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## A STUDY ON ECONOMICAL POLITICAL WOMEN EMPOWERMENT IN INDIA

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### **ABSTRACT**

*Women empowerment is a significant topic of discussion in development and economics. Economic empowerment allows women in controlling and getting benefit from resources, assets and incomes. It also grows ability to manage risks and improves well-being. It refers to women's ability to make strategic life choices which had been previously denied them. The worlds, Nations, businesses, communities and groups may benefit from women empowerment. It enhances the quality and the quantity of human resources available for development.*

**Keywords:** - Women, Empowering, Development, Concept, Economic.

### **I. INTRODUCTION**

Women's empowerment is the process of empowering women. Empowerment raises the status of women through education, awareness, literacy, and training. Women's empowerment equips and allows women to take life-determining decisions. They may get the opportunity to redefine gender roles, which in turn provide them more freedom to pursue desired goals. Women are taken as secondary to men in their social role by many of the philosophers. "Plato, Aristotle, Thomas Hobbes, John Locke, Rousseau, and are not physically or mentally fit to

participate in politics on equal terms with men". Women empowerment is a significant topic of discussion in development and economics. Economic empowerment allows women in controlling and getting benefit from resources, assets and incomes. It also grows ability to manage risks and improves well-being. It refers to women's ability to make strategic life choices which had been previously denied them. The worlds, Nations, businesses, communities and groups may benefit from women empowerment. It enhances the quality and the quantity of human resources available for development.

## **II. GENERAL CONCEPT OF WOMEN EMPOWERMENT IN THE GLOBAL CONTEXT**

According to Webster, to "empower" someone is to "confer authority or legitimacy onto" that person. When we say that people are empowered, we imply that they have the freedom to choose their own approach to solving an issue. The less powerful are able to better their own life via the empowerment process. In addition to intellectual and material superiority, complete dominion is required. A person's ability to overcome external challenges grows along with their sense of agency, self-assurance, and level of self-awareness. To begin, self-empowerment does not mean the ability to exert control over others, but rather the ability to work toward one's own goals.

The empowerment of women has been a popular subject ever since the 1995 Beijing Conference on Women. The overarching goal of this conference was to inspire women to assume positions of power in every sector of society. It wasn't until the 1970s, nevertheless, that the concept of women's empowerment emerged. The many cultural settings in which gender inequality is manifesting in developing countries demonstrates the diversity of women's oppressive experiences.

In the 1970s, the concept of empowerment shifted to place an emphasis on achieving social justice and equality through reforming the social, political, and economic structures of society on all levels, from the local to the global, in order to ensure women's inclusion in decision-making and to provide them with equal access to productive resources and freedom of choice. To paraphrase feminist thinker and activist Antrobus: "women's empowerment is a process through which vulnerable women get autonomy, self-control, and confidence with a group of gender, a sense of collective control over brutal of social conditions." At the individual level, empowerment shows women that they have the capacity to reject injustice and inequality.

Together, women can shift the balance of power inside and across diverse social and political institutions, bringing about a societal degree of empowerment.

The concept of economic, political, and social empowerment underwent a sea change in the 1990s. In this context, "empowerment" refers to the authorization to take restricted actions, both individually and collectively, that challenge the status quo of authority. To be empowered is to be able to challenge existing power structures and take power resources for oneself. Women's empowerment starts when they not only recognize the forces working against them but also take steps to change those dynamics.

Redistributing authority "between states, groups, castes, creeds, gender, or people" is a cornerstone of political liberation. Women may achieve autonomy and shift power relations with the support of a well-organized mass movement. Women needed to take a holistic approach in order to make this breakthrough.

Empowerment is about women's lack of control over their own lives more than it is about development. Women's lack of power stems from several factors, including a lack of education,

information, awareness, market knowledge, experience, financial stability, a job, self-confidence, and so on. The root of women's empowerment is "taken from the process of resources, personal and physical which is bestowed on being obtained in the path of empowerment," as Lazo puts it.

Being empowered is being in a position to make decisions and take action in one's life based on one's own values, interests, and expertise. It's about mastering your environment and your emotions. Increasing public participation in strategic decision making and ownership over the ensuing behavioral changes are often cited as hallmarks of empowerment. This implies that one should use judgment and persuasion while deciding upon and completing duties involving other people.

Women in Vedic society had far higher social status than they do now.

Women were regarded in the highest regard and were showered with respect and affluence. A married lady was supposed to be the paragon of decorum and attend every party. The festivities and observances always seemed lacking in her absence. Primary sources from the historical period show that a woman's place in society was not limited to that of daughter, sister, wife, or mother. Women were stereotyped as kind, forgiving, and submissive at home, but they demonstrated their mettle on the front lines.

Given that women comprise about half of the global population, it's safe to say that no nation can prosper without them. On the one hand, she is revered and treated like a goddess, while on the other, a male-dominated society represses, stifles, exploits, and persecutes her at every turn. extremely for women in our culture, the discord between ideals and reality is extremely uncomfortable. There are still many ways in which women are treated unfairly in today's society.

When it comes to income, working conditions, maternity leave, and other benefits, women now enjoy the same legal rights as men. In theory, women's legal parity with men would be assured by the CEDAW (Convention on the Elimination of All Forms of Discrimination against Women). Despite the fact that the Indian constitution guarantees women the same political rights as males, various barriers prevent them from actually exercising those rights. Fifty years after independence, women are still underrepresented in positions of political and economic authority.

### **III. WOMEN EMPOWERMENT IN INDIA**

India's newfound autonomy has led to a strengthening of the country's women's rights law.

Women are guaranteed equal educational opportunities and legal rights under the United States Constitution. The constitution of India has safeguards to prevent sexual harassment and

demeaning portrayals of women in the media. Women now have the same legal protections as males thanks to the new rules.

Women's social standing is directly related to their access to economic opportunities. According to 2011 census data, urban women are around half as likely as rural women to be actively engaged in economic activities. Existing research illustrates how women's employment boosts their feeling of agency, but few studies have examined rural and urban women's empowerment along a variety of aspects. From this vantage point, the present study intends to examine the economic empowerment of urban and rural women in India, with a focus on several dimensions of women's labor force participation.

The 2011 Indian Census and the 2019–20 Periodic Labour Force Survey (PLFS) provided the data for this research. The EEI has been calculated using a number of different measures of women's labor force participation, including overall rates, rates broken down by education level, rates broken down by marital status, and rates broken down by occupational category. According to the results, rural women do very well in every aspect of the labor force. According to EEI, rural women have greater economic power than their urban counterparts, supporting the findings of this larger research.

#### **IV. ECONOMIC AUTHORIZATION OF RUSTIC AND TOWN FEMALES IN INDIA**

Gainful employment is crucial because it provides people with the means to become economically independent. Having a job is the first step toward economic independence for everybody, regardless of gender. Meaningful employment leads to greater economic independence. Women in particular gain independence and confidence when they are able to support themselves financially via regular employment. A woman's economic independence is a key aspect in her well-being,

and her employment status is a major indicator of her empowerment. Women who are able to support themselves and their families economically have more autonomy, self-esteem, and financial security than their non-working counterparts. The ability to make economic decisions and exercise authority over household resources has been shown to grow for women who participate in the labor force outside the home. In 2017, researchers Van den Broeck and Maertens followed the money to find that when women work outside the home, their income rises and their happiness rises with it. Her socioeconomic standing, health, and general way of life all improve thanks to her newfound employment position. Murdock (1949), D'Andrade (1966), Boserup (1970), and Ember and Ember (1971) are only a few of the notable academics who have demonstrated a causal link between engagement in economic activities and social mobility. Datta and Sinha (1997) argue that when women work in agriculture, everyone benefits. D'Andrade, writing in 1966, made a similar point about how women gaining authority and influence in the home via economic engagement. Based on these and other research, this one posits that women's economic independence is linked to their presence in the labor force.

However, research shows that women in patriarchal societies have historically worked considerably fewer paid hours than males have, making them economically reliant on her father or an older brother before marriage and on her spouse thereafter. The impacts of this broken system are felt everywhere, including India. With inequality as its theoretical foundation, Smith's 1977 welfare approach to geography centered on the questions of "who gets what, where, and how?" in the context of the study of social welfare.

This method may be used to the study of gender differences. The gender pay gap was brought up, which stands at 53.26 percent for males and 25.51 percent for women. Gender inequality in India

manifests itself both between and within the sexes and is indicative of a more systemic problem. Women's labor force participation also differs significantly across rural and urban areas. In the United States, 30% of rural women work outside the home. In economically active urban women, this dropped to 15.44%, almost half the rate found in rural regions. Women's liberation and the decline of patriarchal standards are frequently cited as goals of urbanization. Bhagat stated in 2017 that patriarchal behaviors still have a significant influence on urban social structure in India, and hence the country has not attained gender equality.

India has to keep up with the rising number of working women at a time when women throughout the globe are talking about the need for equal pay. India's government has a similar difficulty in trying to close the gap between the percentage of women in the workforce in urban and rural areas. Despite evidence in the literature that shows women's empowerment increases as their employment rates rise, no studies have directly compared the levels of empowerment in rural and urban areas. Recent PLFS polls, however, show that the female unemployment rate in cities is greater than in rural areas. According to this data, the employment rate for women in rural regions is high, but it is much lower than the rate for women in large cities. The major purpose of this study is to investigate the economic participation of educated, married, and literate Indian women in both urban and rural settings.

Research on women's labor force involvement across sectors and professions has also contributed to our knowledge of women's work. Factors such as the percentage of women in the labor force who are illiterate, the percentage of women in the labor force who have completed some college, the percentage of women in the labor force who are married, the number of working women, and

the working women's job profile have all been considered in an analysis of women's economic empowerment in both rural and urban areas.

## V. CONCLUSION

Women empowerment enables women to realize their identity, potentiality and power in all spheres of their lives. It has mainly five dimensions; economic, political, social/cultural, personal and familial. Each dimension is very important because the real empowerment of women is possible only when a woman enjoys full access to economic resources, more strength and courage for entering into the power structure, more involvement through social/cultural relationships and participation, more self-motivation and confidence, and more say in the family matters. If women are empowered the nation will be benefited. The country will be free from a large burden of illiteracy, unemployment as well as curse.

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