3.1 INTRODUCTION

In the previous Unit, you have learnt about major perspectives on leadership. It dealt with the conceptual aspects related to the notion of leadership. In this Unit, leadership will be explored through the women leaders who have emerged in Indian society as ‘alternative leaders’. Thus, it discusses the forms of leadership that questions the gender and social stratifications. We will largely study the struggle of the women leader to achieve the ladder of success from different parts of India. What are questions and issues related to women and society are addressed by them. Here, we will deal with several profiles of women leaders.

3.2 OBJECTIVES

After going through the Unit, you should be able to:

- Know the profiles of women leaders;
- Explain the alternative leadership; and
- Learn the equations of power

3.3 ADIVASI WOMAN LEADER

Let us study the leadership of Adivasi women in this section to understand the alternative leadership. As you already studied in MWG-009 regarding the
C.K. Janu emerged as an important leader from the adivasi community in Kerala. Her emergence as a leader has to be understood as an alternative to the hegemonic forms of leadership. Traditionally, leaders are those who have different social backgrounds from the rest of the population. In other words, leadership is very much part of the social hierarchy. Therefore, the hierarchy will also reflect itself in the leadership. Thus, those who are privileged based on class, caste, gender, and ethnicity achieve the power to become a leader. Therefore, the leadership that Janu represents is the emergence of indigenous woman leadership. Her struggle has history of its own. It has to be read as a contemporary phase of the earlier forms of adivasi and dalit struggles in Kerala. She debunked the much-celebrated notion of the Kerala development model. Janu with other leading activists such as Geethanandan exposed the ways in which adivasis are alienated from their land. Their organization ‘Adivasi Rashtreya Mahasabha’ led pioneering struggles against the different issues related to adivasis in general and adivasi women in particular. She asserted that ‘...civil societies and parties looking for power had to cook up projects apparently for our people, but actually to fulfill the needs of civil society, siphoning off all that money and transforming our people in to good-for-nothings’ (Janu, 2004, p.47). However, one of the remarkable leadership collectively emerged to fight against evils and injustice in the society is the Gulaabi Gang. Let us know about it in the following section.

### 3.4 GULAABI GANG

The *Gulaabi Gang* or Pink Sari Brigade was formed by Sampat Pal in the year 2006 in Uttar Pradesh. Sampat Pal argues ‘...we fight rapists with lathis (sticks). If we find the culprit, we thrash him black and blue so he dare not attempt to do wrong to any girl or a woman again’ (Pal, cited in Desai, 2014). She further argued that ‘we are not a gang in the usual sense of the term, we are a gang for justice’ (Pal, cited in Biswas, 2007). The Deputy Commander of the group, Suman Singh asserts that ‘When a women seeks the membership of the Gulaabi gang, it is because she has suffered injustice, has been oppressed and does not see any other recourse...All our women can stand up to men and need to seek retribution through lathis’ (cited in Desai, 2014). It is argued that the Gulaabi gang has addressed the different issues of people from the most marginalized areas. Thus, it gained wider acceptance among the poor sections of the society. It is further analyzed that its activists are constantly fighting against the corruption and injustice in society. (Desai, 2014). Scholars have argued that underdevelopment of the region has impacted the emergence of the group. Sampat Pal argues, ‘nobody comes to our help in these parts. The officials and the police are...
corrupt and anti-poor. So sometimes we have to take the law in our hands. At other times, we prefer to shame wrong doers’ (Pal cited in Biswas, 2007). According to Amana Fontanella Khan, the gang ‘has stepped in to the vacuum left by the state and offers an alternative means of attaining justice’. It is further noted that ‘The justice system in Bhundelkhand is dysfunctional and unreliable’ (Khan, cited in Desai, 2014). It is also observed that the Gulaabi gang ‘has created such a force of women’s rights and awakening that it has brought a new desire to fight against women’s exploitation’ (Sen, cited in Desai, 2014). As discussed earlier, one of the central questions raised is that whether the alternative leadership is embedded in the language of patriarchy or not. It is argued ‘...it is ironic that in one of India’s most backward regions, women are forced to become ‘masculine’ and aggressive in their fight against machismo and patriarchy’ (Jain, interviewed by Desai, 2014).

The Gulaabi Gang or Pink Sari Brigade, for Atreeya Sen, is ‘a rare vigilante group which did not emerge in political-cadre land, but as a response to the harsh needs of illiterate village women on the ground’ (Sen, 2012, p.3). Sampat Pal argues that “joining politics is not my chosen way to help people. We will keep up our good work, so that the state does not take us for granted’ (Pal, cited in Biswas, 2007). This group emphasizes on the disastrous consequences of caste and gendered forms of violence. Pal is the leader of the group, and there are women from diverse lower castes. Women activists indulge in discussions and they debate their strategies. It is asserted that if the administration is unwilling to solve the atrocities on women, activists intervene in such cases.

However, for Sen, this activism operates within the structure of the family. It does not exhort women to leave husbands and families. On the other hand, it represents a certain form of ‘soft feminism’ (Sen, 2012: 13). Sampat Pal states that she did not get any support from non-governmental organizations and bureaucrats. It is further argued that “village society in India is loaded against women...when they offer to fund us...it refuses to educate them, marries them off too early, barters them for money (Biswas, 2007). Gulaabi Gang questions the patronization of any sort and believes in the self-dignity of women. They affirm, ‘we don’t want donations or handouts. We don’t want appeasement or affirmative action. Give us work, pay us proper wages and restore our dignity’ (Pal cited in Biswas, 2007). Village women need to study and become independent to sort it out themselves’ (Pal, cited in Saner, 2011). Pal analyses that ‘If girls spoke up, the world would change. Be brave’ (Pal, cited in Fuchs, 2011). The next section deals with the struggle of women leaders for education.
3.5 STRUGGLE FOR SCHOOLING

According to Amar Pal Singh Verma, Sarpanch Krishna Chaudhary has been constantly struggling against the social forces that challenge the education of girls. Verma discusses a girl named Archana who got married after passing the fifth standard. However, Krishna Chaudhary intervened in this matter and succeeded in convincing the parents of the girl not to send the girl to her husband’s place. Thus, Archana started studying in sixth standard. Chaudhary thus helped the girl to continue her education. Verma further argues that Bhavanpura of Nagaur district is abounding with girls who are excluded from education. However, it is argued that following the efforts of village leaders like Krishna Chaudhary many girls now have an avenue to education (Verma, 2008, p.13). It is analyzed that Chaudhary as a Sarpanch realized the marginalized women’s questions related to education and helped those girls to enroll themselves in educational institutions. Archana recognized attitudes of communities towards education and she encouraged girls like herself to get educated with the help of Anganwadi workers. Thus, she diverted the attention of girls and boys who were immersed in ‘grazing sheep and goats’ to education. Archana observes that “many parents were not ready to send their children to school, but I did not give up and good results of my consistency are evident today” (Archana, cited in Verma, 2008, p.14).

Chaudhary’s efforts are recognized and appreciated by people who work for the welfare of the society. According to a literacy conveyor, Champalal Kuchwat ‘the efforts made by Krishna are really commendable. It is because of her efforts that a congenial and encouraging environment for education is being created in the village’ (Kuchwat, cited in Verma, 2008:14). According to Verma, Krishna Chaudhary also intervened in the issues related to the mid-day meal scheme and sanitation. It is observed that Chaudhary emphasized that information should be shared with the people. Chaudhary was particular in the attendance of teachers. Therefore, it is analyzed that these efforts have helped to maintain high enrolment and retention within the schools (Verma, 2008, p.15).

The struggles of Krishna Chaudhary as a sarpanch have to be understood in the context of complex social problems. It is observed that Krishna Chaudhary supports girls’ education in order to eradicate the obnoxious practice of child marriage. Chaudhary argues that ‘education is a special opportunity for girls which slips away from their hands just after marriage. Therefore, I am paying special attention to their education, because if they get educated, the milieu of their homes will also change’ (Krishna Chaudhary, cited in Verma, 2008, p.15).
One of the important contributions of Krishna Chaudhary is related to upgrading schools. She upgraded the Government primary girls school in the village to the middle level. This intervention can be seen as important for the education of girls. Chaudhary contacted the chief minister of Rajasthan through letters. Chaudhary argues that ‘The parents removed their girls from school as there were no arrangements for them after the fifth standard. I wrote several letters to the Chief Minister in this regard. She took my demand seriously and the school was upgraded two years ago’ (Krishna Chaudhary, cited in Verma, 2008, p.15). She has also improved the infrastructure of the school through the construction of an auditorium and corridors. Chaudhary has also actively addressed issues related to health services, vaccination, births etc. She is selfless in helping the community. For instance, she has contributed her money in order to have a water tank for the girl’s school. She was also instrumental in opening three Anganwadis in the village as well. Krishna Chaudhary asserted that ‘education is everything. Education gives a lot. The people of my village have started understanding this truth. What can be better than this?’ (Krishna Chaudhary, cited in Verma, 2008, pp.15-16).

Radha Bai

Illiteracy still haunts rural India. However, after becoming the sarpanch, Radha Bai from Chaukhda village realizes that illiteracy is a major social problem. She argues that ‘after becoming the sarpanch, I came to realize for the first time that being non-literate was no less than a curse’ (Bai, cited in Dusre, 2008:1). Radha Bai started working as Sarpanch in the year 2005. Her first task was to revitalize education related activities and institutions of the panchayat. For instance, the government primary school had a dearth of teachers. Those teachers were not enough for the functioning of the school. Teachers were deployed for other purposes such as activities related to census than teaching. It impacted the performance of the students. Absenteeism of teachers was another major problem for students (Dusre, 2008, pp. 1-2).

However, two major proposals were passed in the Grama Sabha meeting under the guidance of Radha Bai. The first proposal was to recruit teachers who were essential for the school. The second proposal was that school teachers should be deployed only for teaching. They should not be deployed for other duties. She had to face bureaucratic hazards at every stage of this process. This approach of the bureaucrats forced them to meet the Chief Minister of Madhya Pradesh. Thus, Radha Bai succeeded in her mission. This intervention ensured the appointment of teachers who were needed for the school. Recognizing the bureaucratic delay, Radha Bai argued, ‘If it is not done, the people will appoint a teacher. The most educated young man of the village will be approached for his services as a teacher and his salary will be paid through public contribution. This decision will be taken in the
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Gram Sabha’ (Radha Bai cited in Dusre, 2008, p.2). Earlier, government schools in that region were poor in their infrastructure. Radha Bai raised funds for the infrastructure as well. According to a headmaster of a government middle school, ‘A monitoring committee has been formed under the Chairmanship of Sarpanch Radha Bai for strict observance of rules for teaching and learning. The teachers have been freed from non-teaching responsibilities because of the efforts of the Sarpanch. The monitoring committee is so strict that now teachers come regularly and punctually to school’ (cited in Dusre, 2008, p.3).

Radha Bai’s conscious efforts transformed the educational scenario of the village in a radical fashion. It has increased the attendance of the pupils. Schools became noted for the performance of students. However, Radha Bai realizes there are certain impediments that impact girl’s education. She opined that ‘Where should our daughters go to study? There is no high school near Chukda. The closest one is at a distance of 5 kilometres and one has to cross the Tamas to reach it. About twenty-five to thirty girls of the Panchayat pass the eighth standard every year. The daughters of the rich can go to Satna for their higher studies, but where should the daughters of the poor go?’ (Radha Bai, cited in Dusre, 2008, p.4). By now you understand the women leaders and their everyday struggle to get into education system. Let us try to learn the power equations.

3.6 NEW EQUATIONS OF POWER

One needs to explore the social and political factors that determine the agency of women. According to Radheshyam Jadhav, a three-tier mode of local governance related to villages and districts emerged as part of the Indian constitution’s 73rd Amendment Act in 1993. It implemented the reservation for the women at the Gram Panchayats. According to Jadhav, this implementation can be considered as the ‘first step towards women’s leadership at the grassroots level’. It is further argued that such a ‘legislation had the potential to enable women to transform the state structure’. It is also argued that the aforementioned changes have increased the trust of the women from the rural areas. It is observed that ‘after taking the reins of villages as Sarpanches, hundreds of untutored women in Maharashtra have led a silent revolution, which has brought a paradigm shift in rural development’ (Jadhav, 2008, p.5).

It is analyzed that the above discussed paradigm shift has foregrounded the issues related to health and sanitation as one of the key agendas of rural development. According to Jadhav, women who were forced to remain silent in a patriarchal system started articulating the need for ‘iodized salt, safe delivery, clean drinking water and exclusive breast feeding, sanitation and even safer sex to avoid HIV infection’. Women sarpanches have started
Profiles and Struggles

focusing on the need for water management, toilets, solid waste disposal, environmental sanitation, wastewater disposal, health education, innovative programmes, non-conventional energy resources and family welfare activities (Jadhav, 2008, pp.5-6).

For instance, sarpanches such as Sunita Lohar became conscious of the lack of toilets and its impact on health of women. She argues, ‘I am a woman myself. So, I could understand what they were going through’ (Lohar, cited in Jadhav, 2008, p.6). She constructed toilets as soon as she took charge as sarpanch. She said that ‘There was not a single toilet in our village. Even the wealthy families thought toilets were a waste of money. Therefore, women had no option but to wait until late night or wee hours to answer nature’s call. It was horrible, as we could not go for open defecation or urination in daylight since men were working in the fields’ (Lohar, cited in Jadhav, 2008, pp.6-7). According to Jadhav, men were not conscious of the importance of toilets. However, Lohar as the sarpanch of the Borne village ensured that all the houses of the region were equipped with toilets (Jadhav, 2008, p.7).

Maharashtra is witnessing radical changes through the participation of women. It is observed that women sarpanches of Satara district who started the ‘free-defecation movement’ had to face criticism from the males. However, an activist named Vaijayanti Otari argues that ‘In the last few years, the movement has gained momentum, thanks to the united force of the women’ (Otari, cited in Jadhav, 2008, p.7).

Sarpanches in Maharashtra are conscious of the negative impact of water scarcity. According to sarpanch Rutuja Jalgaonkar, ‘...99% of the health problems were the result of lack of toilet facilities. Many suffered from stomach problems, digestive system problems and abdominal pain. With construction of toilets, these problems have been solved’ (Jalgaonkar, cited in Jadhav, 2008, p.8). She has taken initiatives to construct two water schemes, eight public wells and five hundred thirty four private wells.

Similarly, the sarpanch of a place called Pipri in Nagpur district has started the water scheme. The impact of sarpanches can be seen in the consciousness of the women in those regions. For instance, a woman from Jainyal in Kolhapur district observes that ‘clean and sufficient drinking water is the need of the villages. It is the women who have to fetch the water, which often is contaminated’ (cited in Jadhav, 2008, p.8). According to Jadhav, women sarpanches are instrumental in rainwater harvesting and wastewater management at ‘scarcity zones’ such as Khatav, Maan, Kavathemnahankal and Janiyal. It has to be noted that sarpanches such as Sumantai Suryawanshi provide education to women and children regarding water. People are taught to maintain bodily hygiene by using clean water. The Education and communication officer of Satara district, Irshad Bhagwan argues, ‘The women
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sarpanches are self-motivated. They got a chance to do something for their villages, and they grabbed the opportunity. The government machinery, Zilla Parishad and Panchayat samitis have played a secondary role in facilitating the movement’ (Jadhav, 2008, p.9).

Women sarpanches, for Jadhav, were active in the State of Maharashtra during the ‘Sant Gadge Baba Village Sanitation Campaign’ (2000-2001). The campaign brought consciousness about health, hygiene and sanitation among the rural people. As a part of this programme, the state department of water supply and sanitation conducted a competition with the theme ‘clean village’. It is observed that women sarpanches actively participated in those competitions and won the prizes. This incident shows the commitment of women sarpanches towards the diverse issues related to the region (Jadhav, 2008, pp.9-10).

Women sarpanches also initiated an anti-liquor campaign in western Maharashtra. According to Jadhav, it was aimed to stop the impact of liquor on men. Thus, they initiated the campaign to save men and homes from alcoholism. Women sarpanches like Gita Killedar of Masa Belewadi village in Kolhapur argued that ‘we had no option but to take up the lathi’ (Killedar, cited Jadhav, 2008, p.10). It is also noted as women sarpanches from places such as Kolhapur, Satara and Sangli started autonomous struggles to solve this social issue. A woman from Satara argued that ‘Consumption of spurious liquor had led to many deaths in our region. But our men would not relent. Even the youth started drinking. We had to intervene to save their lives’ (cited in Jadhav, 2008, p.10).

According to Jadhav, women were integral to that campaign and each village was conscious about stopping liquor shops (Jadhav, 2008, p.10). The campaign against liquor received a positive response. A woman from Jainyal village responded, ‘The campaign came as a divine intervention. We cannot tell you how our men became animals after drinking’. Owing to the campaign, alcoholics had to face severe punishments. Protestors were successful in closing liquor shops. As a punishment, alcoholics were forced to sit on donkeys throughout the village. It is noted that the village become free from alcohol and other addictive substances. In another village Kambalwadi under sarpanch Bharati Shahji Redekar, women also protested against pre-natal sex determination (Jadhav, 2008, p.11).

Women sarpanches also started campaigns related to wastewater disposal. According to Jadhav, sarpanch Savitribai Khuspe of Nidhal was in forefront of the struggles to establish soakage pits for the disposal of wastewater. People converted wastewater for domestic purposes. Non-conventional energy sources became part of every home. Alternatives were used instead of pesticides. For instance, villagers started using turmeric and avoided chemical pesticides. They were encouraged to use gobar gas and biogas in homes.
Women also encouraged villagers to use vermiculture compost pits and medical herb gardens. They started campaigns against afforestation in the nearby hills. Women sarpanches started primary health centres that worked twenty-four hours. Women sarpanches encouraged the rural women to use health centres for child deliveries. Gram Panchayat, Ujjwala Kadam argues that ‘Now women are openly talking about their problems. They want to know what HIV is and how does it spread. Health consciousness of rural women is on the rise, thanks to the initiatives taken by our women sarpanches...women-raj in villages has given new lease of life, not only to the women but to every person in the village’ (Jadhav, 2008, pp.11-12). These radical changes signify the emergence of women’s leadership in Maharashtra. However, let us read the situation of North-East part of India and the leadership in the following section.

Check Your Progress:

What role does education play under the leadership of women sarpanches. Give examples.

Do you think women’s leadership assisted growth in rural areas. Explain it.
3.7 NORTH-EASTERN STRUGGLE

According to Ratna Bharali Talukdar, Manmohini Debnath of Dukli, Tripura district is an exceptional sarpanch. The blocks in villages, she represents has not seen the death of women during childbirth or infant death. She has changed the region by providing drinking water coverage and sanitation. Debnath is also particular about the health of children. She worked hard to secure immunization coverage. She was the first recipient of the celebrated Shree Sakti Puraskar for her leadership. It is observed that she had to struggle a lot to become a sarpanch. According to Talukdar, as a dalit woman, she had to fight against all odds in society. She also worked hard to achieve basic education and livelihood of people. Debnath ensured livelihood and basic education for the poor women through the ICDS programme and Adult Literacy Programme (Talukdar, 2008, pp.17-19).

It is analyzed that Debnath had to fight with the rampant superstition among poor people. Such superstitions hindered poor people from the use of modern medicine. For instance, poor people were suspicious of modern medical practices such as injections for newborn babies and pregnant women. According to Talukdar, she was successful in overcoming such societal hurdles because of her experience in the grassroots (Talukdar, 2008, p.19).

Debnath argues that ‘The state government is laying stress on providing basic health, nutrition and education through Panchayat Raj Institutions. As part of this initiative, officials of health and education department arrange meetings from time-to-time to make people aware about these changes. But the problem is that people do not understand the technical points of what officials say during these meetings. Here comes my role, I try to simplify these technicalities in easy, everyday conversation mediums through casual meetings and conversations with the people. Gradually, I have built up a habit of talking about health and education related issues whenever I meet the people. These informal interactions have more impact than formal meetings and now we have attained a very good position regarding the education. When I first took the charge of the panchayat, over ninety percent of the women were non-literate. Now every woman can at least read the newspaper and does her own signature. This has had a very good impact in understanding maternal healthcare and nutrition related issues as well as maintenance of health and hygienic status’ (Debnath, cited in Talukdar, 2008, p.20).

Debnath provided cooked meals to children and pregnant women through the ICDS programme. She also created consciousness among the people regarding sanitation. She opined, ‘the improved sanitation and drainage system has drastically reduced cases of waterborne diseases including gastroenteritis, malaria and diarrhea in the village’ (Debnath, cited in Talukdar,
Debnath, according to Talukdar, has also worked to provide livelihoods through poultry farming and pisciculture. The fisheries department has selected the village as a model village for the cultivation of fish. Geeta Tarafder opines, ‘She has indomitable spirit with honesty and dedication. She never has decisions pending. She will always move about in the village with an official pad and seals so that she can provide on the spot help’(Tarafder, cited in Talukdar, 2008, p.21). Debnath’s interventions are highly praised by the officials as well. For instance, Block development officer, Roy Choudhury argues that ‘Her attitude, behaviour and management skills are excellent. Her action plan for National Rural Employment Guarantee Act (NREGA) scheme is the best of all the schemes in the block’(Choudhury, cited in Talukdar, 2008, p.22). Irrespective of the ups and downs in her family, she is more concerned about the societal problems. She argues that ‘There is no room for complacency. There is still more to do. Although, we have drinking water facilities, people have to suffer a lot when there is power failure. Then there are some highlands covering three wards of the panchayat where residents find it difficult to get water on time. We need more deep tube wells to irrigate our croplands so that people can go for double crop cultivation. The village health centre lacks a doctor, and we have to put pressure for it. Development process has started in the panchayat and we have more to do to improve people’s lives’(Debnath, cited in Talukdar, 2008:22). The question of health is majorly ignored in India, but women leaders seriously addressed it.

Health and Society

According to S.A.Kalim, sarpanch Sarita Rout focused on sanitation as one of her key areas. It is observed that she considered sanitation as a means to save Mahalpada from diseases. For instance, she has recruited Auxiliary Nursing Midwife (ANM) to facilitate women’s issues. One of the remarkable parts of her social life is that she also accompanies Anganwadi workers and ASHA workers to attend to the various problems of patient. She has also established pipelines for purified water. She received the President’s award for her excellent work. While engaging in all these infrastructure-building projects at the same time, she prioritized education and livelihoods as well. It is noted that Rout understood the linkages between underdevelopment and education. Therefore, she has succeeded in bringing children into education from twelve villages. She provides financial assistance for the education of dalit children. Thus, she attempts to address the educational inequality in a caste-based society (Kalim, 2008, pp. 23-24). She focuses on the construction of primary schools. Relevance of primary education is very central to her social engagement. These activities are carried out through Sarva Sikshya Yojana. She has started self-help groups that promote bee farming, making snacks, dairy and fishery products. This venture has generated profit in a sustainable fashion (Kalim, 2008, p.24). Let us study in the following section regarding the engaging with political which you
have studied in Block 1 of this course from therotical perspective. The next section will inform us the ground realities.

### 3.8 ENGAGING THE POLITICAL

Sarpanch Archana Jatkar’s political entry symbolizes women’s political ambition that challenges exclusive masculine political terrain. She has participated in college elections during her educational period. According to Mahesh Rajaguru, her grandmother was against her political ambitions and she had to wait until her marriage to enter politics. She started her political activities after marriage with the support of her in-laws and husband (Rajguru, 2008, p.23). Women’s political aspirations thus are caught in the web of complex family values. As a sarpanch from Maharashtra, she emphasized on the key issues of education and water for the most deprived communities.

Jatkar argued that ‘one needs to be actively involved in the governance process so that one can attain a position of authority before addressing problems at the village level’. She further argues that ‘A village is like a family, where the Sarpanch holds responsibility as its head…a Sarpanch must be accountable to the people to do justice to the post’ (Jatkar, cited in Rajguru, 2008, p.26).

Education is one of her areas of interest. She has developed the infrastructure for a zilla parishad school. She thinks, ‘children should be provided with a healthy environment that is conducive to learning’. As a head of the village education committee, she established bore wells to provide sufficient water to the school. Jatkar also addressed the plight of teachers and students who face inadequate classrooms by constructing separate classrooms. She renovated the Anganwadi and focused on the welfare of children within the age group 0-6 years and their mothers. Jatkar also recognizes the educational underdevelopment of girls and dearth of higher levels of schooling in her village and nearby villages.

Similarly, she constructed a well in the village in order to reduce the hardship of women. Earlier, those women used to walk a lot for water. She sought the help of a local engineer and implemented the proposal for a well in spite of opposition from some sections of the people. According to Rajguru, women supported Jatkar and it is the ‘symbol of the collective victory of the women’ (Rajguru, 2008, p. 28). He further argues that Jatkar’s approach is aimed at the empowerment of women. Jatkar asserts, ‘I have a responsibility towards the women of my community. If I step back, they will loose the courage to march forward. I do not want that to ever happen’ (Jatkar, cited in Rajguru, 2008, p.28).
3.9 LET US SUM UP

This Unit discusses the diversity of women leadership in India through analyzing their profiles. Thus, it introduces the various forms of women’s leadership that differentiates India from any other part of the world. However, the life and worlds of women leaders that are discussed in this Unit are from the margins of Indian society. It shows us how these women leaders struggle in everyday life and take the question of education, sanitations, health and so on. Thus, it describes the various forms of dominations and oppressions that impact the development in the different regions as well.

3.10 UNIT END QUESTIONS

1) Discuss the ways in which women leaders from the margins of Indian society address social problems.
2) Discuss how women leaders address the questions of women.
3) Critically evaluate the women’s leadership in North-East India.

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