



# A COMPARATIVE LITERARY ANALYSIS OF WHETHER OR NOT THE POWER OF WOMEN IN PUBLIC AND PRIVATE LIFE GROWS STRONGER IN MODERN TIMES?

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## ABSTRACT

*Women's history is the study of the role that women have played in history and the methods required to do so. It includes the study of the history of the growth of woman's rights throughout recorded history, personal achievement over a period of time, the examination of individual and groups of women of historical significance, and the effect that historical events have had on women. Inherent in the study of women's history is the belief that more traditional recordings of history have minimized or ignored the contributions of women to different fields and the effect that historical events had on women as a whole; in this respect, women's history is often a form of historical revisionism, seeking to challenge or expand the traditional historical consensus.*

*The feminist movement has effected change in Western society, including women's suffrage; greater access to education; more equitable pay with men; the right to initiate divorce proceedings; the right of women to make individual decisions regarding pregnancy (including access to contraceptives and abortion); and the right to own property. Women's economic empowerment includes women's ability to participate equally in existing markets; their access to and control over productive resources, access to decent work, control over their own time, lives and bodies; and increased voice, agency and meaningful participation in economic decision-making at all levels from the household to international institutions. Companies greatly benefit from increasing employment and leadership opportunities for women, which is shown to increase organizational effectiveness and growth. It is estimated that companies with three or more women in senior management functions score higher in all dimensions of organizational performance.*

**KEYWORDS:** *literary, power, women, public, private, stronger, modern, ancient, comparative*

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## INTRODUCTION

Gender is an important consideration in development. It is a way of looking at how social norms and power structures impact on the lives and opportunities available to different groups of men and women. Globally, more women than men live in poverty. Women are also less likely than men to receive basic education and to be appointed to a political position nationally and internationally. Understanding that men and women, boys and girls experience poverty differently and face different barriers in accessing services, economic resources and political opportunities helps to target interventions. Compared with men, women control fewer political and economic resources, including land, employment and traditional positions of authority.[1,2]

Acknowledging and incorporating these gender inequalities into programmes and analyses is therefore extremely important, both from a human rights perspective and to maximise impact and socioeconomic development. The WDR 2012 highlights the importance of directly targeting the persistent constraints and obstacles to women's equality (especially in areas of economic empowerment, educational gaps, household/societal voice, and violence against women) in order to enhance productivity and improve longer-term development outcomes. Gender equality is also important for sustainable peace, and there is a growing body of empirical evidence suggesting that a higher level of gender inequality is associated with higher risks of internal conflict.[3,4]



The relation of women as a social group to the analysis of economic class has spurred political debates within both Marxist and feminist circles as to whether women's movements challenging male domination can assume a common set of women's interests across race, ethnicity, and class. If there are no such interests, on what can a viable women's movement be based, and how can it evade promoting primarily the interests of white middle class and wealthy women? To the extent to which women do organize themselves as a political group cutting across traditional class lines, under what conditions are they a conservative influence as opposed to a progressive force for social change? If poor and working class women's issues are different than middle and upper class women's issues, how can middle class women's movements be trusted to address them? In addition to these questions, there is a set of issues related to cross-cultural comparative studies of women, work and relative power in different societies, as well as analyses of how women's work is connected to processes of globalization.[5,6]

- As a general rule, women had less power than men in both Han China and Imperial Rome. Social and political structures were male dominated.
- Many women did not follow strict laws designed to govern their behavior; their lives were instead dictated by religious philosophies, political contexts, and socio-economic status.

During the classical period, between 600 BCE to 600 CE, many influential belief systems developed and evolved into more complex institutions, which are established laws, practices, or customs. These institutions affected social structures like family and

marriage, which had a large impact on the lives of women and children.

During this period, women had comparatively less power than their male counterparts, but they still lived very diverse lives. Based on information gleaned from primary and secondary sources, we know that women exercised varying degrees of freedom and independence in the private and public world due to different belief systems, family relations, political contexts, and social classes.[7]

## OBSERVATIONS

Some Americans believe that Muslim women are oppressed by their religion, forced to cover themselves completely, denied education and other basic rights. It is true that Muslim women, like women all over the world, have struggled against inequality and restrictive practices in education, work force participation, and family roles. Many of these oppressive practices, however, do not come from Islam itself, but are part of local cultural traditions. (To think about the difference between religion and culture, ask yourself if the high rate of domestic violence in the United States is related to Christianity, the predominant religion.)

In fact, Islam gives women a number of rights, some of which were not enjoyed by Western women until the 19th century. For example, until 1882, the property of women in England was given to their husbands when they married, but Muslim women always retained their own assets. Muslim women could specify conditions in their marriage contracts, such as the right to divorce should their husband take another wife. Also, Muslim women in many countries keep their own last name after marriage[8,9]



Empowered women living with dignity and contributing as equal partners in development in an environment free from violence and discrimination. And, wellnurtured children with full opportunities for growth and development in a safe and protective environment. Promoting social and economic empowerment of women through cross-cutting policies and programmes, mainstreaming gender concerns, creating awareness about their rights and facilitating institutional and legislative support for enabling them realize their human rights and develop to their full potential.2. Ensuring development, care and protection of children through cross-cutting policies and programmes, spreading awareness about their rights and facilitating access to learning, nutrition, institutional and legislative support for enabling them to grow and develop to their full potential. Women's Empowerment seeks life transformation for women through the hope, strength, and power of Christ. Our desire is for every woman to be empowered to follow Jesus, and through His power, change her story from brokenness to restoration and from shame to redemption. Global Women was founded in 2001 by women as a resource for women. We believe women have the right to experience life free from poverty, violence, exclusion and discrimination. Our vision is to help create a world where every woman is empowered by the love of God,

valued by her community, and equipped to fulfill her unique purpose.[10]

Since our beginnings, we have prioritized women's leadership, cross-cultural learning, shared service and purposeful gatherings. We have remained steadfast in our commitment to reach to the margins, which has often led us to work in some of the most difficult places – places where women have an uphill climb to be seen, heard, valued, respected, promoted and paid. Throughout our history, we have invested significant human and financial resources in programs, projects, events and experiences to raise awareness about the issues women and girls face, mobilize groups for action and fund initiatives that empower the most vulnerable women around the world.

## DISCUSSIONS

National Mission for Empowerment of Women (NMEW) is an initiative of the Government of India (GOI) for empowering women holistically. It is conceived as an umbrella mission with a mandate to strengthen inter-sectoral convergence and facilitate the process of coordinating all the women's welfare and socio economic development programmes across ministries and departments.



The salient features of the National Mission for Empowerment of Women (NMEW) are:

1. To ensure economic empowerment of women.
2. To ensure that violence against women is eliminated progressively.
3. To ensure social empowerment of women with emphasis on health and education.
4. To oversee gender mainstreaming of programmes, policies, institutional arrangements and processes of participating Ministries, Institutions and Organizations.
5. To undertake awareness generation as well as advocacy activities to fuel demand for benefits under various schemes and programmes and create, if required, structures at district, tehsil and village level with the involvement of Panchayats for their fulfillment.[11]

The National Mission Authority (NMA) comprises of the following:

- I. Hon'ble Prime Minister
- II. Minister of Finance
- III. Minister of Human Resource Development
- IV. Minister of Housing and Urban Poverty Alleviation
- V. Minister of Rural Development
- VI. Minister of Panchayati Raj
- VII. Minister of Agriculture & Cooperation
- VIII. Minister of Health & Family Welfare
- IX. Minister of Micro, Small and Medium Enterprises
- X. Minister of Law & Justice
- XI. Minister of Environment & Forests
- XII. Minister of Labour & Employment
- XIII. Minister of Social Justice & Empowerment
- XIV. Deputy Chairman, Planning Commission
- XV. MOS(IC), M/o. WCD.
- XVI. Chairperson, National Commission of Women
- XVII. Two Chief Ministers
- XVIII. Five Civil Society Members.



The Mission does not involve direct delivery of benefits to individual beneficiaries. Funds have been released for the pilot project in Pali district in Rajasthan as well as for setting up SRCWs in different States.[12]

The total funds earmarked for the duration 2010-15 is Rs 14134.53 lakhs. The BE for the year 2012-13 is Rs 2500.00 lakhs while the RE for the year 2012-13 is Rs 1100.00 lakhs.

23 State Resource Centres for Women (SRCW) have been established under State Mission Authority (SMA) in different States/UTs.

This was stated by Smt. Krishna Tirath, Minister for Women and Child Development, in a written reply to the Lok Sabha today.[13,14]

## RESULTS

The Association of Women Committees for Social Work (AWCSW) is a leading Palestinian non-profit nongovernmental Women's rights- organization, that is mainly involved in empowering Palestinian

women and girls, aiming for gender equality and the eradication of all forms of discrimination against women and girls'. Through empowering and mobilizing women's participation in the struggle against the Israeli occupation, the contribution to the development processes, the promotion of woman's political, economic and civic rights and the expansion of women's access to justice through improving psychological well-being among women and girls, and combating gender-based violence.

AWCSW was founded in June 1981 by a group of Palestinian women activists, and officially registered with the Ministry of Interior Affairs since 2001. Since its inception in 1981, AWCSW has left no efforts in its quest to serve the Palestinian community in general and women and children in particular, answering the urgent nation calls and advocating in fierce- at various hard conditions-for the elevation of Palestinian women to take and maintain its position within our community. [15]





AWCSW has focused for many years at promoting the social, educational, economical and political development of Palestinian women, and spend greater efforts in raising women's awareness of their legal rights in order to promote their participation in the decision-making processes, protect their rights and to encourage development. It has launched thousands of projects, which played a prominent role in offering services to Palestinian women and contributed in securing many working opportunities for them who

were in great need for assistance, including the establishment of Kindergartens, nurseries, children libraries and vocational centers, and a range of other income-generating project.

1. We are committed to promote gender equality and empower women and girls, and to removing any barriers that prevent full participation of women and girls in the public and political life.



2. We believe in full and inclusive participation by all and that every person, man, women or community has the right and responsibility to contribute their talents, skills and resources to the work we do, for and with them.

3. We are committed to promote full and equal access to social services, education, legal and health-care services, economic opportunities and decent work, for all Palestinians, specially marginalized women and children, they need our support to recognize their rights, achieve their basic needs; and ensure their participation in the elaboration and implementation of

policies that effect their development, with full respect for their cultures, traditions and social norms.

4. We believe that community participation is an essential part of the process of good local governance, and community development. Therefore we consider participatory approaches as an critical instruments of our Association.

5. We are committed to work with marginalized communities, improve their lives, alleviate their suffering and develop a vision for change that will make a meaningful difference in their lives.



6. We consider partnership as one of our key organizing principle, we are, therefore, committed to developing, maintaining and nurturing partnerships, including alliance and linkages- with institutions and individuals who identify our vision and mission. [16]

### CONCLUSION

At policy level commission research, evaluation studies, review schemes, programmes and legislation,

- Do gender audit and outcome assessment to build the evidence for policy and programme reform and scale

up implementation of the initiatives Enhance economic empowerment of girls and women through skill development, micro credit,

- Vocational training and entrepreneurship and SHG development Evolve with the support of community representatives and groups appropriate and localized
- Communication to strengthen public education on gender, behavior change and social mobilization using 360 degree approach on media and communication.



## WOMEN EMPOWERMENT MISSION 2019-2022

### CONVERGENCE MODEL

The convergence model is a project to test a model of delivery for convergent implementation of programmes intended for welfare and development of women. It has been originally intended to test this model in 30 districts spanning all states and UTs (Except Delhi), covering 640 identified villages. The model would include introduction of convergence cum facilitation centers at the district (few urban agglomerations), tehsil / ward and village/ area levels. The existing structural arrangements of participating departments wherever available shall be used and the PRIs shall be used as far as possible.

The women centre at the village level, the first point of contact for women will be known as the Poorna Shakti Kendra (PSK). The PSK is the point of focal point action on ground through which the services to grassroots women would be facilitated. Village coordinators at the Kendras would reach out to the women with the motto "HUM SUNENGE NAARI KI BAAT!" The various Ministries & Departments for programmes related to empowerment of women facilitated by NMEW: Ministry of Human Resource Development, Ministry of Finance, Ministry of Housing & Urban Poverty Alleviation, Ministry of Rural Development, Ministry of Panchayati Raj,

Department of Agriculture and Cooperation, Ministry of Health & Family Welfare, Ministry of Micro, Small & Medium Enterprises, Ministry of Law & Justice, Ministry of Environment & Forests, Ministry of Labour & Employment, Ministry of Social Justice & Empowerment. [17,18]

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