

Globalization and Women Position from Ancient Times to Contemporary Times - A Critical Analysis

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Abstract— Woman is a primitive existence but Globalization is not an ancient rather it is an irresistible historical phenomenon which is associated with society, politics, economics, religion, culture, and other relevant aspects, but globalization is fundamentally economic in character and from its inception, the process has been global and universal in nature. Globalization has become an umbrella term including the enormous opportunities and activities in the field of occupation and lifestyle for women. Globalization brings and changes women condition across the world. Globalization is not static rather it is dynamic. This paper attempts to highlight the women condition in the era of globalization.

Index Terms— Globalization, Marginalization, Social Structure, Phenomenon, Distinctiveness, Entertainment, Khajuraho, Konark, Cyber, Digitalization

I. OBJECTIVES OF THE ARTICLES

1. To draw the women, position at present time across the world.
2. To draw the women, position in ancient and modern times.
3. To portray the spaces of women in digital era.
4. To highlight the women condition in empowerment.
5. To portray the women situation in cyber world.
6. To highlight the transgression of women from tradition towards modernity.

II. INTRODUCTION

The two terms ‘globalization’ and ‘women’ have, under the intoxicating influence of time, become at once extremely rigid and extremely modern. The word ‘woman’ is very ancient. From the earliest times across the world, within social structures and processes of change, this term has repeatedly been either glorified or marginalized. Throughout

successive ages, one can observe a persistent tendency whereby women have sometimes been exalted and at other times subjected to subordination. On the other hand, the term ‘globalization’ is not ancient. However, since the last two decades of the nineteenth century up to the contemporary period, it has been undergoing a distinctive process that connects regional economies, societies, and cultures across the world through continuous exchange and interaction within the global social structure. In another sense, globalization may be described as a free market system in which nothing remains confined. It is the aggregate of the 3Ms means Openness of Mind, Openness of Money, and Openness of Market. According to Nobel Prize winning Bengali Economist Amartya Sen, globalization is one of the most influential components of the ‘New World Order’. It is an inevitable historical process. That is, globalization is an irresistible historical phenomenon which, although associated with society, politics, economics, religion, culture, and other relevant aspects, is fundamentally economic in character. In other words, from its inception, the process has been global and universal in nature.

III. MATERIALS AND METHODS

However, from ancient times to the modern world, a significant conceptual shift has emerged concerning women’s self-respect, their intense aspiration to break free from patriarchal social structures, and the effort to establish women on an equal footing with men in all spheres of society and family life. Above all, there has been a strong inclination to accord due recognition to women’s individuality and to ensure a firm and dignified position for their existence. In the present globalized world, women’s status and their acquisition of substantial power in social, familial, economic,

political, and cultural spheres mark a transition from womanhood to feminism and women's empowerment. Above all, it is a philosophy of women's liberation. In other words, it is a kind of ongoing process in which women, driven by a strong desire to free them or to be freed from the many confinements of domestic life in which they have long been viewed, seek to establish themselves in their own glory within the vast and varied world of liberation and awakening. That is, feminism aims to make women equal to men in all spheres of life at every level of society and to establish them with equal dignity alongside men. For this reason, feminism seeks to liberate women from the narrow confines of so-called family life and to enable them to establish themselves, with full and independent dignity, in the open and expansive arena of this liberal world.

At present, we may say that the words 'globalization' and 'women' seem to be advancing rapidly together, charged with almost equivalent connotations in a relative sense, under the influence of time. This is because globalization, racing ahead, has opened up its expansive reach across the entire world. In a similar manner, in the age of globalization, women's power has today transformed into a self-conscious social category. Although the demand for equal rights between women and men had been articulated as early as the eighteenth and nineteenth centuries, its more complete form has been witnessed only from the second half of the twentieth century onward. This article attempts to highlight a few issues: how, in human history and in a globalized world, women have sought to achieve the distinctiveness of their liberation and equality with men; and above all, how the outcomes of globalization have influenced women's freedom and socio-cultural conditions, at times turning women into instruments of excessive entertainment and advertising, thereby constructing a rapid pathway to cultural degradation.

At the outset, I speak in favor of globalization, because for any developing country it is virtually impossible to escape the all-encompassing influence of globalization and still move toward development. Even if a state attempts to do so, it will not succeed, for in the international arena that country would become isolated in global society. Yet it is also true that while we desire foreign technology and investment, for that we must there is no question of sacrificing national interest. At the same time, it must be kept in mind that in today's

era of capitalist globalization, the traditional legacy of the national state particularly the development of women's empowerment on the one hand advances, while on the other hand becomes excessively and aggressively assaulted under the impact of globalization. This phenomenon is being observed to an extreme degree.

As a consequence of globalization, thousands of small and medium enterprises and large factories are shutting down in Western countries, and millions of people are losing their jobs. Profit-hungry multinational corporations and industrial groups, in the name of globalization, have become intoxicated with profit after profit, money after money in short, obsessed with the lust for wealth. As a result, a sharp reaction has begun within today's 'civil society' which can never be healthy, beneficial, or pleasant. In present times, the concept of a 'welfare economy' seems to have disappeared somewhere. On the other hand, the 'market economy' has swollen enormously. Consequently, the economic distress of backward sections of the population is steadily increasing and the balance of society economic, social, political, religious, and cultural is being disrupted in various ways, though at times attempts are also being made toward development.

In a similar manner, since the beginning of the twenty-first century, a recent tendency can be observed in which women's power, influenced by feminist consciousness, seeks the expansion of self-interest. Women remain constantly engaged in efforts to establish themselves in the multifaceted dimensions of their lives and to strengthen their individuality, and it is precisely here that the fundamental direction of all aspects of women's lives is being observed today in the postmodern era.

In today's age of globalization, through computers, laptops, tablets, mobile phones, and the like, internet connectivity that is, access to internet data has become widely available. Through Google Chrome, YouTube, and similar platforms, communication with the world has reached people of all kinds. As a result, the world has turned into a global village. Consequently, news from any corner of the world reaches people within moments through internet access.

Digitization has become an integral part in the era of globalization. Globalization refers to the integration of digital technologies into everyday life, including communication, education, business, banking, and

governance. In the 21st century, digital transformation has reshaped societies across the globe. For women, digitization has become both a powerful tool of empowerment and a source of new challenges. The spread of smart phones, the internet, and social media platforms have enabled women to access information and opportunities that were once beyond their reach. In countries like India, government initiatives such as Digital India aim to expand internet connectivity and promote digital literacy. These efforts have opened doors for women in rural and urban areas alike. Online education platforms allow women and girls to continue their studies, even when social or financial barriers restrict physical mobility. Digital banking and mobile payment systems help women manage finances independently, reducing dependence on male family members. Small-scale women entrepreneurs can use e-commerce platforms and social media to market products globally from their homes.

Digitization has created new employment opportunities in IT services, digital marketing, content creation, and online freelancing. Women can work remotely, balancing professional responsibilities with personal commitments. Online marketplaces empower women artisans and self-help groups to sell handmade goods beyond local boundaries. Digital skills training programs supported by organizations like the United Nations and UN Women encourage women to participate in technology-driven sectors. Such initiatives help bridge the gender gap in STEM (Science, Technology, Engineering, and Mathematics) fields.

Digitization has given women a powerful platform to express their opinions and share experiences. Social media campaigns have raised awareness about gender discrimination, harassment, and inequality. Women can now connect with global movements, build supportive communities, and advocate for their rights. Access to online information also increases awareness about health, legal rights, and government schemes. This strengthens women's confidence and participation in public life. Despite these benefits, digitization has not equally benefited all women. The digital divide remains a major concern. In many rural and underprivileged areas, women lack access to smart phones, internet connectivity, and digital literacy. Cultural norms sometimes discourage women from using technology freely. Moreover, online spaces can expose women to cyber bullying, harassment,

misinformation, and privacy threats. Digital exploitation and identity theft pose serious risks. Without proper digital safety education and legal protection, women may feel unsafe in virtual environments. To ensure that digitization truly empowers women, governments and institutions must focus on digital literacy, affordable internet access, and strong cyber laws. Encouraging girls to pursue technological education and leadership roles in tech industries is essential for long-term equality.

In short, digitization has transformed the condition of women by expanding educational, economic, and social opportunities. It has the potential to promote independence, confidence, and equality. However, without inclusive policies and digital safety measures, the benefits of digitization may remain limited to a few. A balanced and gender-sensitive approach is necessary to make the digital revolution truly inclusive for women everywhere.

It has become very easily accessible. As a result, blue-film hot channels from Mumbai to Kolkata's various megacities and now even to the most ordinary marginal people in villages have become extremely easy to access. Thus, at present, people ranging from ten- or twelve-year-old boys and girls to elderly men of sixty or sixty-five are recharging mobile data and, through shortcut scenes of blue films and by creating various obscene 'my reels' that is, short videos, are generating sexual excitement. Again, some are trying to suppress or relieve it. In other words, just look at this strange outcome of globalization. From small boys and girls to married housewives, people are creating sexually provocative, humorous shortcut reels and earning money from them. This is a transformation in the pattern of Indian culture that would not even have found a place in imagination three decades ago. Today, under the influence of globalization, what has become of Indian women this is the big question.

When we were college student, we were read in a special puja issue of some magazine that the importance of the sari in highlighting a woman's beauty and grace has been acknowledged for a long time. With the passage of time, people's tastes have changed and fashion trends have transformed. No matter how much transformation has occurred while keeping pace with the times, the value of the sari has not diminished; rather, it has increased. In a sari, any woman is eternally graceful; moreover, a sari does not merely display beauty, it brings out a woman's gentle

personality, as a result of which a woman in a sari becomes exquisitely charming and graceful. But today, in the age of globalization, it is very difficult to find women adorned in saris with full-back-covering, full-sleeved blouses. At present, frilled chemises have been replaced by low-cut, midriff-baring, sleeveless blouses; tight jeans; tops above the navel; or transparent saris worn to emphasize the body. In other words, the sole objective of these technical efforts to exaggerate beauty is sexual appeal that is, to entice by displaying allure. Men can be attracted, and the male gaze can be made radiant with admiration.

Above all, it is observed that in Indian history, heritage, tradition, and culture, the idea of restraint has held special significance. But today this sense of restraint seems to be on the verge of disappearance, because under the influence of globalization, the popularity of Chinese tattoos has spread worldwide. Modern-minded young men and women are busy getting various kinds of tattoo designs inked on their bodies. Young women, in particular, are adorning different parts of their bodies such as the hands and feet, around the navel, and even on the chest with tattoos, presenting them as symbols of beauty and temptation. Not only that, in order to preserve youthfulness, women are using various kinds of cosmetic products, and for visual appeal they are using treatments like tretibain. Without giving serious thought to these matters, we as a member of civil society are moving forward impulsively, simply flowing with the current.

We educated young men and women, adolescents, and even some skilled and trained men and women of the civil societies of third-world countries have become engrossed in practicing the benefits of globalization without considering distinctions between big and small, good and bad, or the appropriateness of time, place, and context. It does not occur to us that excessive indulgence in anything is never desirable, and that such excess becomes a serious obstacle to establishing a progressive society, a healthy culture, and a sound sense of life.

Within the currents of the past, present, and contemporary times, we are attempting to highlight a few aspects of how globalization and women have been discussed and how they are analyzed and judged within civil society. We often hear people talk about the popularity of contemporary commercial films of Imran Hashmi. Young men and women are heard

discussing how long kissing scenes and scenes of sexual attraction are shown in those films, remarking on the 'boldness' of the actors and actresses, as well as of the directors and cameramen. They even cite examples, saying that in primitive times Adam was led astray by Eve due to the very urge of sexual temptation because of eating the forbidden fruit of the tree of Knowledge.

He was not aware that the danger was closing in on his life; yet, in the face of sexual attraction, everything else seemed insignificant to him. Likewise, in the minds of artists across different countries of the world, we see a response to erotic appeal that led to the creation of the statue of Venus, the incomparable smile on the face of the Mona Lisa, Hellen, Juliet, Desdemona, Maud Gonne and the exquisitely beautiful sculptures of Khajuraho and the Konark Sun Temple all of which might never have seen the light of day. The poetry, literature, and the creative spirit of artists, both at home and abroad, would have met their death. Placing these examples before us, one may ask whether they represent pleasure or exhilaration. Those involved did not pause to think or understand that society is governed by certain values, norms of credibility, and social customs that demand recognition and respect. But there was no such respite; in the rush of modernity, these considerations seem to have been crushed.

Methodology

This research article is essentially a contemporary social and cultural analysis of Indian history and is framed upon the general model of Global history writing. This article's content based on contemporary publications including newspapers, periodicals and pamphlets as well as memoirs writing have also been consulted.

IV. CONCLUSION

Not only that, under the influence of globalization today, a recent tendency or inclination can be observed across women worldwide toward losing age-old humanistic values accumulated over generations. Yet, before globalization during the transition of pre-modern society toward modernity we have seen Bengali women lamenting over values and social structures. In the nineteenth century, Rasa Sundari Devi wrote, "Why I was born a woman, shame on my life". One woman tells another, "Being born as a girl

is futile” (Amar Jiban, Vol- I, p. 14). Regarding Rasasundari, Tanika Sarkar, in her book *Words to Amar Jiban: A Modern Autobiography*, has shown how Rasasundari Devi a housewife and mother recorded her tear-filled life in her own language through her own efforts, thereby bringing forth a revolutionary commitment to progress. Through a modest devotional sensibility, she unknowingly initiated an epoch-making transformation. In other words, the very dawn of the nineteenth century was the most important time to explore the development of ideas of women’s emancipation. We have seen the indomitable desire of Bengali daughters to move toward modernity, exemplified by Jnanadanandini Devi, the wife of Satyendra Nath Tagore, who gradually emerged as a modern woman. Among the women of the Tagore household, the emergence of Swarnakumari Devi as an exceptional figure further underscores this trajectory. Behind the scenes, however, her husband’s role was the most significant. In the field of women’s welfare, Rajkumari Devi worked hand in hand with her husband, Shashi pada Bandopadhyay. Despite her short life, Shashipada’s daughter Bonolata Devi left the mark of many talents. Thus, in the social context, we witness a chapter of the novel emergence of new consciousness. But under the influence of globalization, the term ‘Feminism’ or ‘Women’s Liberation’, in its excessively aggressive modern form, seems to have created a certain distance from the core narrative of Indian philosophy this is the perception of our inquisitive mind. This opinion is entirely our own.

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