women across the country, particularly at primary and secondary levels. While there were only 39 girls per 100 boys in primary schools in 1951, this number jumped to a 103 by 2015 (MoHRD)[11]. Between 1994 and 2010, the fraction of women aged 15-24 attending any educational institution more than doubled from 16.1% to 36% (Kapsos et al., 2014)[12]. Bhalla & Kaul (2011) find that there has been an increase in the average number of years that girls go to school, especially in rural areas. Kapsos (2014)[13] finds that between 1993-94 to 2011-12, the steady increase in educational enrolment rates for women aged 15-24 years coincided with a fall in female labor force participation rate, especially since 2005. However, the study found that the impact of increased school attendance remained modest on female labour force participation rate, accounting for only 9% (or 0.9 percentage points) of the overall decline.
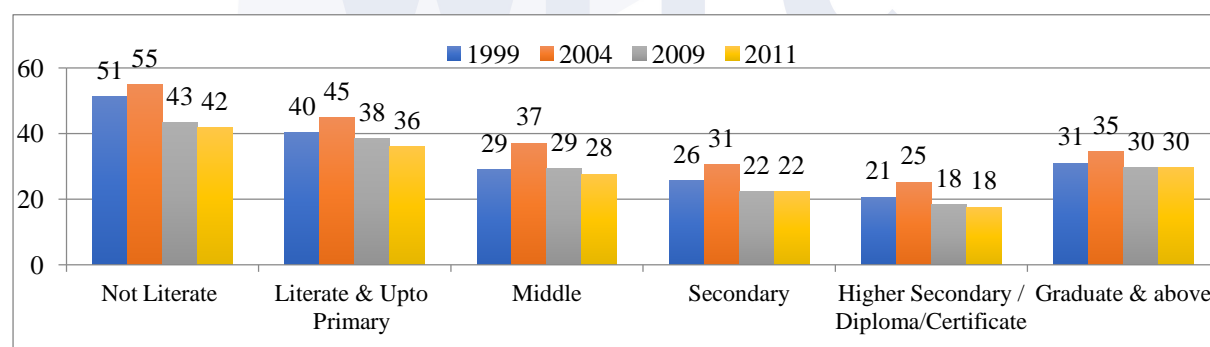
Figure 10: Education of females and FLFPR- Urban areas (1999-2011)
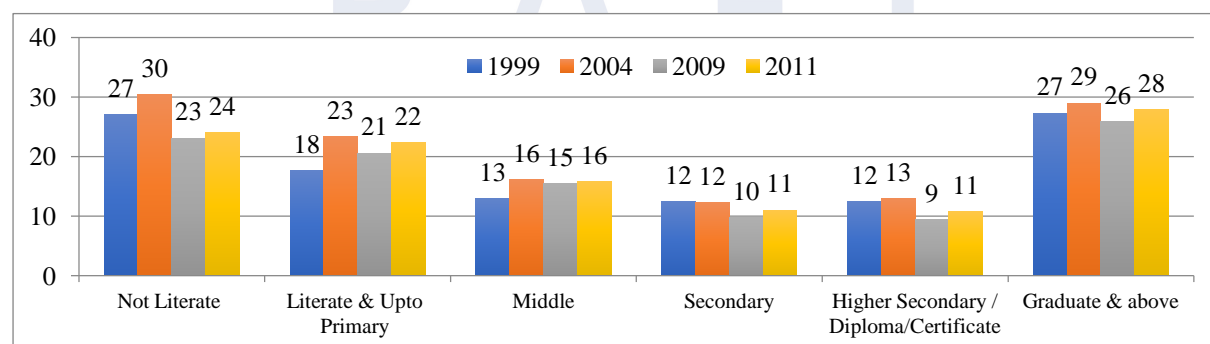
Figure 11: Education of females and FLFPR- Rural areas (1999-2011)

Examining female worker force participation rate by education levels for rural and urban areas over the last decade shows that FWPR is seen to be at its highest either at very low levels of education or at extremely high levels. Within these categories, the highest declines have been for rural FWPR pertaining to the "Not literate" and "Up to Primary" levels of education, showing that the declines in FWPR do coincide with the increased government push for primary girl education. In urban areas, on the other hand, the FWPR actually increased for the "Up to primary" and "Middle" education categories – showing that girls with moderate levels of schooling were taking up employment in urban areas. Thus, while it is incontrovertible that an increasing proportion of younger women are participating in education (particularly at primary level), this is, at best, a partial explanation for the large exodus of women of women from the workforce, particularly in rural areas.

(2) Occupational segregation

Chaudhary and Verick (2014)[14] note that gender-based occupational segregation plays a considerably important role in explaining the decline in women's Labour Force Participation Rate. Their estimates suggest that female employment growth between 1994 and 2010 largely took place in occupations that were not growing overall. The highest increase of absolute number of female employees was in elementary occupations such as agriculture, marked by low productivity and wages. Further, they posit that *if women had access to the same work opportunities as men, the absolute increase female employment would have been up to three times higher during this period*. Kapsos (2014)[15] found that less than 19 per cent of the new employment opportunities generated in India's 10 fastest growing occupations were taken up by women. The study notes that women were systematically losing out on opportunities in fast growing sectors owing to an increasing demand for technically skilled labor, and men having higher educational and vocational training levels, on average. Indian women are still subject to laws governing when (i.e. which shifts) and in which industries they can work.[16] For instance, Gupta (2014) found that female participation in export-oriented manufacturing jobs fell despite increased trade and reduced trade barriers during the 1990s, likely due to legal constraints on women's working hours through the factory laws, which continue to endure even today.[17]

Three non-agricultural professions which have come to be dominated by women are nursing, handicrafts and teaching. WHO (2016) reported that there was a huge concentration of females in nursing, as the male: female ratio for doctors stood at 5.1, while for nurses it was skewed in favour of women at 0.2. The handicrafts, handloom and related industries are almost entirely reliant on women who work from home. These women workers are ready to work for low wages or on a piece-rate basis, in exchange for the flexibility of working a limited number of hours per day, from their homes. Teaching has witnessed a surge of female workers since the 1990s, particularly at the primary level, where there are 105 female teachers for every 100 male teachers at the national level. At the higher education level, the ratio remains skewed in favour of women, with only 64 female teachers for every 100 male teachers. Teaching is a profession that requires higher education but offers women the flexibility of low working hours. Thus, for highly educated and qualified women, teaching has emerged as a preferred occupation.

Each of these professions entail arduous, highly skilled labour-intensive tasks. Yet, they don't allow women to progress and reach the higher ends of the production value chain. Thus, women's occupational segregation is a major limiting factor in expanding their labour force participation.

(3) Increasing mechanization disproportionately impacts female workers owing to their lower education and skill training levels, leading to job losses

The increased mechanization of traditionally labor-intensive tasks across sectors, be it agriculture, manufacturing, mining and now automation in the services sector, has always affected women disproportionately. ADB (2019)'s data analysis between 1968 to 2015 shows that men have traditionally had access to a greater proportion of emerging occupations in India, and it has mainly been women with tertiary education who were actually able to access emerging occupations.[18]

Increasing mechanization in agriculture has resulted in the gradual displacement of women, with men taking over those activities where use of machinery has increased. Mehrotra et. al. (2017)[19] also point out that the use of seed drillers, harvesters, and threshers has displaced female workers disproportionately from the workforce in large numbers.

This trend has also been observed in the textiles and garment industry. As mechanization of manual work increases, women are unable to reskill themselves and are being displaced. For instance, in the Varanasi silk handloom cluster, while silk saree weaving is done by men, women assist in ancillary pre-loom activities. However, with the advent of power looms and electric looms, this role of the assistant weaver is being phased out.

Mckinsey Global Institute (2019)[20] has estimated that up to 12 million Indian women could lose their jobs by 2030 owing to automation in the agriculture, forestry, fisheries, transportation and warehousing sectors. The enduring digital divide, lack of flexible working models, and increased automation of clerical job roles are likely to further complicate the situation, making it difficult for women to transition to jobs requiring higher education and technical skills. For instance, a study by the Citigroup (2016)[21] reports that 30% of bank jobs could be lost between 2015-2025 due to automation in banking services. The introduction of artificial intelligence (AI) has changed banking functions, reducing labor requirements for clerical tasks such as cash deposits, passbook updating, etc., which were traditionally performed by women.

(4) Women's participation in the labour force is hampered by social norms that restrict mobility and expectations of domestic work

A woman's decision to work is deeply influenced by her family, caste, religion, marital and social status (Chaudhary and Verick (2014)[22]. Social norms dictate that women are primarily caregivers and thus belong in the home. Even today, women in India spend up to 352 minutes per day on domestic work, 577% more than men (52 minutes) (OECD, 2017)[23]. This deep-rooted segregation of gender-specific activities has been an important factor keeping Indian women from participating in the workforce.

Families may actively discourage women from working outside the home, and the decision to work outside the home, is not a woman's choice alone. It is influenced by the nature of the work, hours required, office location and education level of the parents / in-laws (Pande et al, 2018; Bose and Das, 2014; Sudarshan, 2014; Sudarshan and Bhattacharya, 2009; Panda, 1999).[24] Fletcher, Pande and Moore (2017)[25] show that married women have lower labour force participation across all ages. Rustagi (2010) shows that not only are these norms prevalent but have also remained persistent over the last two decades, showing little change despite increased education and income levels.

Examining age specific female labour force participation rates for rural and urban women shows some interesting trends. Amongst rural women, the largest declines in FLFPR are in the below 34-year age categories. While the largest declines are expectedly in the '10-14' and '15-19' age-groups, as girls move into education, the declines in the '20-24', and '25-29' are the next highest, showing that women in child-bearing years are withdrawing from the labour force in rural areas.
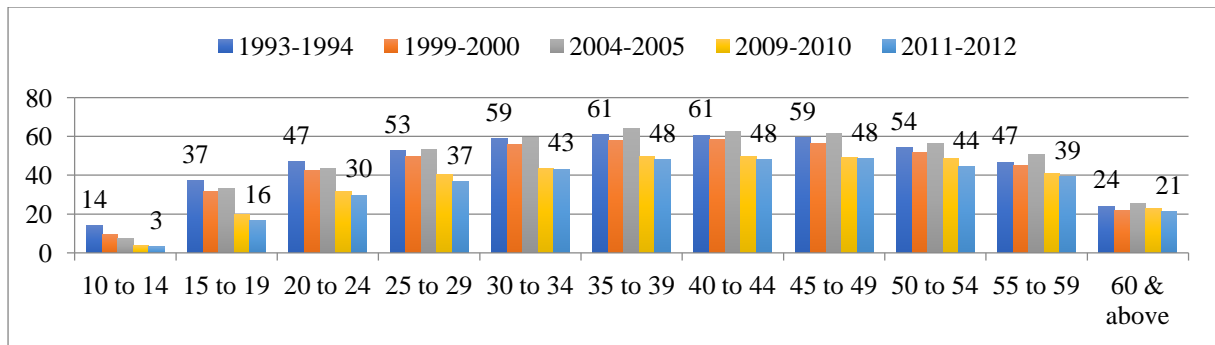
Figure 12: Age specific FLFPR- Rural Areas

Overall, the declines in female labour force participation rate in urban areas across age categories are lower than rural areas, but the levels of female labour force participation rate in urban areas are far lower than rural areas overall. Further, the pattern of declines is more skewed towards the higher age groups. Barring the '10-14' years and '15-19' years categories, the highest decline in urban female labour force participation rate is seen in the 60 & above, and '50-54' years categories, showing that urban women exit the labour force naturally with retirement.
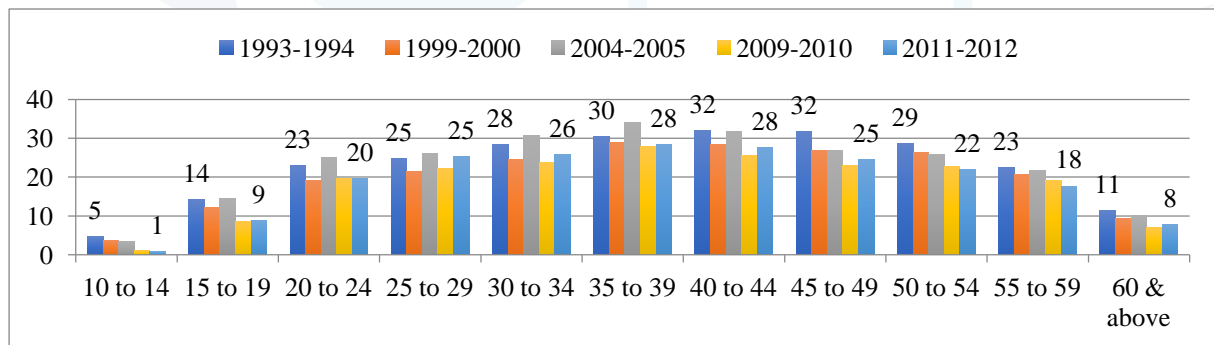
Figure13: Age Specific FLFPR-Urban

Thus, women's traditional status as secondary income earners, requirement to prioritize domestic work, coupled with lower wages create conditions such that they decide to withdraw from the workforce. Ghai (2018)[26] argues that rising household incomes obviate the financial need for a supplementary income. When this combined with widening wage disparities, it increases the opportunity cost of working outside the home, resulting in women withdrawing from the workforce. Mehrotra et. al. (2017)[27] point out that the lack of facilitating factors – such as flexible work arrangements, creches, etc. increase this opportunity cost further.

Fletcher, Pande and Moore (2017) found that 32% of rural women and 28% of urban women who are currently out of the workforce expressed a desire to work, with 73% of the respondents showing a preference for 'regular but part-time work'.[28] ***Thus, women have internalized the notion that they are secondary income earners, and their primary responsibility is household work.***

(5) *Women withdrawing from the labor force is a signal of increasing household wealth (the income effect hypothesis).*

Kapsos (2014)[29] notes that over the past few decades, as average household incomes have increased thanks to India's rapid economic development, there has been a withdrawal of women from the workforce. The study estimates that this "income effect"[30] of increased

household wealth can explain about 9% of the total decline in female participation in the labor force between 2005 and 2010.

The seclusion of women has traditionally signalled that the family has high income and caste status in India. Field et. al. (2013)[31] note that owing to their notions of purity, several mobility restrictions are placed on upper caste women, which significantly hamper their labour force participation. On the other hand, lower caste women face fewer social restrictions, are more likely to become independent income earners. Many social anthropologists have noted that as a family's income improves, it tends to withdraw its women from labour as a signal of prosperity. Women tend to re-enter the labor force when the new job they find is commensurate with their family status, for instance, as a teacher or white-collar worker (Bhalla & Kaur, 2011).[32]

Examining trends in the worker population ratio over the last decade by expenditure category in rural and urban areas, shows evidence of the income effect. For rural women, there have been declines in worker population ratio across expenditure categories, from the poorest to the richest women, suggesting that the overall increase in rural per capita incomes over the last decade has coincided with reduced female labour force participation.
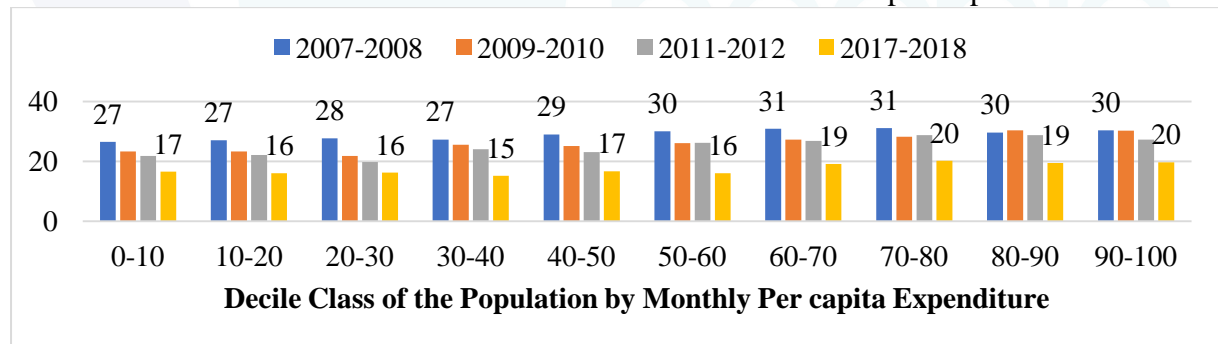
Figure 14: WPR in expenditure- Rural Area

On the other hand, for urban women, WPR has increased in the higher expenditure categories, indicating that richer urban educated women enter the work force only to take up to while collar careers, commensurate with their social status. On the other hand, there is evidence of the income effect showing up amongst the lower expenditure categories.
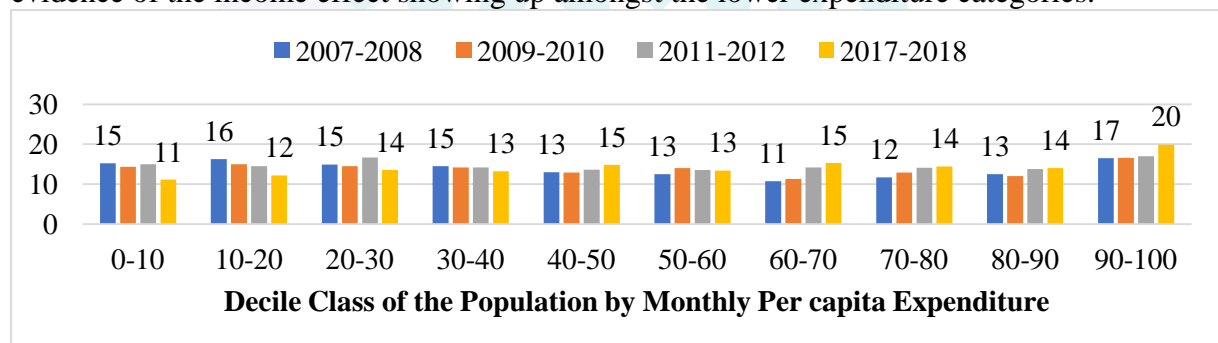
Figure15: WPR in expenditure- Urban Area

3   Conclusions

Our data analysis has revealed that women's labour force participation and employment is at its lowest ever in the history of independent India. Unemployment levels are high in urban areas. There has been an exodus of women from the workforce and the labour force, i.e. women are not even looking for work. This exodus is not sudden, rather women's participation in the labour force has shown a consistent decline over the last five decades.

Women, particularly in rural areas, continue to be employed in agriculture – a sector marred by low growth and low productivity, even as men have moved out of this sector over the last few decades. Wage differentials between men and women have remained remarkably stagnant such that the female to male wage ratios have been essentially unchanged over the last three decades, such that the female wage is about 60-65% of the male wage.

Women's participation in formal work outside the house been constrained by an array of social norms. One of the foremost reasons for women's withdrawal from the labour force is the persistence of the notion that their primary responsibility is to undertake domestic duties. The fact that married women have lower Labour Force Participation Rates, and the fall in female labor force participation rate for younger / child-bearing age groups in rural areas indicate the continued prevalence of this norm.

The income effect of rising household incomes fuelled by economic growth also results in women's withdrawal from the labour force. Given their traditional status as secondary income earners, families take pride when their female members withdraw from work, demonstrating that male members can provide a comfortable life for the family. The fall in FWFPR for higher expenditure categories in rural areas, and lower expenditure in urban areas forms evidence for the presence of this income effect. The rising female worker population ratio amongst high expenditure groups in urban areas indicates that there is a small group of women seeking employment commensurate with their education and experience – yet, this group already belongs to a high-income bracket.

Occupational segregation is another leading reason for women's disappearance from the labour force. Women have largely been undertaking labour-intensive, home-based, and informal work, concentrated in low-productivity sectors such as agriculture. While women have been involved in the textiles sector, this has largely been for manual work. On the other hand, amongst services, women have become concentrated in professions such as teaching and nursing, which offer only limited scope for career progression and growth.

Over the last 70 years, women have remained on the margins of the formal economy dutifully supporting doctors as nurses, supporting master weavers as assistants, and farmers as casual agricultural labourers. It is a conundrum that despite increases in education, household incomes, liberalization and increased linkages with global value systems, the exodus of India's women from the labour force continues. If nothing else, this data analysis points to the need for formal institutional support from the government, so that the women who remain out of the labour force but want to work, are no longer denied this opportunity.

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[2]   All charts are made from author's calculations on the NSSO data. Periodic Labour Force Survey Report by Ministry of Statistics and Programme Implementation was used.

[3]   As per the official definitions laid down by MoSPI, Labour Force Participation Rate (LFPR) is essentially, the number of persons in the labor force (which includes both the employed and unemployed) per 1000 persons.

[4]   Worker Population Ratio (WPR) is the number of persons employed per 1000 persons.

[5]   Unemployment Rate (UR) is the ratio of number of unemployed persons/person-days to the number of persons/person-days in labor force.

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Language as a Tool for Reproduction of Gender Inequalities in the Labour Market

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ABSTRACT

Deriving from the notion that language not only reflects the social world, but also has the power to influence people's perceptions of reality and guide behaviour, the primary aim of this presentation will be to demonstrate the historical role of language as a fundamental tool for the reproduction of gender identities, power relations and inequalities in the labour market. Many studies have shown that gender stereotypes are automatically activated in word processing and that language used in job titles is associated with cognitive integration and identification of women and men as members of certain occupational groups, which further reflects and justifies vertical and horizontal gender segregation in the labour market.

Given that the proposed topic is interdisciplinary, the methodological framework will be built on different streams of literature (sociological, linguistic, sociolinguistic, etc.). The research will be based on my doctoral thesis where I am focusing on language used in job advertisement in the time period of the last 60 years in Slovenia in order to detect (historical) changes in the usage of forms in which job titles are presented. For this purpose, job titles will be classified according to the ISCO (International Standard Classification of Occupations) code and grouped into different categories (e.g. grammatical form – masculine, feminine, neutral – word pair), which will provide an overview of main characteristics of language in the labour market in certain time period and will allow for comparison across periods. I anticipate that the findings will point to co-working of specific linguistic and socio-economic changes, which will reveal that language is not only a linguistic matter but a broader social, cultural and political phenomenon, affecting the positions of women and men in the labour market.

KEYWORDS: language, gender, inequalities, sexism, labour market.

Mainstreaming Gender in Medical Education:
Developing Gender Competence Indicators for Tomorrow's Doctors and Psychiatric Clerkship Teaching Programs

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Education has an indisputable role in advancing gender equality. This study focuses on and investigates the education of gender awareness training of tomorrow's doctors and doctors-to-be of Psychiatry Department. We think that integrating gender mainstreaming into medical education requires an established framework of gender competency indicators. Gender competency indicators are the guideline and goal of mainstreaming gender in medical education and designs systematically the gender knowledge and ability criteria of medical students. Therefore, this study will employ the methods of panel studies and praxis-oriented action research, including questionnaires, focus groups and participant observation for data collecting, to develop gender competence indicators for medical students in basic medical education and psychiatric clerkship teaching programs. The study emphasizes that systematical and consistent structure of gender competence indicators will effectively integrates gender knowledge into medical and clinical education as the foundation for developing medical course and teaching with gender perspectives.

Gender competence indicators would connect gender with medical education and serve as reference for assessment. In other words, the indicators will be applied to plan the curriculum and to construct the core concept in gender-related medical abilities. Furthermore, gender competence indicators, as the evaluation of medical gender learning effect, will enhance integration of gender consciousness and competence into medical education and clinical training and also help develop perspectives on gender in medical curriculums and instruction. Gender competence indicators will empower medical students to acquire gender knowledge. Finally, embedded gender issue in medical education by gender competence indicators, we regard its meaning as the acknowledgement of different sexes of doctors-to-be through systematical gender knowledge and ability construction. With such fulfillment, when different sexes access to medical resource and service, they will gain the equality of medical right and resource.

Keywords: gender mainstreaming, gender competence, gender competence indicators, medical education, action research

The Critical Necessity of Effective Communication in Leadership Development

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Abstract

Being in a position of leadership requires effective communication. Non-profit, member-based organizations, non-governmental organizations, for-profit entities, and educational institutions can struggle to communicate effectively. Specifically, they fail to understand the critical nature of utilizing communication as a necessary tool for leadership development. This study will show the critical linkage between the necessity of effective communication in leadership development in non-profit, member-based organizations, the educational system, and in the private sector. The study consists of three subject groups and three measurements used to show the correlation between effective communication and leadership development. The results show that effective communication is required to have a collaborative team environment needed for leadership development. Finally, the study proves that in the absence of effective communication, positive, and progressive leadership development cannot exist, although the existence of effective communication does not guarantee effective leadership itself.

Keywords: non-profit, secondary education, leaders, mission, vision, values

Introduction

Holistic, quality and positive leadership development is impossible without the implementation of effective communication (Hedman, 2016). Non-profit, member-based organizations, non-governmental organizations, for-profit entities, and educational institutions can struggle to communicate effectively. Specifically, they fail to understand the critical nature of utilizing communication as a necessary tool for leadership development. Nevertheless, without a firm grasp of how to effectively communicate, no leader in any gamut, position, or profession will be able to influence their followers to a common goal (Northouse, 2013) adequately or possess the power to transform lives, actualize vision or achieve goals.

Additionally, leaders and organizations struggle with issues of authenticity from both leaders and followers, thereby hindering leadership development and goal attainment. The lack of authenticity further hinders followers from being open and honest with those in positions of leadership about occurring issues and genuine and workable solutions because of defensive and stabilizing behaviors engaged in by leaders (Hultman & Gellerman, 2002). This study highlights the importance of how communication aids in helping to alleviate these issues and how ineffective communication detracts from finding resolutions to achieving goal attainment, mission achievement, and creating a collaborative working environment.

This paper examines the correlation between effective communication and leadership development as it relates to creating a collaborative work environment and trust between leaders and followers. The data examined to support this connection is extrapolated from three data sets; one from a member-based organization, one from a high school special education department, and the final from a telecommunications customer service department. Most critically, this study imputes the critical necessity component of effective, authentic, transparent, and accurate communication in positive, progressive, and transformative leadership development.

Problem Statement

Leadership development is impossible without the implementation of effective communication from the leader to their followers and constituency. When leaders are unable to communicate adequately, it can result in their inability to accept accountability and responsibility for their actions or ownership of personal ineptitude, the result for the organization is disjointedness and disarray (Corral Lage, Maguregui Urionabarrenechea, Elechiguerra Arrizabalaga, 2019). The inability to hold leaders accountable by the membership, followers, or team members due to a lack of authenticity, effective means of communication and an untrusting or apathetic disposition leads to chaos, and deterrence of the mission of the organization (Boggild, 2018).

Furthermore, the engagement of defensive attitudes and values by those in leadership positions creates an environment where members of the group cannot create alignment to implement the vision and decreases the effectiveness of communication (Bunjak & Cerne, 2018). Finally, the lack of effective communication and interaction with leaders deteriorates the collaborative efforts and ability of the group. The premise and proposed outcome of the study is that effective communication must be present if authentic leadership development is to exist and occur within organizations.

Background of Study

This study is an extension of previous research done in 2019, where effective leadership and accountability in member-based organizations were studied to unearth the root cause of ineffective communication. This study builds upon the established research to show the correlation and necessary linkage of having effective communication in the process of leadership development. Additionally, this particular study expands the research data set from one focus group to three examing, a member-based, non-profit organization, educational institution, and a for-profit company. The premise of the study is that effective communication is a critical and necessary component of leadership development as a critical part of effective leadership, and without effective communication, effective leadership and leadership development cannot exist (Johnson & Hackman, 2018).

Overview of the data participants

The subject of this research is comprised of three data sets. The first data set examines the leadership of the president of an affiliated chapter of a member-based international service organization. The chapter was chartered in October 1969 and is located in Kansas City, MO, in the United States. This participant set had 18 members. The second data set examines the leadership of the head of the special education teachers department at Murriel Battle High School in Columbia, MO, in the United States, the third main high school in the city. The particular leader was appointed to the role approximately three and a half months before the research compilation and had a staff of 20 educators. The school opened the summer of 2013 (www.cpsk12.org, 2020). The final data set examines the leadership of a residential customer service supervisor at a telecommunications company in Columbia, MO, in the United States. The company was established in 1994. The department was staffed with 18 members at the time of the data compilation.

Literature Review

Communication is the transference of information from one being to another, specifically in humans. The majority of human communication is carried out through words and symbols (Denning, 2007). Research shows that 60-90% of all communication is non-verbal (Kelly et al., 2019) and expressed through body language and other expressive means. Thus, the ability of those in positions of leadership to possess the ability to communicate effectively is not simply a highly desirable trait; it is critical to the existence of positive and progressive leadership development. Effective communication is not a coveted skill set or rare currency sought after in only the upper enchant of the world's most notarized and respected leaders. It is a foundational asset and ingredient required for the making of a good leader (Baldoni, 2003). Thereby making effective communication an essential component of the leadership development process.

One key component of effective communication is the dispensation of emotional intelligence, having a high emotional I.Q. and the ability to employ emotional intelligence through leadership development and communications. Emotional intelligence, defined as the ability to process, dispense, and appropriate emotions as it relates to one's self and others (Johnson & Hackman, 2018), is needed by leaders to transfer information adequately and holistically to followers, team members, and organizational members. In the absence of the ability to navigate emotions, appropriately dispense of them and assess them, leaders risk harmful infliction of negative actions such as micromanaging, failed communicative actions, and poor decision making (Groves, Vance, & Paik, 2008). These actions lead to depleted morale by followers, low job satisfaction, and disinterest in accomplishing the mission and goals of the organization, regardless of the organization type.

Communication is an action not done with a single factor or in a singular fashion. Because it is more emotional than logical (Denning, 2007) the way leaders process, transfer, understand, and thus utilize information to influence others and develop their organizations will inherently have emotional components. It is prudent to the success of any leader, whether positive or negative; they learn how to navigate the sometimes murky and at times confusing arena of emotions if they are to be effective in their ability to lead, develop and enhance their leadership and develop other leaders (Kay & Kite, 2012). A failure to command a grasp of these emotions results in lesser abilities to sufficiently communicate, thereby, reducing one's ability to lead effectively. An emotionally intelligent leader also understands that because of the highly charged emotional component of communication, their organization or team members may misconstrue or fail to comprehend or receive the intended message of the communication due to their emotional state or some personal artifact in their life (Druskat, Sala, & Mount, 2013).

Consequently, the leader must possess the proficiencies to acknowledge the emotions, then redirect them. The redirecting and refocusing of misdirected emotions in the communications process is critical to the ability to influence people and relationships, seeking to result in achieving a shared and common goal, otherwise known as leadership development (Keefer, Parker, & Saklofske, 2018). Absenteeism of emotional distribution competencies yields frustration from both the leader and the team members; it also erodes the ability to create a collaborative environment of working together (Cole, Cox, Stavros, 2019). Leadership development efficiency mandates the ability of honest communication to create collaborative social networking capital to expand the organization's workability.

There are various ways to communicate. An astute leader must be cognizant of who their target audience is to communicate effectively, the best way or medium in which to communicate with them, and even anticipate what potential barriers exist that may prohibit the intended information from being received (Coller, 2019). Moreover, a well-versed leader understands that the communication vehicle which works best for them may not work best for their members or employees. Thus, the ability to insert flexibility in communication and compromise to meet the group's needs helps to ensure the greatest amount of people receive the transfer of the intended message. Furthermore, effective communication in leadership development requires a leader to understand the why behind the communication.

One of the largest failures in communicating is due to a lack of knowing the why behind communicating, which is to create meaning and reality (Johnson & Hackman, 2018). This failure inherently leads to ineffective leadership. Leadership will not be adequate, meet the needs of the groups, aspire a group to fulfill the mission and goals of an organization or a company, influence others or form and maintain relationships when the person leading does not know why they are leading (Eilersten, 2015). Leaders must be able to communicate and articulate the purpose of their leadership and communication. Knowing and comprehending the purpose of communication is as important as the delivery of the information.

Notably, a person in a position of leadership will be unable to affect positive change if they are unable to effectively process and transfer information to those they attempt to lead (King, 2015). The ability to effectively engage in the communication process requires a myriad of transferrable skills, including tone management, active listening, respect, reciprocity, appropriate response, audience engagement, and the ability to change communication styles (Sutton, 2017). Inept deficiencies preclude the ability to enact these proficiencies, lead to an overt deterioration in the effectiveness of communication, and, conversely, the effectiveness of one's leadership abilities, development, and proficiency. Furthermore, it disenfranchises other members of the team or organization and creates a

distance, which can be perceived as a power distance between those in positions of leadership and others, thereby resulting in negative implications (Daniels & Greguras, 2014). The existence of such power distances, whether actual or perceived, is contrary to leadership theory, such as servant leadership and the relational leadership theory, where leaders focus on the needs of those who follow them. The inception of a power distance due to ineffective communication disallows for the necessary focus on followers' needs that helps develop leaders.

Methodology, Measurements, and Tools Used

There were three measurements and tools used to collect data for this study. The first measurement was the LMX7 survey (Graen & Uhl-Bien, 1995). This questionnaire consists of seven questions focused on the exchange between the three leaders and the members of their organizations, departments, and teams. The second measurement utilized was the Team Leadership and Team Collaborative Questionnaire (LaFasto & Larson 1987/1996). This measurement consists of 13 questions taken from two questionnaires developed by LaFasto & Larson. It measures the ability of each group to collaborate based on the leader's influence. The important underpinning in the utilization of this measurement for this particular study is to illustrate leaders must have adequate communication skills to foster a collaborative environment.

The pertinence of collaboration in leadership development is it is essential for cultivating an environment that fosters innovation. Collaboration is a must for innovation in leadership development (Cole, Cox, & Stavros, 2019). This measurement helps showcase the correlation in the areas of effective communication and leadership collaboration. The final measurement used is an original three-question survey developed by the researcher to show a direct connection between effective communication and effective leadership (development). It is thereby proving the thesis assertion.

Results Analysis

The results of this study show there is a direct correlation between the critical necessity of effective communication as it relates to effective leadership and leadership development. In each data set, there was no response set omitting effective communication, yet bestowing the confidence of effective leadership. In two of the three data sets, the response percentages were identical for effective communication and effective leadership.

LMX7 Measurement

This measurement was used to gauge the trust in the relationship between leader and followers to examine the role communication plays in overall leadership development. The results for LMX7, the first data set, non-profit, member-based organization, had a 100% participation and return rate. The leader of this organization had an average score of 22.27, indicating the members had a moderate level of trust in her. Trust is the bedrock of all relationships (Delhey, Newton, & Welzel, 2014) and is established through communication (Maister, Green, & Galford, 2000). The moderate score received shows there is room for growth in how she communicates with members to build more trusting relationships to be a better leader.

Data set two, Battle High School, had a 95% response return rate, with 19 total staff members responding. The responses to questions are mostly in the 4-5 range or 80-100%. This information conveys the staff has a high level of trust for their leader. The high level of trust allows a higher level of relationship to form (Nicholson, Nicholson, Kurucz, & Kurucz,

2019), more honest communication, and greater influence from the leader (Maister, Green & Galford, 2000). Additionally, the increase in trust compared to data set one; participants give granted authority to the leader not seen in the first organization. The display of trust helps develop the leader, whereas a lack of trust stifles the leader (Coxen, Van der Vaart & Stander, 2016).

Data set three, the telecommunications customer service department, had a 55.55% response return rate with 10/18 employees responding. In six of the seven questions, this leader received 70% or greater responses that were four or five. However, with one question, only 40% of the responses scored four or five. The low response score indicates although her employees have a general sense of higher-level trust in her, some reservations exist. The trust reservations hinder her ability to communicate authentically (Holtz & Hu, 2017). The lack of trust also hinders her ability to lead fully and influence the group (Top, Tarcan, Tekingündüz, Hikmet, 2013). The failure to trust those in leadership begins with communication.

Team Leadership and Excellence and Collaborative Team

The intended purpose of this measurement was to assess team goals, member competencies, leader's focus on the goal; the leader ensures a collaborative climate, tech know-how, and sets priorities as it relates to effective communication and the leader. This measurement has a scale of one to four. The average score for the leader in the data set one was 2.7846. The responses communicate that the group has confidence in the leader's ability to be an effective leader and meet the needs of the group more times than not in most situations. The success of leadership shown forth in these results starts with effective communication regarding that much of this communication takes the form of non-verbal and expressive cues (Tskhay, Xu, & Rule, 2014). However, the group fails to collaborate and meet its own needs. Lack of group or team collaboration is problematic for leadership development because collaboration leads to innovation and creativity (Poncheck, 2016).

In data set two, the response rate was 75%, with 15/20 department members responding. The answers given indicate that there are some minor trust issues among the group. Trust issues hinder the ability to collaborate (Jones & Harris, 2014). Additionally, the responses show that the leader does not do well at communicating and diluting priorities for the group. The inability to appropriately communicate priorities or dilute them, so they apply to team members hinders leadership effectiveness and development (Sull, Turconi, & Sull, 2018). Finally, the responses indicate the group feels a lack of commitment to adequate resources necessary to effectuate their job functions. While enhanced and effective communication skills may not be able to fix this problem, they can assist by communicating the need for greater resources to administration.

The third data set response rate was 61.1%, with 11 responses received. The responses indicated several different things. Unlike the other two data sets where there were two or three issues such as collaboration, priorities or resource allocation that affect the team and the leadership development, this response set showed a deficiency in many areas including resource allocation, priority dilution by the leader, team collaboration, systems for goal monitoring and progress, trust and skills competency. The responses were spread across the scales. The distribution of responses illustrates deficiencies in all areas of leadership development, including communication, trust, collaboration, skills, and knowledge distribution, and more, all of which are necessary. The lack of cohesiveness in this group is operating toward the group's detriment (Lewis, 2016).

Effective Communication and Leadership Development Survey

This final measurement assessed the direct correlation between effective communication, leaders sharing knowledge and information, and leadership development. The survey consisted of three questions asking participants if they felt their leaders were effective communicators, shared knowledge, and effective leaders. The crux of this study is to prove effective leadership and effective leadership development requires effective communication.

In data set number one, there was a response rate of 50%, 95% for data set number two, and 83.3% for the third data set. In all three data sets, responses indicated that respondents felt more than not; their leaders were effective in their communication. In fact, in data sets one and three, the percentages for responses of being an effective communicator and effective leader were identical. However, in data set two, fewer respondents thought the leader to be effective in their leadership compared to their communication. Effective leaders must be effective communicators (Johnson & Hackman, 2018). However, being effective in communication does not ensure someone is effective in their leadership or leadership development.

This study sought to prove that effective communication is a critical and necessary component of effective leadership. It has proven to be. The measurements show that effective communication is needed for collaboration, innovation, proper dispensation or priorities, and the creation of trust (Mayfield & Mayfield, 2017). In the absence of or inadequate transfer and processing of information, there is no cohesion. Individual goals take precedence over group goals. When this occurs, leaders go from leading groups to (poorly) mismanaging individuals. The presence of effective communication must be established at the onset of a leadership development process or leadership relationships for substantiation (Arendt, Pircher Verdorfer, Kugler, 2019).

Additionally, communication from leaders is ineffective if they fail to share knowledge and information. Leaders should not be hoarders of knowledge in some effort to retain perceived power through knowledge (Pfeiffer, 2017). Shared knowledge increases engagement and the efficacy of communication and enhances the leaders' and leadership ability (Sundin, Andersson, & Watt, 2018). Developing social capital in a network of leadership competency can only be accomplished through the integration of effective and holistic communication. As seen through the results in this study, leadership development does not work without effective, meaningful, and purposeful communication.

Implications

The research findings of this study clearly show a specific and unique connection between the critical need for effective communication as it relates to leaders and leadership development. Effective communication must possess a high amount of emotional I.Q., an understanding of how information is transferred and processed and shared knowledge as a component of the process (Baldoni, 2003). Therefore, for leadership development to be an effective mechanism for organizational development and developing leaders, communication must be the lynchpin that holds together the process. Effective communication is the salient bonding mechanism necessary for effective leadership development (DePuy, 2015). Lackadaisical and apathetic attitudes and behaviors towards the implementation and integration of effective communication ultimately result in not attaining effective leadership development.

The clear correlation made in this study between effective communication and leadership development showcases the need for all leaders to be proficient in the art of communicating. Effective communicating is not a luxury or high priced commodity reserved for only the upper echelon of organizational leadership or management (Fortunato, Giglioltti, & Brent, 2017). It is a key ingredient in the recipe of leadership development that without which leaders are not produced and a leadership pipeline cannot be sustained (Holmes & Scull, 2019). Effective communication is the vein by which all information in organizations is transported. Leaders must be well equipped to route the information through the vein if they are to lead their organizations forward.

Conclusion

This study proves the unmistakable linkage of effective communication to leadership development. It irrefutably demonstrates that without effective communication, it is impossible to establish leadership development. Moreover, it also illustrates that the sole presence and possession of effective communication by leaders is insufficient to achieve effective leadership or leadership development. Humans communicate mostly in words and symbols (Denning, 2007). These words and symbols must be utilized in the most efficient, adequate, authentic, and precise manner as possible (Coller, 2019). The less confusing the transferring of information is, the more effective it is; thus, the better it aids in leadership.

Leadership development constitutes a component of formulating the leadership infrastructure of an organization through the expansion and progression of a leader's skills and competencies (Hudea, 2014). This study highlights that one of those crucial and core competencies is effective communications. Sans the ability to transmit and process information throughout the organization, leaders, will be incapable of fulfilling the organization's vision and mission. The art of effective communication is not merely highly coveted but immensely necessary in leadership development.

Data Group 1

Does your leader communicate effectively?
9 responses

- Not at all
- Somewhat Effectively
- Moderately Effectively
- Effectively
- Very Effectively

55.6%
11.1%
22.2%
11.1%
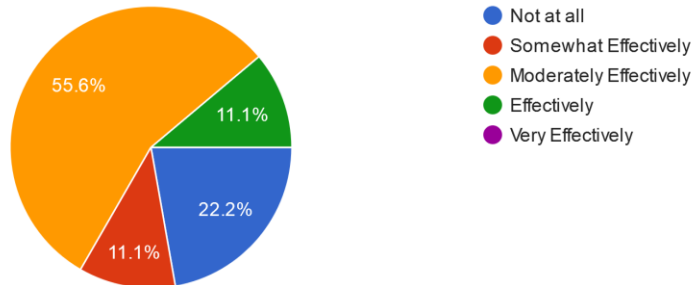
Does your leader share knowledge and information?
9 responses

- Never
- Rarely
- Sometimes
- Most of the Time
- Always

44.4%
11.1%
11.1%
33.3%
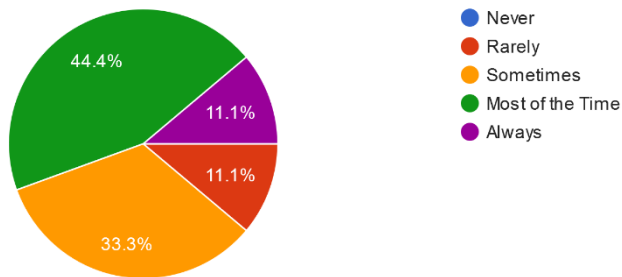
Is your leader an effective leader?
9 responses

- Not at all (Not equipped for leadership)
- Somewhat Effective
- Moderately Effective
- Effective
- Highly Effective (few to no things to improve upon)

22.2%
55.6%
22.2%
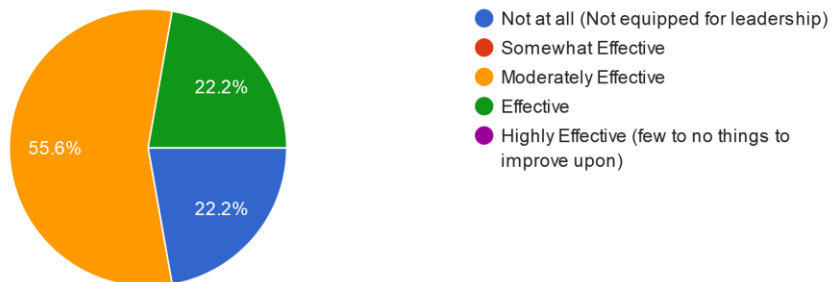
Data group 2

Does your leader communicate effectively?

19 responses

- Not at all
- Somewhat Effectively
- Moderately Effectively
- Effectively
- Very Effectively

47.4%

21.1%

15.8%

15.8%
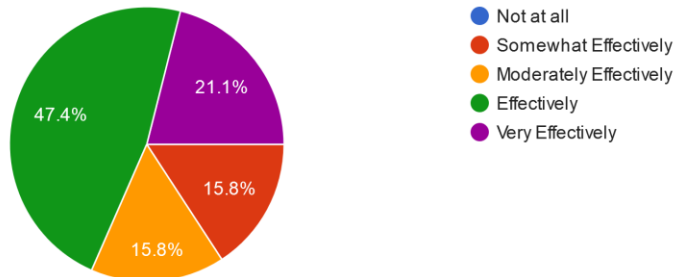
Does your leader share knowledge and information?

19 responses

- Never
- Rarely
- Sometimes
- Most of the Time
- Always

47.4%

36.8%

15.8%
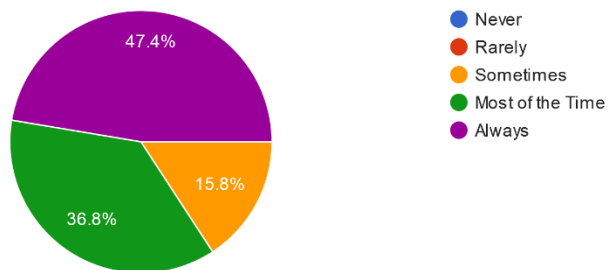
Is your leader an effective leader?

19 responses

- Not at all (Not equipped for leadership)
- Somewhat Effective
- Moderately Effective
- Effective
- Highly Effective (few to no things to improve upon)

36.8%

21.1%

26.3%

15.8%
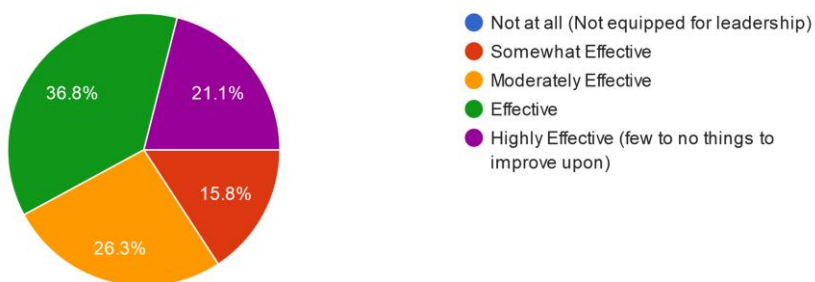
Data Set 3

Does your leader communicate effectively?
15 responses

- Not at all
- Somewhat Effectively
- Moderately Effectively
- Effectively
- Very Effectively

40%
26.7%
13.3%
13.3%
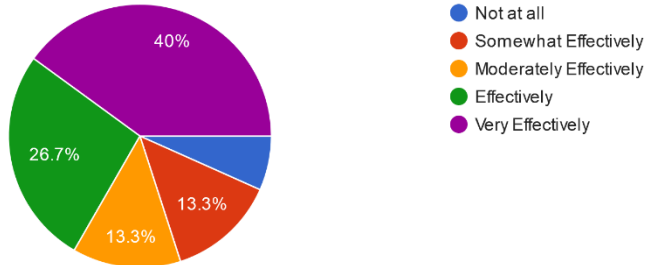
Does your leader share knowledge and information?
15 responses

- Never
- Rarely
- Sometimes
- Most of the Time
- Always

53.3%
33.3%
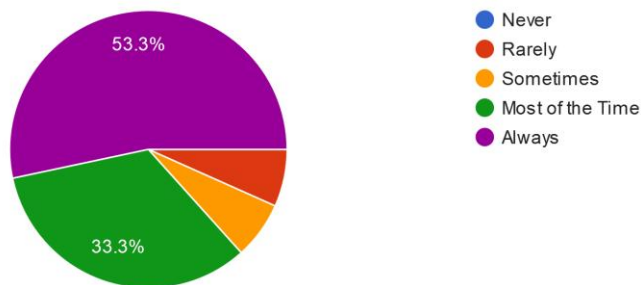
Is your leader an effective leader?
15 responses

- Not at all (Not equipped for leadership)
- Somewhat Effective
- Moderately Effective
- Effective
- Highly Effective (few to no things to improve upon)

40%
26.7%
20%
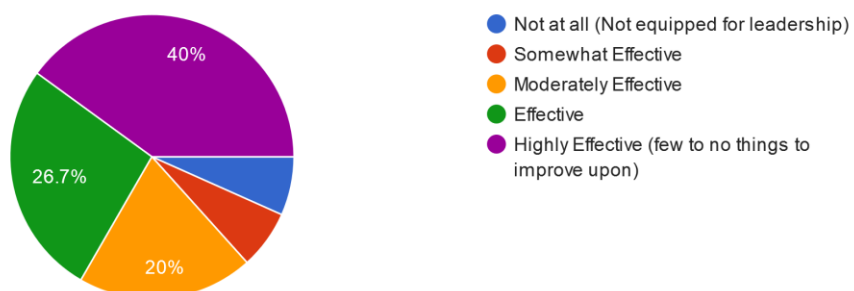
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Wives let Husbands make her Decisions:
Intra-household Decision Making in Hausa in Northern Nigeria

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ABSTRACT

This article is based on the analysis of couples' narratives about intra-household decision-making in Hausa in Northern Nigeria. Earlier studies on intra-household decision-making have revealed that the one who has the stronger bargaining power dominate the decision-making within a household, and factors to improve one's bargaining power have been illustrated. It is however that in Hausa society married women put their priority on having respect and dignity rather than having economic power, which is one of the most influential factors of bargaining power. To be respected and keep dignity, wives are expected not to make a final decision which is regarded as the role of husbands. The article argues that wives have strategies to fulfil their desires without making a final decision. That is to let their husbands make her decisions. The characteristics of interviewees are analyzed by the cooperative conflict model (Sen 1990) [1].

KEYWORDS: intra-household decision making, cooperative conflict model, gender relations, Northern Nigeria, Hausa

1   INTRODUCTION

Many development projects and studies have considered "household" as a unit of their targets when goods are distributed, increase in household income is focused, new farming technology is introduced and so on (Young 1990[2], Moser 1993[3], World Bank 2001[4]). Under the conjugal contract through which goods, incomes and labour are exchanged between husband and wife, the resources available to a household are not equally distributed. This is because the conjugal relationship has a strong power dimension through men exert control over women (Whitehead 1981) [5].

A lot of studies on intra-household resource allocation have been illustrated that household members have different preferences, so that conflict arises if their preferences are contradicted. Household members bargain over how the household resources will be spent and how the household members will be treated (Manser & Brown 1980[6], McElroy and Horney 1981[7], Haddad,L. and J.Hoddinott 1997[8]). The bargaining power is measured by; assets at marriage, spheres of decision-making, divorce law, and relative status within the household and within society (Quisumbing 2003) [9], having assets and income, age difference, good education, beliefs and practices (Mabsout & Staveren 2010) [10] and social norms (Agarwal 1997) [11]. Among the factors to improve women's bargaining power, women's economic power is regarded as influential. Improvements in women's status and increases in the resources that women control raise allocations toward education and improve child health and nutrition (Thomas D 1990[12], Quisumbing 2003[13]).

However, women's controlling income does not always bring positive impact on resource allocation. There is a study that the higher women's income, the lower men's contribution to household expenditures and the higher the share of income that men spend on personal consumption (Bruce & Dwyer, 1988) [14]. Another study shows that increase of women's economic power threaten men's pride as household heads, consequently, husbands withdraw from household responsibilities, and in worse, husbands exert violence against wives (Silberschmidt, 2001) [15]. Furthermore, Demographic Health Survey (DHS) implies that wives controlling income does not ensure their decision making within a household. Table 1 shows that most of wives in some countries in west Africa control over her earnings, however Table 2 indicates that those wives do not participate in household decision-making related to women's daily life such as her own health care, making household major purchase, household daily purchase, and visiting her family. It is not assured that women control her cash improve her decision-making power within a household.

Table 1 Women's perception on control over cash earnings

	Person who decides how the wife's cash earnings are used (%)		
Country	Wife	Jointly	Husband
Nigeria	**66.4**	19.3	13.2
Ghana	57.9	35.5	6.1
Senegal	**81.7**	8.7	8.5
Mali	**86.9**	6.0	5.4
Niger	**85.4**	9.2	5.0
Sierra Leone	34.2	37.1	26.5
Benin	**86.6**	9.8	3.2

(Source : DHS published from the year 2006 to the year 2012 in the above mentioned countries)

Table 2 Women's participation in decision-making within household

Country	Wife's own health care			Making major household purchases			Making purchases for daily household needs			Wife's visits to her family or relatives		
	W	J	H	W	J	H	W	J	H	W	J	H
Nigeria	**9.8**	33.8	55.7	**5.7**	31.9	61.6	**16.7**	32.9	49.7	**11.2**	43.6	44.4
Ghana	25.0	43.8	30.3	20.3	42.0	36.6	44.4	35.2	19.3	22.9	60.4	15.7
Senegal	**12.7**	17.9	66.2	**7.5**	18.6	61.6	-	-	-	14.2	26.7	52.9
Mali	**12.0**	6.0	71.8	**12.0**	7.6	68.0	**19.1**	8.4	60.5	23.6	8.6	57.3
Niger	**17.1**	7.0	71.5	**7.6**	5.8	81.0	**11.3**	7.4	76.5	**14.7**	8.2	72.2
Sierra Leone	11.8	39.7	46.7	9.6	39.4	49.4	25.3	38.0	34.8	13.1	48.1	37.4
Benin	**21.2**	44.6	31.3	**13.3**	52.2	30.3	29.4	34.1	32.2	26.3	30.1	40.2

(Source : DHS published from the year 2006 to the year 2012 in the above mentioned countries. W stands for Wife decided", J stands for "Jointly decided", and H stands for "Husband decided". Unit is %)

Sen (1990) emphasized that the importance of perception; that is, how perceptions influence decision-making within a household. He explains that perceptions of individual interests and perceptions of contributions play an important role in governing the bargaining process as well as status within the household. When women undervalue their reproductive role, they tend not to value their individual interests, consequently lowering their bargaining power. Also as both women and men regard the women's reproductive role as not providing economic contributions to the household, women's perceived contribution to the household will be lower. Sen points out that these perceptions are associated with the amount of income directly obtained from outside rather than the amount of time and labour spent on maintaining the labour force. It is necessary for women to prove their strong relationship with their husbands in order to legitimate their behaviour. As long as a husband refers to his wife's opinion and the wife makes some concessions to the husband, they will keep their relationship stable. This is what Kandiyoti (1988) [16] terms, the 'patriarchal bargain.'

As already mentioned, resources controlled by women tend to increase expenditure shares on education, nutrition and healthcare for children (Thomas D 1990[17], Quisumbing 2003[18]), however women may use their own income without negotiating with their husbands about household budget. There are a few studies on decision making process done by qualitative approach. Even though women control their own income, they participate less than men in decision-making within household. It is said that women increase their economic power, they improve decision making power. However adverse effects are also reported that men withdraw from economic contribution to household once they know that their wives do so (Deere 1976[19], Endeley 2001[20]). Due to the severe economic condition, gender role on 'husband as a main breadwinner' has been challenged, but it is not clear that the role of men's decision maker has also been affected (Pottier 1994[21], Silberschmidt 2001[22]).

In this paper, I would like to examine how the intra-household decision making process between spouses are constructed and what characteristics exist in cases which wives are able to influence on the decision-making.

2   METHODOLOGY

This study tries to reveal the process of decision-making between spouses and to see how wife can influence on the process. For this purpose, this study is based on the qualitative data from in-depth individual interviews and questionnaires with thirty-four couples. Half of wives are engaged in economic activities; the other half are not. This is to compare the characteristics of wives and their husbands between the two groups, as well as to see the

impact of women's economic activities on intra-household relations. In addition, nine key informants are interviewed; two from the Ministry of women affairs and social development in Kano state in Nigeria, and seven instructors of the Women Development Centre where women learn income generating skills, who have been living in the same community with the interviewees. Their narratives are coded and categorized inductively, and then the factors are analyzed by adopting the cooperative conflict model (Sen 1990)[23]. In this process, it is inevitable that the author's subjective views slightly affect the analysis.

The field research was conducted from September 2010 to October 2010, January 2011 to February 2011, and June 2011 to July 2011 in a small town situated in the suburb of Kano city in Northern Nigeria. The individual interviews and questionnaires were done in Hausa language and were interpreted into English. At the end of each field survey period, research findings were presented to the instructors of Women Development Centre where women in this community gathered. This presentation was done for the purpose of triangulation to see if the findings are commonly observed in the area, and if the interpretation of qualitative data were adequate.

Although the attention was paid to collect appropriate data, there was a limitation to gather respondents' perception on issues inside their household. When those respondents hesitated to answer, the questions were not further asked.

3   RESEARCH SETTING

The research site is a small town in Kumbotso Local Government area in Kano State in Northern Nigeria, where people are mostly Hausa tribes and strictly practice Sharia (Islamic Law). In Hausa society, married women practice Kulle (seclusion), so that women are not engaged in fetching water, collecting fuel, agriculture and other outside activities. At the time when Kulle was introduced, Kulle was regarded as a symbol of the wealthy which were rich enough to keep female labour force inside home. At present, Kulle becomes social status of husband, which gives a husband an authority to decide whether he permit the mobility of his wife (Callaway 1987) [24]. Women spend whole day for domestic chores, child care and their economic activities inside the compound, on the other hand, their husbands spend most of the time outside the compound for their work and social activities (Callaway 1987[25], Cooper 1997[26], Sada, Adam et al.2005[27]). While a husband is expected to provide all necessities such as food, house, clothes, education, and medical care and so on, a wife is expected to obey her husband and follow his direction (Callaway 1987[28], Adam 2004[29], Renne 2004[30], Sada, Adam et al.2005[31]). If a husband fails to provides, it is considered as a legitimate behaviour that his wife demands husband to fulfil household needs, and if not provided, wife has a legitimacy to seek a divorce in the end (Adam 1999[32], 2004[33]). Although it has been regarded as a husband's sole responsibility to fulfil household needs, some husbands fail to provide household needs due to severe economic conditions recently. Some wives use her income to complement the shortage of household needs when wives realized that husbands are not going to provide enough. It is understood that wife complements household needs instead of husband means the wife lends to husband, so that the husband must pay back to her (Pierce 2007) [34]. It is also necessary for wives that the household needs should be fulfilled; otherwise wives fail to accomplish domestic chores as her gender roles. Women in Hausa are encouraged to have economic activities on condition that their husbands allow them to do so. Wife's assets and income are controlled by her and not be shared with her husband (Hill 1972[35], Pierce 2007[36]). Women have a chance to accumulate her wealth by her economic activities if husbands give a permission to start her business.

Married women are required to get permission from her husband whenever she goes out (Callaway 1987[37], Adam 2004[38]). Women build Zumunci (mutual relationship) with her

relatives and friends by attending ceremonies like weddings, and visiting their homes and exchanging gifts (Callaway 1987[39], Cooper 1997[40]). This mutual relationship is not static and needed to be maintained by gift exchanges and frequent visiting. Therefore, it is important for women to get permission to go out to attend ceremonies and to visit relations, which enable women to secure mutual support. Women in Hausa are excluded from decision-making within household and in community. Matters concerning children are decided by male extended family members and issues in community are discussed by household heads, which are male in household (Callaway 1987[41], Sada, Adam et al.2005[42]).

There is a Hausa word which represents their sense of value on gender roles; that is Matsayi mace (women's good position). Matsayi mace is considered as quite important for women, which enable women to construct good relationships with others and to keep Mutunci (respect) and Daraja (dignity). In Hausa society, it is more respected for women to have Matsayi mace than to have economic power (Renne 2004[43], Tipilda 2008[44]).

4   RESULTS

4.1   Discussion between wife and husband

4.1.1   Contents of discussion

Wives and husbands discuss the issues related to their life, for example, children's education, purchases of food, medical care and other household needs for the following month, assistance to their parents and permission on wives' going out. Concerning children's education, they discuss reputation of school, progress of their children's education and books they need. In these cases, wives and husbands only exchange the information collected by their relatives, friends and neighbours, or consult the issues with their spouse, therefore they listen to their spouse and are likely to reach a consensus. It is not controversial to discuss children's education.

For the issues of purchasing household needs and wives' going out, preferences of husbands and wives are sometimes contradict, then negotiation is needed for wives to obtain her desires. Some wives always obey her husband's opinions, while others try to convince husbands. When wives request to husbands on fulfilling shortage of household needs or seeking permission to go out, some husbands disagree with wives' requests, the others simply do not give permission, or wives give up asking.

4.1.2   Fulfilment of household needs

There are husbands who consult with wives over the household needs, while some husbands bring food and other items to wives without asking her needs.

" *My husband never asks me which food I need. He just brought food once a month. I don't know how much he spent for food. I'm ok with what he brought to me (W34)." "I don't discuss with husband about food. I have no problem with food which he brought to me (W10)."*

These husbands fulfil his responsibilities as "husband brings food to wife". There are no discussions over household needs between spouses, and wives are excluded from decision-making on purchasing household needs. It is however that those wives accept

husbands' action and they are not dissatisfied with the situation as long as the household needs are met.

" When food is insufficient, I cook only rice and beans. Because my husband doesn't bring other food items (W26)." "My husband doesn't ask me how much food we actually need. He doesn't know how hard it is to make shift with the insufficient food he provided. He spent his money for his personal things instead of food and household needs. But I can't say anything to him. That is his money. It depends on his decision how much food to be brought (W3)."

In these cases, husbands do not fully accomplish his expected duty as a breadwinner as "food is insufficient". Wives in both cases neither inform nor ask him to purchase additional food. Instead, W26 took action and showed her dissatisfaction with serving incomplete meal and W3 gave up taking action. Wife is expected to "manage food well" nevertheless the food is insufficient.

" I always talk to my husband. He asks what kind of food and daily necessities I need, and the quantities I need. Then I list up what we need and he gives me N1,000 every day. I keep changes for other use (W2)." "I inform to my husband when the food is insufficient at home. If my husband said he has no enough money, then I buy food. He pays back to me when he has money (W13)." "When food and other things are insufficient, I buy them by own without telling my husband. I use my money. But I think he knows my contribution (W4)."

There are conversation between wife and husband in those cases as "Wife asks husband" "Wife informs to husband". The fact that "Food is insufficient at home" is recognized by wife and husband. W13 and W4 take over the role of husband, which is to provide food for household, as "wife buys food when husband doesn't have enough money". Although husband repay to wife later, dependency of husband on his wife is created, and perception of wife's contribution to household by both husband and wife would be accumulated.

" My husband wants to repaint house, but I disagreed. There are other things we have to do. I told him to spend money for household needs (W1)." "I advised my husband to buy food whenever he earns, so that we have something to eat, even though my husband doesn't have enough money (W32)." "My husband hasn't paid for education fee, I advised him to pay at once (W22)."

These wives express their opinions to their husbands with "disagree" to his ideas and "advise" other ideas. As wife is expected to follow what her husband does in Hausa, the attitude of those wives who shows their disagreement to their husbands' behaviour and ideas is considered against their social norms. Those cases imply that there are close communication between wives and husbands, which enable wives to suggest their opinions to husbands in spite of their tradition.

4.1.3   Permission to go out

Hausa married women practice seclusion. Wives need permission of their husbands whenever they go out. Wives depend on the generosity of their husbands who have the decision-making power to restrict the mobility of wives.

" I seek for my husband's permission when I want to attend a wedding. Usually he doesn't allow me to go, but sometimes he gives me permission. I beg him with kneel down, cooking good food and serving cold juice. I do my best to get his permission. But it all depends on his decision (W34)." "I beg my husband to going out for a wedding or for visiting parents in a village. He sometimes agrees, especially for visiting my parents. But if he thinks it is not important or it is too frequent, then he doesn't allow me to go. I try to talk to him softly when he seems relaxed (W4)."

These wives try to get husband's permission to go out with humble attitude like "begging" or "kneel down". Also wives show her care to husbands with "offering good meal and cold drink", which mean "showing respect" in Hausa society. Wives understand that their husbands would refuse her requests to attend a ceremony or to visit relatives. Therefore wives plead husbands gently instead of imposing her request strongly to husbands.

" When my husband seems unhappy, I don't ask him to give me permission. Because I know he doesn't agree. I just give up attending a ceremony, visiting my relatives, and waiting for a next chance. When our children are sitting around, I don't ask him. When I haven't finished preparing dinner, I don't ask him. I know he disagrees (W28)." "When I sit and chat with my husband at night, I ask him if I can go out. Then he asks me where I go and why I go. I explain little by little, for example, going out to see somebody who is sick, to attend a wedding. When he thinks my reason to go out is ok, and then he gives me permission. I try to find a chance when he seems happy and relaxed when he returns from his work. Sometimes he doesn't agree. So I have to stay at home (W10)."

In these cases, wives worry what mood their husbands are, and then wives decide her action like "not to ask" or "wait for next chance". Also wives choose an appropriate situation to talk to husbands like "no children around", "finishing preparation of dinner" and "after work". Wives know that husbands make a decision on her going out. In these cases, not only wives check husbands' attitude, but also wives explain the reason of going out in detail in proper order. Wives consider it a better way to tell their request logically in a decent situation.

" When I want to see my grandparents in a village, I ask my husband if it is ok. He goes to the village together when he is available, or he gives me money. He rarely says no to my request for going out (W2)." "When my husband doesn't give me permission to go out, I wait for a few days. Then I try once more. I explain the reason why I go out softly. Finally he agrees and gives me permission (W15)." "I tell him that I would like to see my parents in a village. He always agrees to me. He sometimes helps me with money or gift for parents (W20)."

These wives request her going out to husband without considering husbands' mood. Wives know that their husbands agree to their request most of the time. Even her requests is refused, W15 does not give up and "try once more" her request. Their husbands support her visiting relatives with "giving money or gift" or "going together".

4.1.4   Different issues, different approaches

The above narratives illustrate that wives take different approaches to husbands according to issues discussed. When a wife asks to fulfil shortage of household needs, wife

chooses an approach to claim her request strongly. In Hausa, husband is supposed to provide all household needs; therefore there is legitimacy for wives to request more household needs insistently, and it is not viewed as a legitimate behaviour for husbands not to fulfil household needs. In reality, some husbands are not able to provide enough and they borrow cash from their wives regularly to complement the shortage of food and other items. Although husbands pay back to wives when they receive their salary, dependency of husbands on their wives are gradually accumulated. It is also necessary for wives to have enough food and other daily necessities in order to accomplish her gender role as a homemaker, and to have a Matsayi mace (women's good position) with good reputation as a good wife who fulfils domestic chores.

On the other hand, Hausa married woman practices seclusion and whenever she goes out, she needs permission from her husband; therefore there is legitimacy for husband to deny wife's request to go out. For women, it is quite important to attend ceremonies like wedding and naming ceremony, where her relatives, friends and neighbours come together, exchange information, advertise their economic activities and so on. Also, it is necessary for women to visit their parents, relatives and friends from time to time, which help them to build Zumunci (mutual relationships) to support in need. Wife depends on her husband's generosity to have permission, and for husband, it is the time when he exert his authority on his wife. Therefore, many wives choose to plead her requests to her husband by all means. Most of Hausa married women follow the legitimate behaviours with playing expected gender roles, but some women utilize the opportunities which question the existing gender roles due to severe economic conditions.

4.2   Wife's approach to disagree with husband

As mentioned, wives' approaches depend on the issues. It also depends on the characteristics of wives as well as husbands. There are wives who tell her opinions to husbands by persuading or by pleading, while there are wives who keep silence and follow husbands. In Hausa, it is not an expected attitude for wife to argue with her husband, as wives are supposed to follow husbands, so that her disagreements are not supposed to be observed. The thirty-four wives were asked that how they react to husbands when they have different ideas with them when they make a decision within a household.

4.2.1   Continuous discussion with husband

" *When I have a different opinion with him, I address to him in a peaceful way and explain my opinion and try to convince him little by little. I wait for the time when he has enough money, and then I suggest my opinion. He almost always agrees with me (W2)." "Sometimes I disagree with my husband. We discuss to understand each other. I try to let him laugh with joking and serving good meal, so that he makes a good decision at last (W7)." "When we have a different opinion, we discuss that which opinion is more important. If his idea is better than me, then I follow his. But if I don't agree to him, then I explain my idea repeatedly till he understands (W20)." "I advise him to change his idea and tell him the reason for that, when I can't agree to him. My husband agrees most of the time (W5)."*

There are wives who explain their ideas to husbands when they have a different opinion. A Hausa married woman is expected not to argue with husband, but in reality, those wives discuss with husbands continuously till they reach consensus. Even though husbands disagree with wives after the discussion, wives try to convince husbands.

4.2.2 Wife tried according to husband's reaction

" *When I disagree to my husband, I explain what I am going to do and what I need gently like ' I appreciate if you would give me permission, because ….', but if he doesn't agree, then I give up asking and follow his decision (W21)." "I do my best. I serve cold juice and good meal to my husband. And then I start to talk to my husband and explain the importance of my suggestion. But if he seems not to agree, then I stop my suggestion. And just I apologize to him (W31)." "I apologize him what I did in the past. Then I kneel down and plead him to allow me to explain my idea. It all depends on his generosity (W18)."*

These wives decide to tell her disagreement and her alternative suggestions to husbands, but once husbands seem to be dissatisfied with wives' attitude, wives give up telling her ideas to husbands. Husbands sometimes refuse wives' requests, so that wives plead in anticipation of husbands' denial and humble her to gain her wishes as much as possible. In these cases, wives behave according to husbands' mood and attitudes.

4.2.3 Wife follows husband with dissatisfaction

" *If I disagree to my husband, then, I just keep silence. I can't do anything. I try, but I know I can't. I have no choice but agree to my husband (W3)." "I had something I couldn't agree to my husband in the past. But I had to follow his decision. I have given up my opinion and agree to him (W15)."*

These wives have given up taking actions to tell their disagreement to husbands. They seemed not to communicate with husbands. They accept their inferior position with resignation, although they are dissatisfied with the current situation.

4.2.4 Wife follows husband without dissatisfaction

" *Wife should always agree with husband. That is the regulation of marriage in our culture. If a wife doesn't follow the decision of husband, it means she is against our religion and tradition. I always follow him. I have never had a different opinion (W6)."* "*I am OK with the decision of my husband. Whatever he decide, I follow him. There is no disagreement between us (W12)." "I agree with my husband. Always I agree. It is what Qur'an says (W33)."*

These wives agree with husbands without exceptions and follow husbands without any dissatisfaction. Wives consider that the religion, tradition and culture expect women to obey husbands. Therefore, these wives perceive it natural to agree and follow husbands' decision.

4.2.5 Different wives, different approaches

The above narratives show that different wives take different approaches in a same situation. When a wife disagrees with her husband, some wives explain their dissatisfaction to their husbands, some tries depending on husband's mood, and some keep silence with dissatisfaction. Also there are some wives who always agree with husbands. There are four different approaches observed in their showing disagreement when they make a decision within a household as seen above.

I named the above mentioned approaches as follows; 1) "Challenge approach" for continuous discussion, 2) "Pleading approach" for trying according to husband's attitude, 3) " Avoidance approach" for following husband with dissatisfaction, and 4) "Obedience approach" for following husband without dissatisfaction, respectively. Although wives change their approaches according to issues, it is worth for categorizing their approaches in order to reveal if some characteristics in an approach are different from ones in other approaches. To understand the process of decision-making between wife and husband, categorization is based on wives' approaches to disagree with husbands as seen in this section; Challenge approach, Pleading approach, Avoidance approach and Obedience approach.

4.3   Characteristics of wives in different approaches

In this section, the characteristics of wives in Challenge approach will be analyzed by adopting the cooperative conflict model, which Sen (1990) presented. As it is explained in the introduction of this article, the cooperative conflict model suggests three factors to improve women's bargaining power in decision-making between spouses; 1) improvement of one's breakdown position, 2) perceived self-interest, and 3) perceived contributions to household. For the improvement of breakdown position, there are many factors listed up by earlier studies on intra-household resource allocations, which are, for example, having assets and income, age difference, educational attainment, social norms and so on. In this study, some of those factors relevant to Hausa society are selected.

4.3.1   Improvement of breakdown position

Characteristics of wives in each approach are analyzed by the below indicators, which are based on the cooperative conflict model. Table 3 shows factors to improve wives' breakdown position and their indicators.

Table 3 Factors to improve wives' breakdown position

Factors	Indicators to analyze
Age	Age gap with husband is small
	Age at first marriage is high
Number of children	Number of children is average in community
Extended family	Not living together with husbands' parents/relatives
	Not living together with husbands' co-wives
Social network	Wives' parents/relatives living in same community
	Membership of mutual help group /cooperatives
	Giving support to parents and relatives of husbands and self
Education	Experiences of formal education
	Years of formal education is long
Economic power	Engaged in economic activity
	Income per month is high
	Possession of assets (land, house, animals, savings)
	Lending/giving cash to husbands regularly

(Source: Author based on the cooperative conflict model (Sen 1990), and other studies on intra-household resource allocation (Mabsout & Staveren 2010, Quisumbing 2003, Agarwal 1997, and others), and studies on Hausa society (Callaway 1987, Adam 2004, Renne 2004, Sada, Adam et al.2005)

The below Table 4 indicates the results of analysis by the above factors. Wives in Challenge approach have clear differences in their education level and in economic power. Also most of wives in Challenge approach have no extended family living together and no

co-wives, which enable wives to have better environment to discuss with husbands on daily basis without being disturbed or hesitated.

Table 4 Comparison of characteristics of wives in four approaches

Name of approach / Characteristics of wives	Challenge (n=6)	Pleading (n=16)	Avoidance (n=8)	Obedience (n=4)
Wife's age at first marriage (years)	18.3	16.0	18.3	14.3
Age gap with husbands (years)	11.8	11.1	14.4	18.0
Living with husbands' kin	**1 / 6**	7 / 16	3 / 8	2 / 4
Living with co-wives	**0 / 6**	4 / 16	2 / 8	1 / 4
Wife's kin living in same area	2 / 6	3 / 16	3 / 8	1 / 4
No formal education	**1 /6**	8 / 16	4 / 8	3 / 4
Years of formal education (years)	**7.0**	4.3	3.8	1.5
Engaged in economic activity	**4 / 6**	7 / 16	4 / 8	2 / 4
Average income per month (Naira)	N4,666.7	N4,581.3	N4,200.0	N3,100.0
Possession of valuable assets	2 / 6	7 / 16	4 / 8	1 / 4
Regular lending to husbands	**5 / 6**	10 / 16	6 / 8	2 / 4

(Source: Author's survey. From individual interview with 34 married women. Units of the following items; "wife's age at first marriage", "age gap with husbands" are years. For example, 18.3 mean 18.3years. A unit of "average income per month" is Naira, which is Nigerian currency. And the unit of the other items is the real numbers. For example, "1/6 means, there are one case among six cases." Bold letters and underlines are done by author.)

4.3.2 Perceived self-interest

The perceived self-interest is analyzed from the following four aspects based on the interpretation of self-interest which Sen (1990) and Nussbaum (2000)[45] explained . These are as follows; confidence on economically self-reliant, perception on usefulness of self to others, self evaluation on housework, and having concrete future goal or dream. The analysis was done based on the narrative of thirty four wives.

There are no differences among four approaches, while clear differences between wives with economic activities and wives with no economic activities are found. Wives with economic activities show her confidence to be self-reliant. For example, "Unlike before I started my business, now I can buy whatever I like without asking it to my husband." Also they can assist others with their income, so that they perceive themselves to be respected for helping others. Furthermore, wives engaged in business have more concrete future plan such as expanding her economic activity and opening her own shop.

All wives are interested in having their own economic activity. They see housewives as follows; "It is not fair to depend on a husband. Because a housewife is just waiting for her husband to bring in money", "Women should also earn in case a husband fails to provide for the family". It is clear that being a housewife without economic activity is undervalued due to the low economic power of the role.

4.3.3 Perceived contributions to household

There are no significant differences in the degree of perceived contribution to household among four approaches, rather clear gap between the wives with economic activities and those without. All wives with economic activities perceived that they make

economic contribution to household and their husbands recognize the wives contribution. For example, "I use my own income to buy household needs when my husband does not have enough money." Since wife and husband do not share their income and each controls over own income, they make it clear that the contributor of household needs. Wives use their income for making it certain that husbands' income is spent for household needs by lending husband or buying household needs in advance, and get repayment later. In this way, wives are assured that the household needs are fulfilled. Also, wives are seen as 'helping husband' 'good wife', and wives still keep her income as husbands pay back to her later.

Husbands whose wives have no economic activities express their wishes; "If only my wife can lend me N500 per month, it would help me, but I understand it is not the wife's duty to buy household needs." Another husband said, "It is necessary for wives to earn and contribute to household, so that wives can maintain good relationships with husbands."

Although wives perceive women without economic activities are dependency on husbands, all wives appreciate their contribution by household chores. They clearly defined that domestic work as wives' work, so that all wives regard women's accomplishment of housework as quite natural.

4.3.4   Husbands' characteristics influence wives' strategy

The cooperative conflict model does not fully address to the factors of husbands' side. In this section, husbands' characteristics are further examined by factors to improve husbands' breakdown position.

Table 5 indicates that the characteristics of husbands in four approaches. For educational attainment, it is obvious that husbands in Challenge approach are more educated compare to the husbands in the other approaches. In fact, four of six husbands in Challenge approach complete the tertiary education; the other two finished the secondary school. Husbands in Challenge approach also have economic power along with the husbands in Pleading approach.

All of wives who are engaged in economic activities in Challenge approach, Pleading approach and in Obedience approach are given financial assistance to start up the business by their husbands. In Avoidance approach, four out of eight wives have economic activities, yet only one of four is supported by her husband.

Table 5 Comparison of characteristics of husbands among four approaches

Name of approach / Characteristics of husbands	Challenge (n=6)	Pleading (n=16)	Avoidance (n=8)	Obedience (n=4)
No formal education	0 / 6	7 / 16	2 / 8	0 / 4
Years of formal education (years)	14.7	8.0	8.4	11.5
Average income per month(Naira)	N27,512.0	N26,666.7	N14,200.0	N20,000.0
Expenditure on household needs per month (Naira)	N19,600.0	N19,333.3	N17,142.9	N18,333.3
Giving financial assistance to start up wife's business	4 / 6	7 / 16	1 / 8	2 / 4

(Source: Author's survey: The unit is a real number. For example, 0 / 6 means that there is zero case among six cases.)

It is said that the bargaining power is relative, so that if women raise their breakdown position, they have a chance to govern the bargaining process, while men lower their breakdown positions, women increase their bargaining power. It is however that the survey findings indicate that husbands in Challenge approach have higher breakdown position, such as higher education level and higher economic power. The result suggests that educated husbands tend to have better job with better salary, and have attitudes to listen to their wives, so that the couples are likely to have opportunities to discuss.

5   CONCLUSIONS

This study tries to reveal how wives can influence on intra-household decision making which their husbands usually control and are expected to control. The research findings suggest that some wives succeed to gain her needs from her husbands' decisions, which were influenced by wives' opinions to some extents. What wives want is to have benefits from husbands' decision, not to make a final decision by her. To gain desired outcomes, wives take different approaches to husband depending on the issues, for example if wives have legitimacy to request strongly to husband. Also wives take different approaches according to their characteristics and mutual relation. Wives' strategies to obtain benefits from husbands' decision vary depending on the issues negotiated, characteristics of wives as well as husbands.

As it is examined in this article, Hausa women regard Matsayi mace (women's good position) as quite important to have respect and dignity. In Hausa society, making a household decision is considered as a role of household head, which is husband. It is however those wives are not subordinated to all decisions that husbands made. Wives have strategies to gain her wishes from the decisions as much as possible through bargaining, compromising and even conceding their demand to their husbands.

When wives are in Challenge approach, their wishes are more likely accepted by husbands, as wives and husbands have close relationships and have more discussion in this approach. Wives let their husbands make wives' decisions by continuous discussion and persuasion, if wives are in the environment which wives are able to talk openly with husbands, and if husbands recognize wives' contribution to household and have attitudes to listen to wives. If we overlook the dynamics of wives' strategies to convince husbands by bargaining, conceding or compromising, differences between those who express their opinions and those who do not are unappreciated.

In summing up, women obtain their wishes by letting their husbands make decisions which are influenced by her. Women keep good relation and reputations, and meeting their needs through discussion with husbands. No matter how wives increase their economic power, they exert their strategy of keeping a stable relationship with their husbands. Although the samples of this study are limited, it seems reasonable to suppose that wives in Challenge and Pleading approaches influence the husbands' decision as follows; As long as women play a role of 'good wife', they can reduce the risk of being refused by husbands when they seek permission. When the wives disagree with their husbands, they tend to make a concession to their husband's opinion to maintain their good relationship. Even though wives have raised their breakdown position, perceived contribution and perceived self-interest, they use this strategy to avoid conflict with their husbands. The best strategy for women remains to balance cooperation and conflicts with their husbands.

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Annex 1 Profile of interviewees

	ID	Wife's Age	Age gap	Number of children	Wife's Education	Husband's age	Husband's Education	Husband's occupation
Wife is engaged with economic activity	W1	20	3	0	Secondary	23	University	Employed
	W2	24	11	3	Primary	35	Secondary	Employed
	W3	26	11	2	Secondary	37	Secondary	Self-Employed
	W4	26	9	4	J/Secondary	35	University	Employed
	W5	32	8	6	Primary	40	University	Civil servant
	W6	38	17	9	Secondary	55	Secondary	Employed
	W7	40	25	0	Islamic	65	University	Civil servant
	W8	45	5	4	Islamic	50	Islamic	Civil servant
	W9	25	8	N.A.	Primary	33	University-	Self-Employed
	W10	45	12	7	Islamic	57	Islamic	Retired
	W11	35	10	6	Islamic	45	Islamic	Employed
	W12	50	30	8	Islamic	80	Primary	Retired
	W13	50	20	6	Islamic	70	Islamic	Self-Employed
	W14	35	5	7	Islamic	40	University	Self-Employed
	W15	20	20	1	Islamic	40	Secondary	Employed
	W16	40	20	7	Secondary -	60	Islamic	Self-Employed
	W17	45	10	10	Primary -	55	University	Retired
Wife has no economic activity	W18	30	20	5	Islamic	50	Islamic	Self-Employed
	W19	30	10	5	Primary	40	Secondary	Employed
	W20	30	15	2	Primary	45	University	Civil servant
	W21	21	9	3	Secondary	30	Islamic	Employed
	W22	36	9	7	Primary	45	Secondary	Employed
	W23	40	14	11	Islamic	54	University	Civil servant
	W24	30	10	5	Islamic	40	Secondary	Employed
	W25	45	5	6	Islamic	50	Primary	Employed
	W26	30	20	6	Islamic	50	Primary	Self-Employed
	W27	22	6	1	Secondary	28	University	Civil servant
	W28	28	12	5	Secondary-	40	University	Employed
	W29	25	10	3	Primary-	35	Secondary-	Unemployed

	W30	20	12	1	Secondary	32	University	Self-Employed
	W31	20	10	1	Primary	30	Islamic	Employed
	W32	40	20	10	Islamic	60	University	Civil servant
	W33	35	5	5	Islamic	40	Secondary	Civil servant
	W34	40	25	4	Islamic	65	Islamic	Employed

("-" in education means dropout.)

Women – here there and everywhere; - A study on the successful Indian women who made foray in to the field of their choice

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Abstract:

Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey.

- Tennyson

The relegation of woman to heart and hearth reflects a common belief that woman's special nature fits her for her domestic role.

Of course, the ancient India was known for its rich culture and inclusive growth. The women were treated with reverence and they enjoyed freedom to such an extent that some of them carved a niche for themselves in the field of education and religion too and found a place on the pages of the ancient treatises as, scholarly and erudite women.

However, with the passage of time many evils permeated in the Indian Society resulting into declining status of women.

They started to be treated as "Secondary" to male members of a family. The women's status was virtually reduced to that of "a chattel'' labouring hard for many hours.

In the beginning of the 20th century, social revolutionaries took up cudgels for the oppressed women and feminist movements in the 21st century has brought about a Sea Change in the status of women.

Gone are the days when women were supposed to confine themselves to the four walls of a house, doing domestic chores from dawn to dusk.

In the 21st century, the women in Indian have started joining Armed Forces, Navy, Police, Administrative Services/ Corporate sectors and politics too.

In the present paper, the author has included success stories of The Indian Women who have triumphantly made inroads in to the fields which were, hitherto, considered men's citadel.

This study will throw light on women empowerment in India and also realities prevailing on the ground zero level.

Significance:

Present study not only throws a light on women empowerment in different fields of India but also discusses bottlenecks at the ground level. It will enable the sociologist, academicians, policy makers and all those who are concerned with gender issues to carry out further studies and to find solutions to overcome hindrances in creating a gender Just society.

Research Methodology

Primary Data
- Qualitative – Interview; Questionnaire

Secondary data
- Government records and data available on website of various national / international agencies.

Historical background

Women in Ancient Age

India, the second highest populous country of the world, comprises women as almost half of its total population. Women of ancient India, especially during the Vedic and Indus civilizations, received a great divine honor and were worshipped as Goddesses. As a part of the society, a Woman used to perform her independent role, as she was given more prominence in decision making in the social institutions.

Contrary to a popular belief that "Gender equity" has been conceptualised by the sociologists activities and feminists of the western world in the recent past; the genesis of Gender equity could be traced to our ancient culture and Vedic literature. However, many a social evils including discrimination against women permeated in our societal milieu. The international Conventions during the last five decades have beyond all questions given an impetus to concept of gender equity and equality in the mainstream.

The genesis of "Gender Equity" can be traced to the Vedic literature of the ancient India; contrary to a popular belief that it is conceptualization of the Western Sociologists and "Women Empowerment" gained ground only after deliberations on this issue, in various international forums at the fag-end of the twentieth century. For example, Ubhaya Bharti the wife of a well known ritualistic, Mandan Mishra possessed extra ordinary argumentative skills and it was she who challenged Adi Shankaracharya for another round of debate, after the latter outsmarted her husband (Mandal Mishra) in a debate on the issue, "whether or not, the life of a house holder was superior to that of a monk." The debate between an empowered woman, Ubhaya Bharti and scholarly saint Adi Shankaracharya is indeed a testimony to freedom of expression enjoyed by women in ancient India. The other prominent scholarly women during the Vedic period were Lopamudra, Maitreyi and Gargi. Misogyny was alien to our social milieu and cultural ethos.

Ancient Women and Education:

Thus, Women played an important role in development of literature in the ancient India. Ancient India had many learned ladies. There were two types of scholarly women the Brahmavadinis, or the women who never married and cultured the Vedas throughout their lives; and the Sadyodvahas who studied the Vedas till they married. Panini mentioned of female students' studying Vedas. Katyana called female teachers Upadhyaya or Upadhyayi. Ashoka got his daughter, Sanghamitra, inducted into preaching Buddhism. From the Jain

texts, we learn about the Kousambi princess, Jayanti, who remained a spinster to study religion and philosophy. Often, Buddhist nuns composed hymns. Women did write Sanskrit plays and verses, excelled in music, painting and other fine arts.

Women in the Buddhist Period :

The status of women during the Buddhist period was also reasonably good. Some of the rigidities and restrictions imposed by the caste system were relaxed. Buddha preached equality and he tried to improve the cultural, educational and religious statuses of women. During the benevolent rule of the famous Buddhist kings such as Chandragupta Maurya, Ashoka, Sri Harsha and others, women regained a part of their lost freedom and status due to the relatively broadminded Buddhist philosophy. Women were not only confined to domestic work but also they could resort to an educational career if they so desired. In the religious field women came to occupy a distinctly superior place. Women were permitted to become "Sanyasis". Many women took a leading role in Buddhist monastic-life, women had their "Sangha" called the "Bhikshuni Sangha", which was guided by the same rules and regulations as those of the monks. The sangha opened to them, avenues of cultural activities and social service and ample opportunities for public life.

Medieval India:

However, with the passage of time many social evils including gender discrimination permeated in our social milieu so much so that the status of a woman was reduced to that of a subservient wife supposed to perform domestic chores like kidding urchins, cooking, cleansing utensils, and washing clothes etc. from dawn to dusk.

Later on, gradually her position slipped into the abyssal depths that deprived her of independence; social, economic and political rights and thereby, made her dependent on the male members of her family. All the decisions for her were taken by men only. Since ages, she has been deprived of an opportunity to be an independent entity and made to suffer inequalities. She was made to live as a mere chattel and placed at the receiving end, at the mercy of the male chauvinistic society.

A widow had to commit "sati" mandatorily on the pyre of her deceased husband and glorification of this inhuman practice became prevalent in some communities.

A female child became an unwelcome guest in the family and in some communities an unwanted female child used to be drowned in a cauldron of boiling milk. ("Doodhpiti")
Birth of a male child used to be celebrated with great fun fare whereas; arrival of a female child was treated with dismay and disdain.

The widely accepted practice of child marriage deprived a young girl of even primary education.

In a patriarchal society a woman had to be at mercy of her husband and in laws and she had no other option but to lead a lifefull of misery, deprivation and all forms of discriminations.
Many a young newly married young women had to lose their lives at the hands of avaricious and greedy in-laws who brazenly raised a demand for "Kariavar" (Dowry) both in cash and kind from the parents of a bride.

purdah system :

The veil or the 'Purdah' system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. This system curtailed the freedom of women.

Married women had no other option but to tolerate mental and physical torture at the hands of their husband and in laws. Their pitiable plight cannot be described in words.

However, many social reformers took up cudgels for the oppressed women.

Social Reformers in the Pre-Independence Period :

Jyotiba Phule :

Jyotirao 'Jyotiba' Govindrao Phule was a prominent social reformer and thinker of the nineteenth century India. He led the movement against the prevailing caste-restrictions in India. He revolted against the domination of the Brahmins and struggled for the rights of peasants and other low-caste people. Mahatma Jyotiba Phule was also a pioneer for women education in India and fought for education of girls throughout his life. He is believed to be the first Hindu to start an orphanage for the unfortunate children. He vehemently advocated educational facilities for girls.

Savitribai Phule :

Savitribai Jyotirao Phule (3 January 1831 – 10 March 1897) was a prominent Indian social reformer, educationist and poet who played an instrumental role in women education and empowerment during the nineteenth century. Counted among few literate women of those times, Savitribai is credited for founding the first girl's school in Pune in Bhide Wada with her husband Jyotirao Phule. She made great effort towards educating and emancipating child widows, campaigned against child marriage and sati pratha, and advocated for widow remarriage. A leading figure of Maharashtra's social reform movement, she is considered an icon of Dalit rights advocate and comparable with likes of B. R. Ambedkar and Annabhau Sathe. She campaigned against untouchability and worked actively in creating awareness against caste and gender based discrimination.

Women and freedom struggle :

During freedom struggle of India a sizeable number of women actively participated in agitational programmes launched by Mahatma Gandhi and also revolutionist activities undertaken by well known freedom fighters like; Bhagat Singh, Sukhdev, Raj Guru and Ramprasad Bismil etc. some women freedom fighters suffered, struggled and sacrificed their precious lives to free India from the clutches of the Britishers.

Netaji Subhaschandra Bose had created a special women brigade headed by the late captain Dr. Laxmi Sehgal in his Indian National Army (INA).

With the advent of independence some prominent women like Sarojini Naidu, Smt. Suchitra kriplani ,Vijaya Laxmi Pandit and Rajkumari Amrit Kaur etc enjoyed the position of power.

Rani Lakshmi Bai of Jhansi

The so called Sepoy Mutiny of 1857, which was actually the first struggle for the independence cannot be written without mentioning the great contribution made by the fiercest lady of Jhansi, named "Rani Lakshmi Bai of Jhansi". She was the one who led the foundation that women not only were adored for their beauty, but their courage was gradually adorable too. This was the concept of Rani Lakshmi Bai of Jhansi who fought with great courage against the unbreakable British army for the country to make them free from the clutches of British rule. Rani Lakshmi Bai of Jhansi was the only lady in the first war of Independence of 1857 and encouraged the countrymen to rise against the brute British rule.

The recent movie -Manikarnika, despite some exaggerations on bravery of Rani Laxmibai, has vividly depicted how she united the women to fight against the East India Company who immorally annexed a small state of Jhansi on the flimsiest grounds.

Women and the Constitution of India:

The Indian constitution which came into force on 26th January 1950 provides the framework for the good governance of the country and it is considered to be a comprehensive document containing the principles of "Justice, liberty, equ ality and fraternity."

Keeping in view the different forms of discrimination against women since the time immemorial, the framers of the constitution were conscious enough to incorporate some general and specific provisions for upliftment of status of women and also to set in motion the legal process to bring gender equity in all the spheres.

The scheme and scope of the Constitutional Provisions relating to women could broadly be classified in three chapters.

1) The preamble of the constitution
2) The Fundamental Rights – part III and
3) The Directive Principles of the State Policy – part IV

The Preamble

The preamble is the "soul" of the constitution and it unambiguously declares the common objective and purpose for which several provisions have been incorporated therein. A careful perusal of the preamble in its letter and spirit would convince one that "we the people of India" is a broad and meaningful assertion aimed at establishing superiority of the people irrespective of caste, creed, religion and sex. It also expresses general wishes of the people to render "Equality of status and of opportunity" to every man and woman. The preamble assures "dignity of Individuals" which beyond all questions includes the dignity of women.

In pursuance of spirit of the preamble several important enactments have been brought into operation pertaining to gender equity in every walk of life – family, succession, guardianship, employment and economic and political empowerment of women and their protection from different forms of violence.

The Fundamental Rights

Part III of the Constitution recognizes and confers Fundamental Rights to citizen, applicable in equal measures to men and women and they can be invoked by women for the assertion of their rights. The first of these rights 'the equality before law' is based upon the Principle of Natural Justice. Article 14 of the Constitution deals with equality before law and provides that "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

Article 15(2) prohibits the general public and any citizen from discriminating on the grounds of religion, race, caste, sex, and place of birth or any of them. Thus by incorporating Articles 14 and 15 the status of women has been uplifted and a new life of equal rights at par with men has been accorded. These articles do not direct and support any particular or matriarchal institutions, but simply say that women should be given equal rights with their male counterparts. However, the provisions of non-discrimination on this account do not prevent the State, to make any special provisions for women & children. The same has been laid down under Article 15(3), which empowers the State to make special provisions for

them. By incorporating Article 15(3), the framers of the constitution favoured women because they have been neglected from centuries and this Article imposes a duty on the State to give special attention by making special statues for the welfare and upliftment of women.

The Directive Principles of the State Policy

The directive principles are incorporated in part IV of the Constitution from Articles 36 to 51A. They are aimed at serving social and economic freedoms by appropriate State action. Their ideals are based on the concept of 'Welfare State' and fix certain goals; social and economic; for immediate attainment by the Union and the State Governments while formulating a policy or enacting a law. The directive principles are non-judicial and only prescribe various goals which could be achieved through the means of Fundamental Rights. Certain specific provisions in part IV deals with the directions to the State to improve welfare and protection of women.

According to Article 39(a) the State shall direct its policy towards securing that the citizens, men and women equally, have right to an adequate means of livelihood. Under Article 39(d) – the State shall direct its policy towards securing equal pay for the equal work for both men and women. To give effect to this Article the State has enacted the equal Remuneration Act, 1976. Article 39 (e) is aimed at protecting the health and strength of workers, both men and women.

Keeping in view the constitutional spirit; and ratification of international treaties on women's rights and protection the various laws have been enacted apart from relevant Sections of Indian penal code and Criminal procedure code to protect women from various forms of crime against them.

Contemporary India and the world scenario :

It is a well-known fact that women comprise of more than 48% of the total world population and they contribute immensely in development of the society.

Women in government in the modern era are under-represented in most countries worldwide, in contrast to men. However, women are increasingly being politically elected to be heads of state and government. More than 20 countries currently have a woman holding office as the head of a national government, and the global participation rate of women in national-level parliaments is nearly 20%. A number of countries are exploring measures that may increase women's participation in government at all levels, from the local to the national.

However; Women face numerous obstacles in achieving representation in governance. Their participation has been limited by the assumption that women's proper sphere is the "private" sphere. Whereas the "public" domain is one of political authority and contestation, the "private" realm is associated with the family and the home. By relegating women to the private sphere, their ability to enter the political arena is curtailed.

Gender inequality within families, inequitable division of labor within households, and cultural attitudes about gender roles further subjugate women and serve to limit their representation in public life. Societies that are highly patriarchal often have local power structures that make it difficult for women to combat. Thus, their interests are often not represented.

Even once elected, women tend to hold lesser valued cabinet ministries or similar positions. These are described as "soft industries" and include health, education, and welfare. Rarely do women hold executive decision-making authority in more powerful domains or those that are associated with traditional notions of masculinity (such as finance and the military). Typically, the more powerful the institution, the less likely it is that women's

interests will be represented. Additionally, in more autocratic nations, women are less likely to have their interests represented. Many women attain political standing due to kinship ties, as they have male family members who are involved in politics. These women tend to be from higher income, higher status families and thus may not be as focused on the issues faced by lower income families.

Policies to increase women's participation :

The United Nations has identified six avenues by which female participation in politics and government may be strengthened. These avenues are: equalization of educational opportunities, quotas for female participation in governing bodies, legislative reform to increase focus on issues concerning women and children, financing gender-responsive budgets to equally take into account the needs of men and women, increasing the presence of sex-disaggregated statistics in national research/data, and furthering the presence and agency of grassroots women's empowerment movements

Education :

Women with formal education (at any level) are likelier to delay marriage and subsequent childbirth, be better informed about infant and child nutrition, and ensure childhood immunization. Children of mothers with formal education are better nourished and have higher survival rates. Equalization of educational opportunities for boys and girls may take the form of several initiatives:

Quotas:

Quotas are mechanisms by which governments seek to increase the number of women represented in the governing body. Types of quotas include:
- Sex quota systems: institute a "critical value" below which is deemed an imbalanced government. Examples of such critical values include 20% of legislators, 50% of politicians, etc.
- Legal quota systems regulate the governance of political parties and bodies. Such quotas may be mandated by electoral law or may be constitutionally required.
- Voluntary party quota systems may be used by political parties at will, yet are not mandated by electoral law or by a country's constitution. If a country's leading or majority political party engages in a voluntary party quota system, the effect may "trickle down" to minority political parties in the country (as in the case of the African National Congress in South Africa).

Quotas may be utilized during different stages of the political nomination/selection process to address different junctures at which women may be inherently disadvantaged:

- Potential candidacy: sex quota systems can mandate that from the pool of aspirants, a certain percentage of them must be female.
- Nomination: legal or voluntary quotas are enforced upon this stage, during which a certain portion of nominated candidates on the party's ballot must be female.
- Election: "reserved seats" may be filled only by women.

Grassroots women's empowerment movements :

Women's informal collectives are crucial to improving the standard of living for women worldwide. Collectives can address such issues as nutrition, education, shelter, food

distribution, and generally improved standard of living. Empowering such collectives can increase their reach to the women most in need of support and empowerment.

In an effort to increase women's participation in politics in India, a 1993 constitutional amendment mandated that a randomly selected third of leadership positions at every level of local government be reserved for women. These political reservation quotas randomly choose one third of cities to implement a women-only election. In these cities, parties are forced to either give a ticket to a women candidate or choose to not run in those locations. Due to the randomized selection of cities who must enforce the reservation for women each election year, some cities have implemented the quota multiple times, once or never. This addresses the political discrimination of women at various levels: parties are forced to give women the opportunity to run, the women candidates are not disadvantaged by a male incumbent or general biases for male over female leadership, and the pool of women candidates is increased because of the guaranteed opportunity for female participation. The effects of the quota system in India have been studied by various researchers. In Mumbai, it was found that the probability of a women winning office conditional on the constituency being reserved for women in the previous election is approximately five times the probability of a women winning office if the constituency had not been reserved for women". Furthermore that even when the mandates are withdrawn, women were still able to keep their positions of leadership. Given the opportunity to get a party ticket, create a platform and obtain the experience to run for a political position, women are much more likely to be able to overcome these hurdles in the future, even without the quota system in place. The quota system has also affected policy choices. Research in West Bengal and Rajasthan has indicated that reservation affected policy choices in ways that seem to better reflect women's preferences. In terms of voter's perception of female leaders, reservation did not improve the implicit or explicit distaste for female leaders—in fact, the relative explicit preference for male leaders was actually strengthened in villages that had experienced a quota. However, while reservation did not make male villagers more sympathetic to the idea of female leaders, it caused them to recognize that women could lead. Moreover the reservation policy significantly improved women's prospects in elections open to both sexes, but only after two rounds of reservation within the same village. Political reservation for women has also impacted the aspirations and educational attainment for teenage girls in India.
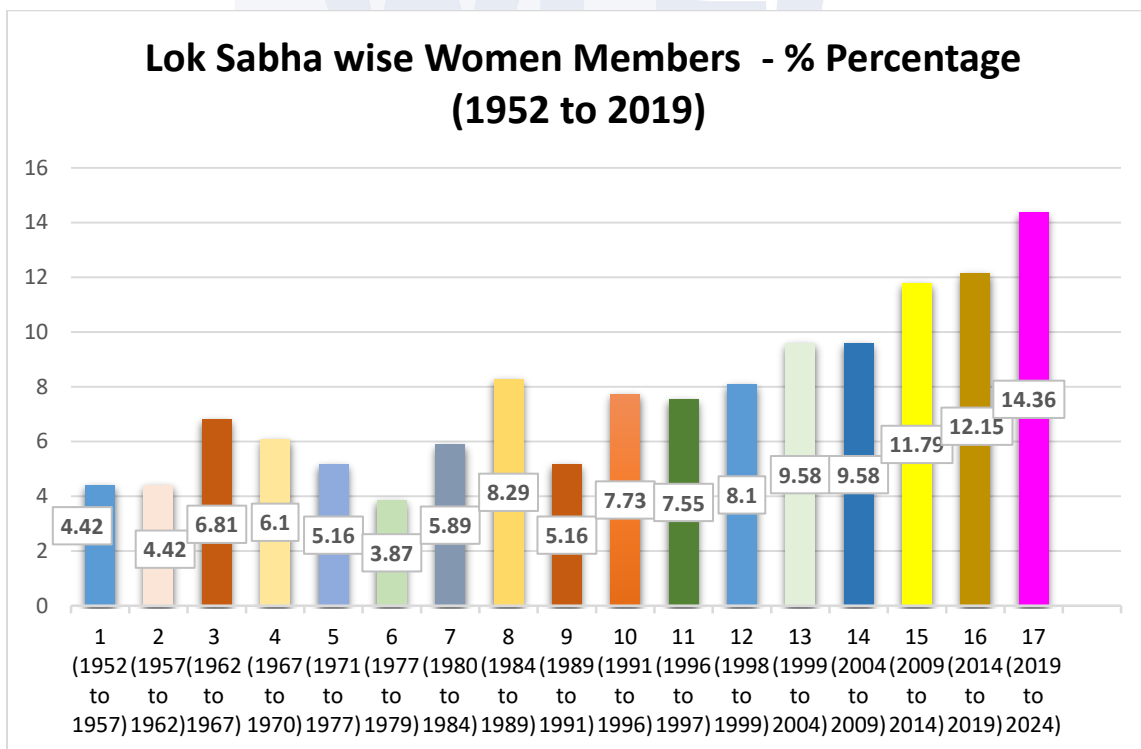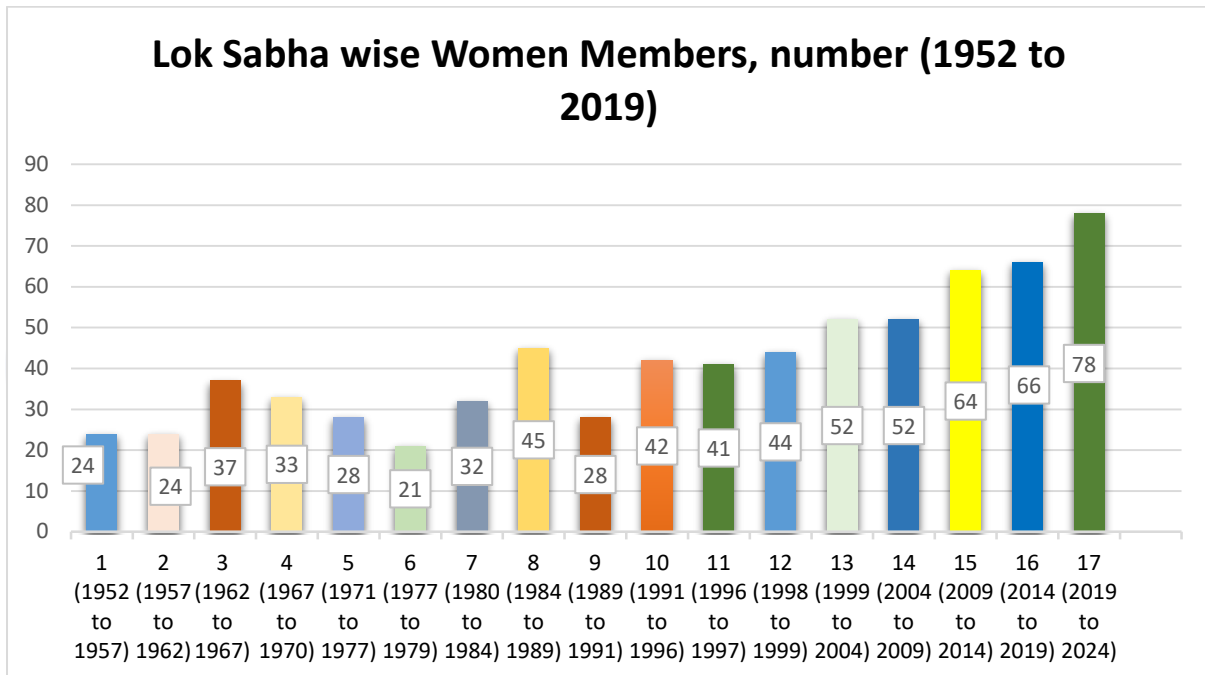
Local representation

There has been an increasing focus on women's representation at a local level. Most of this research is focused on developing countries. Governmental decentralization often results in local government structures that are more open to the participation of women, both as elected local councilors and as the clients of local government services. A 2003 survey conducted by United Cities and Local Governments (UCLG), a global network supporting inclusive local governments, found that the average proportion of women in local council was 15%. In leadership positions, the proportion of women was lower: for instance, 5% of mayors of Latin American municipalities are women.

According to a comparative study of women in local governments in East Asia and the Pacific, women have been more successful in reaching decision-making position in local governments than at the national level. Local governments tend to be more accessible and have more available positions. Also, women's role in local governments may be more accepted because they are seen as an extension of their involvement in the community.

Indian panchayats :

The local panchayat system in India provides an example of women's representation at the local governmental level. The 73rd and 74th Constitutional Amendments in 1992 mandated panchayat elections throughout the country. The reforms reserved 33% of the seats

for women and for castes and tribes proportional to their population. Over 700,000 women were elected after the reforms were implemented in April 1993.

Lok Sabha wise Women Members, number (1952 to 2019)

Lok Sabha	Number
1 (1952 to 1957)	24
2 (1957 to 1962)	24
3 (1962 to 1967)	37
4 (1967 to 1970)	33
5 (1971 to 1977)	28
6 (1977 to 1979)	21
7 (1980 to 1984)	32
8 (1984 to 1989)	45
9 (1989 to 1991)	28
10 (1991 to 1996)	42
11 (1996 to 1997)	41
12 (1998 to 1999)	44
13 (1999 to 2004)	52
14 (2004 to 2009)	52
15 (2009 to 2014)	64
16 (2014 to 2019)	66
17 (2019 to 2024)	78

Lok Sabha wise Women Members - % Percentage (1952 to 2019)

Lok Sabha	Percentage
1 (1952 to 1957)	4.42
2 (1957 to 1962)	4.42
3 (1962 to 1967)	6.81
4 (1967 to 1970)	6.1
5 (1971 to 1977)	5.16
6 (1977 to 1979)	3.87
7 (1980 to 1984)	5.89
8 (1984 to 1989)	8.29
9 (1989 to 1991)	5.16
10 (1991 to 1996)	7.73
11 (1996 to 1997)	7.55
12 (1998 to 1999)	8.1
13 (1999 to 2004)	9.58
14 (2004 to 2009)	9.58
15 (2009 to 2014)	11.79
16 (2014 to 2019)	12.15
17 (2019 to 2024)	14.36

Source: https://loksabha.nic.in/Members/womenar.aspx?lsno=2&tab=13

## Prominent Women in different fields; India

❖ **The late Rukmini Devi Arundale**

Rukmini Devi Neelakanda Sastri (29 February 1904 – 24 February 1986) was an Indian theosophist, dancer and choreographer of the Indian classical dance form of Bharatanatyam, and an activist for animal rights and welfare.

She was the first woman in Indian history to be nominated a member of the Rajya Sabha. The most important revivalist of Bharatanatyam from its original 'sadhir' style prevalent amongst the temple dancers, the Devadasis, she also worked for the re-establishment of traditional Indian arts and crafts.

She espoused the cause of Bharatanatyam, which was considered a vulgar art. She 'sanitised' and removed the inherent eroticism of Sadhir to make it palatable to Victorian British morality and indian upper caste elites.

Rukmini Devi features in India Today's list of '100 People Who Shaped India'. She was awarded the Padma Bhushan in 1956, and the Sangeet Natak Akademi Fellowship in 1967.
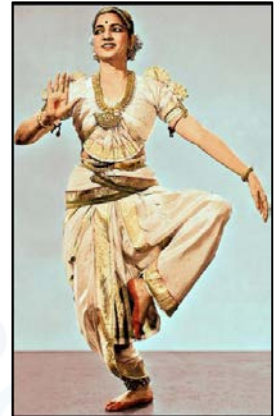
❖ **The late Prem Mathur**

Prem Mathur is the first Indian woman commercial pilot and started flying for Deccan Airways. She obtained her commercial pilot's licence in 1947. In 1949, she won the National Air Race.

Early life :Mathur was born on 17th January 1910.

Career

Mathur was rejected by eight airlines before she got a job at Deccan Airways in Hyderabad in 1947. She was offered the job at the age of 38 where she became the first Indian woman to fly a commercial plane. She received her license from the Allahabad Flying Club. She flew her first plane as a co-pilot. During her career at Deccan Airways, she flew high-profile people like Indira Gandhi, Lal Bahadur Shastri and Lady Mountbatten.

Mathur wanted the full command of the cockpit but was denied the same by Deccan Airways, even after fulfilment of the required flying hours by her. Soon after, she moved to Delhi where she became G.D. Birla's private jet pilot. After that she joined Indian Airlines in 1953 and worked there for the rest of her career span.

In 1949, Mathur won the National Air Race.

❖ **Kamaladevi Chattopadhyay**

Kamaladevi Chattopadhyay (3 April 1903 – 29 October 1988) was an Indian social reformer and freedom activist. She was most remembered for her contribution to the Indian independence movement; for being the driving force behind the renaissance of Indian handicrafts, handlooms, and theatre in independent India; and for upliftment of the socio-economic standard of Indian women by pioneering the co-operation.

Several cultural institutions in India today exist because of her vision, including the National School of Drama, Sangeet Natak Akademi, Central Cottage Industries Emporium, and the Crafts Council of India. She stressed the significant role which handicrafts and cooperative grassroot movements play in the social and economic upliftment of the Indian people. To this end she withstood great opposition both before and after independence from the power centres.

In 1974, she was awarded the Sangeet Natak Academy Fellowship, the highest honour conferred by the Sangeet Natak Academy, India's National Academy of Music, Dance & Drama. She was conferred with Padma Bhushan and Padma Vibhushan by Government of India in 1955 and 1987 respectively.

❖ **Kiran Bedi**

Kiran Bedi (born 9 June 1949) is a retired Indian Police Service officer, social activist, former tennis player and politician who is the current Lieutenant Governor of Puducherry. She is the first female Indian Police Service (IPS) officer and started her serivce in 1975. She remained in service for 35 years before taking voluntary retirement in 2007 as Director General of Police, Bureau of Police Research and Development.

In May 1993, she was posted to the Delhi Prisons as Inspector General (IG). She introduced several reforms at Tihar Jail, which gained worldwide acclaim and won her the Ramon Magsaysay Award in 1994. In 2003, Bedi became the first Indian woman to be appointed as a Police Advisor to Secretary-General of the United Nations, in the Department of Peace Keeping Operations. She resigned in 2007, to focus on social activism and writing. She has written several books, and runs the India Vision Foundation. During 2008–11, she also hosted a court show Aap Ki Kachehri. She was one of the key leaders of the 2011 Indian anti-corruption movement, and joined the Bharatiya Janata Party in January 2015. She unsuccessfully contested the 2015 Delhi Assembly election as the party's Chief Ministerial candidate. On 22 May 2016, Bedi was appointed as the Lieutenant Governor of Puducherry.

❖ **Bachendri Pal**

Bachendri Pal (born 24 May 1954) is an Indian mountaineer, who in 1984 became the first Indian woman to reach the summit of Mount Everest. She is awarded the third highest civilian award Padma Bhushan by Government of India in 2019.

Pal encountered stiff opposition from her family and relatives when she decided to opt for a career as a professional mountaineer rather than as a schoolteacher. She soon found success in her chosen field, however.

After summitting a number of smaller peaks, she was selected to join India's first mixed-gender team to attempt an expedition to Mount Everest in 1984. Bachendri Pal continued to be active after ascending the highest peak in the world. She successfully led:

An "Indo-Nepalese Women's Mount Everest Expedition – 1993" team comprising only women, which set benchmarks for Indian mountaineering when 18 people reached the summit including 7 women. All women team of rafters in "The Great Indian Women's Rafting Voyage – 1994", which had 18 women in 3 rafts. It was a pioneering effort by women in successfully completing the journey in the river Ganges from Haridwar to Calcutta, covering 2155 km. in 39 days.

The "First Indian Women Trans-Himalayan Expedition – 1997", which was an effort by 8 women, who completed the trekking journey from the eastern part of the Himalayas from Arunachal Pradesh to the western part of the Himalayas at Siachen Glacier reaching Indira Col – the northernmost tip of India at the altitude of 20,100 ft (6,126.5 m), covering more than 4500 km in '225' days by crossing more than 40 high Mountain passes. This is the first success by any country.

❖ **Tanu Shree Pareek**

Meet Tanu Shree Pareek, BSF's First Woman Combat Officer in 51 Years

It was a moment of pride as she led the Raising Day Parade of the 67 trainee officers at the BSF Academy in Gwalior, the only woman among 66 male officers.

In 2016, Bikaner girl Tanu Shree Pareek created history by becoming the first woman combat officer in the Border Security Forces' 51-year existence.

Sweeping her way through the four-phased arduous recruitment process, Tanu Shree became the first woman assistant commandant in the 2.5 lakh force. This is the story of unmatched hard work that this trailblazer put in to open the gates of new opportunities for women. Born and raised in the small city of Bikaner, she completed her B.Tech in electronics and communications from the Government Engineering College.

Tanu Shree decided that she wouldn't let anyone question the entire women fraternity, and so, she pushed herself through the training.

She states, "I did it. Not for myself, not for my family, but for every woman and girl who dared to dream to be a part of the force."

❖ Avani Chaturvedi

Flight Lieutenant Avani Chaturvedi (born 27 October 1993) is an Indian pilot from Rewa district, Madhya Pradesh. She was declared as the first combat pilot along with two of her cohorts, Mohana Singh Jitarwal, and Bhawana Kanth. Who were inducted; into the Indian Air Force fighter squadron in June 2016. They were formally commissioned by Defence Minister Manohar Parrikar on 18th June 2016, to serve the country. On 7 October, 2018, she was honored with the doctorate degree from Banasthali Vidyapeeth.

After completing one year of rigorous training at Air Force Academy at Dundigal (Hyderabad), she became a fighter pilot in June 2016. Once she completes Stage III training at Bidar in adjoining Karnataka next year, they will be able to fly fighter jets like the Sukhoi and Tejas.

In 2018, she became the first Indian woman pilot to take a solo flight in a MiG-21. In 2018 Avani was promoted to the rank of Flight Lieutenant. As of today Avani is posted at one of the forward airbases of the IAF.

❖ Shivangi

She Indian Navy has welcomed its first woman pilot, with Sub Lieutenant Shivangi taking control of an aircraft in another significant milestone for the country's armed forces.

Shivangi completed her basic training in 2018 at the Indian Naval Academy and was brought to Kochi, in southwest India's Kerala state, to train with the Indian naval air squadron, the INAS 550.

Until 1992, India's naval forces only permitted women to serve in medical services.

Shivangi will be tasked with flying Dornier aircraft, which are used by the navy for transport and maritime reconnaissance, taking off and landing on the shore, rather than from an aircraft carrier.

"I was about 10 years old and I was at my grandfather's place and there was some minister who had come to meet people," she said. "I had gone with my grandfather to see it and I saw a man who was flying a helicopter. It was very inspiring for me. In my mind I thought that maybe some day I'll also fly something like this."

After completing a mechanical engineering degree at the Sikkim Manipal University of Technology, Shivangi began further studies at the Malaviya National Institute of Technology in Jaipur.

It was here that the navy beckoned when a recruitment officer came to the college.

"They had shown a presentation in which there were the various aspects of life in the navy, all those things, and that kind of motivated me," she said, adding that she then dropped out of college to join up.

Shivangi said the training had not been easy but she had received "massive support" from her naval squadron in Kochi.

"People were very supportive, I never felt like I am the only lady here, so that was because of my squadron and my instructors and all the people here," she said.

❖ **Mari Com**

Mary Kom is an Indian Olympic boxer and incumbent Member of Parliament, Rajya Sabha. She is the only woman to become World Amateur Boxing champion for a record six times, the only woman boxer to have won a medal in each one of the first seven World Championships, and the only boxer (male or female) to win eight World Championship medals. Nicknamed *Magnificent Mary*, she is the only Indian woman boxer to have qualified for the 2012 Summer Olympics, competing in the flyweight (51 kg) category and winning the bronze medal. She became the first Indian woman boxer to get a Gold Medal in the Asian Games in 2014 at Incheon, South Korea and is the first Indian woman boxer to win gold at the 2018 Commonwealth Games. She is also the only boxer to become Asian Amateur Boxing Champion for record five times.

Mary Com originally belong to a family of lower income group and her parents were not inclined to allow her to adopt boxing which is considered to be a male sports. However, she joined a boxing training class where she was the only female. Her coach encouraged her to join the sports of her flair.

With her perseverance and sheer dedication she become a successful boxer and won a medal at Olympic also. Her spouse has been consistently supporting her; which is her biggest advantage. Even after attaining motherhood, she has continued to participate in competitive boxing at national and international level. A biopic on her achievement also became very popular throughout India.

She has been nominated a member of upper house of the Indian Parliament.

❖ **Kiran Mazumdar-Shaw**

Kiran Mazumdar shaw has become an International figure for her successful venture in biotechnology. She has found a place in the Financial Times and also Forbes as most powerful woman.

❖ **Ritu Kumar**

Ritukumar, a septuagenarian fashion designer of international standards began as a small fashion business woman with a meagre parapheraia of two small tables and hand block printing technique in the 1960s. With sheer hard work and devotion she captured international market by establishing her branches in Paris, London and New York.

❖ **Meena Bindra**

Biba Apparels is an Indian fashion brand for women and girls founded by Meena Bindra in 1988 from her home in New Delhi, India. It has more than 150 brand outlets and 225 multi-brand outlets. Biba recorded sales of INR 600 crore in 2014-15.

In 1982, Meena Bindra started the company from her home in New Delhi. She took 8000 rupees loan to start a small business.

Some years later, Bindra allowed her sons, Sanjay and Siddharth, to help her to manage the business. In 2010, Sanjay left Biba and started his own apparel business, Seven East.

She has within a span of two and half delades enhance her business so much so than Biba's outlet are seen at every Indian Air Port.

❖ **Usha Chaumar : A Padma Shri Awardee**

"There is a drastic change in my life. Earlier, I used to work as a manual scavenger. It was Dr. Bindeshwar Pathak, founder of Sulabh International, who helped me in coming out of that work."

Working as a manual scavenger made her feel dirty and an outcast in society.

Fortunately, Usha could leave her old life due to the aid of NGO Nai Disha. This NGO transformed her life and helped other women like her. It focuses on empowering women by making them independent and their lives better. It aims to teach them various life-enhancing skills like stitching, Mehendi, and food processing.

She has been awarded Padmashri Award (One of the top civilian awards) by the Government of Indian for her Constitution in Social work.

Conclusion :

▪ There is a modicum of awareness on gender-based discrimination in both urban and rural areas.
▪ As a result of sustained campaign at international and national level, the Indian women have started making forays in the fields which were, hitherto, male citadel.
▪ The women have started getting support and encouragement from their family and the state.
▪ Had there not been quota (reservation) adequate number of women could not have been able to participate in the local self-Government.
▪ Despite, some concrete measures taken by the state; women face bottlenecks in politics, sports, Government services (work places) and other fields.
▪ Much is desired to be done to create a gender just society.

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