



**A REVIEW PAPER ON WOMEN EMPOWERMENT IN
PROFESSIONAL AND DOMESTIC LIFE**

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ABSTRACT

Feminism has grown considerably as a transdisciplinary voice in support of change, as well as a discipline of science and philosophy, during the last 40 years. Advocacy and philosophy seem to have dominated the development of theory. Proposals are made to further feminist thinking. This book presents a feminist public relations theory, as well as an explanation and agenda for changing bias towards female public relations practitioners. This research emphasizes the importance of the social, historical, and political context from the viewpoint of women's empowerment theory as a cyclical rather than a linear process in components of women's empowerment. It proposes that empowerment-driven feminist social work practice be guided by an awareness of positionalities, conscientization, and social changes, integrating key concepts in feminist thought and empowerment theory. In this study, the key characteristics of women's equality in general and in the workplace are addressed. Feminist and empowerment philosophy has a lot in common with the development and identification of professional identity and social work in general. Individual and collective identity formation are both emphasized in social and gender inequality and prejudice. Empowerment is a big part of feminist social work's theory and practice, particularly when it comes to dominance and subordination.

KEYWORDS: *Empowerment, Feminism, Gender, Social Work, Women.*

1. INTRODUCTION

Feminist and empowerment philosophy has a lot in common with the development and identification of professional identity and social work in general. Individual and collective identity formation are both emphasized in social and gender inequality and prejudice. Empowerment is a big part of feminist social work's theory and practice, particularly when it comes to dominance and subordination. Each individual, on the other hand, has their own history and often teaches their own views and ideas. The concept of empowerment emphasizes the significance of race and technicality/culture, as well as, to a larger extent, people's and problems' socioeconomic positions. Role expectations, gender status, and power

inequalities are all addressed in feminist ideas. Furthermore, she was one of the first feminist social workers to recognize the need of grounding women's empowerment in their daily lives.

Feminism emphasizes the significance of the social, political and economic systems that make up human societies and underlines that the impacts of oppression and power and weakness in our society should be addressed while analyzing gender[1]. Throughout history, women have always been oppressed and discriminated against in ways that men have not. There is no doubt that the general definition of feminism is debatable, and it appears undeniable that a significant amount of research in women's theory is devoted to the critical tasks of women's subordination, such as the analysis of the links between sexism and other forms of oppression such as race, heterosexualism, and class oppression. Given how important power is to each of those theoretical objectives, it is no surprise that power is a central concept in feminist thinking. Surprisingly, it is seldom addressed explicitly in feminist literature. This makes it difficult to analyze the feminist perspective on power since these ideas must be constructed first from discussions of other topics. Nonetheless, three main ways in which feminists have seen power are possible: as a resource to be (re)distributed, as domination, and as empowerment. After a short review of theoretical debates among social and political theoreticians about defining the concept of power, this article will explore each of those feminist viewpoints.

1.1 Defining Power:

The power is frequently seen as a crucial disputed term in social and political philosophy. While this argument is disputed by itself[2], it is clear that the power literature is characterized by profound, broad-ranging, and apparently intractable disputes about the term "power.".One of these distinctions is that those who define power as the ability or capacity to get people to do what you want them to do, that is, as a power exercise, as an ability or capacity to accomplish something that they characterize as a power to do, are those who define power as a power to do. Power, according to Max Weber, is defined as "The traditional form of the previous notion is the possibility that one actor would be able to carry out his own will notwithstanding resilience. The highly influential analysis of author Michel Foucault also assumes, but from a different theoretical background, that power has to be a kind of power-over; as he puts it: "If we're talking about power structures or mechanisms, we're only talking about it in the sense that certain people are supposed to have power over others. It is worth noting that this notion of power has two distinct characteristics: Power is defined as the actual exercise of power, as characterized by power-over relationships.

As a tiny element of a vast feminist movement that strives to question traditions, methods and priorities in many parts of life, feminist theory evolved. This movement launched a broad demand for a comprehensive re-evaluation of concepts, theories and techniques in the academic disciplines and across them. In many fields of study, the feminist perspective was used. The study performed within a feminist framework focuses on problems of diversity, social power questioning, resistance to scientific oppression and dedication to political activity and social justice, according to Hesse-Biber and his colleagues[3].

1.2 Feminist Theory

Feminist theory gives an insight into human behavior in the social environment via the centering of women and the challenges facing women in modern society. Feminism expresses a worldview, which appreciates women and challenges gender-based systemic inequities. The feminist lens invites us to look at the social, political, economic, ethnic and cultural settings of people, communities, families and organizations. The confluence between these environments gives rise to the possibility of oppression rooted in sex relations. The philosophy of women is most frequently linked to women's rights. Simplistic as well as reductionist. Many of the books on human conduct provide a precursory overview of the theory of feminists; nonetheless, a wider study is necessary for a thorough understanding and

application. There is no single monolithic feminist perspective; rather, there are multiple perspectives and diverse theoretical bases, including the specific epistemological, onto logic and methodological premises of this field.

Theory is about our everyday life and knowledge of our reality. Flax said that we all participate and subconsciously adopt a systemic analytical approach to everyday experience. To theories, this process should be consciously expanded and refined on an unconscious level[4]. It is essential that feminist issues are theorized explicitly and included. The feminists' hypothesis has a number of assumptions. The first is that men and women experience differently because their environments are not the same. Flax defined three. Some consider the objective of feminism as equality, with the same choices and opportunities as men[4]. Feminist theories try to explain gender differences, advocate for gender-centered thinking and to look at gender differences in terms of the impact of gender on human behavior on historical, political, social, cultural and oppressive aspects.

Women's oppression is not merely linked to other social connections, like a class structure. Instead, Flax emphasized that feminist thought sees women's oppression as an entirely other constellation of societal issues[4]. Oppression is regarded as part of the order of the world, not because of poor behavior or outdated customs but because oppression is ingrained in our society's basic socio-economic and political system. Patriarchy a system that has strong cultural origins. Flax also related to feminist theory particular aims. These objectives include recognizing the difference of power between men and women and power in the growth of oppression and bringing about social change in ending oppression. A key objective of feminist philosophy is to alter oppressive systems and to link abstract concepts with specific political concerns. The "lack of choices" was described as oppression. In Western culture, women have options about daily human life, including the creation of resources, reproduction and fusion of biological and psychological experiences. This is why some women do not call oppression a problem or identify themselves as feminists. Failure to impose stringent limits causes many women to disregard the areas where they are exploited or discriminated against.

1.3 Types of Feminism:

Viewing oppression and analyzing it is crucial to feminist views. Much of the work of the second wave of feminism centered on efforts to recognize the nature of the oppression of women. Theories might highlight the necessity to regulate sexuality in relation to the nature of oppression, lack of educational training, economic dependency, uneven policies. Theories address the reasons of oppression such as cultural order, labour and economic relations, biodiversity, political institutions, and female self-conception. Feminist theory demands that we evaluate critically what happens in our social environment and develop ways to improve the bad situations affecting women's living conditions. Although one central feminist theory has not evolved, fundamental principles are common when feminism is described, including concepts such as the value of women and their experiences, the identification of conditions that oppress women, the change of society via advocacy and the recognition of many factors, not merely gender, impact a woman's actions and views (McCormick & Bunting, 2002). The advances of feminism concentrated more on many forms of feminism.

Feminism has developed not as a cohesive ideology, but in many spheres. There are several designations defining these venues. The eight most often utilized women's ideas include black feminist theories, radical feminism, lesbian feminism, liberal feminism, Marxist feminism, materialist feminism and socialist feminism[5]. Some ideas can be grouped by similarity, but differences provide a larger critical lens with a countless political, social, economic and ethnic settings. The historical structure of institutions of dominance is recognized by individual transformations. As a result of this knowledge, Collins thought it essential to achieve social transformation. Black feminists analyses the meaning of being a black woman under a racist patriarchy in the first place[6]. In many cultures, differences by

race, class, sex, sex and religion are significant, and are visible and tangible for black women. A knowledge and awareness of how race, class and sex represent interconnected systems and a socio-historical context is perceived in other feminisms as absent[6].

1.3.1 Radical Feminism:

The subjugation of women by males is attributable to radical feminism. It is necessary to study and interpret male power rather than limit it to other factors such as labour relations. Cultural feminism has been criticized, for it gives males a moral basis to argue that they are oppressive. This argument takes a further turn, because the submission of women is therefore just as natural[6].

1.3.2 Lesbian feminism:

Lesbian feminism focuses on lesbians as a separate group. Like radical feminism, lesbian feminism considers the masculine program to be hegemonic in culture. Lesbian feminism challenges compulsory heterosexuality. It has to be questioned since obligatory heterosexuality is associated with all women's oppression. Heterosexuality helps males by reflecting the desires of men and fantasies, controlling women and being connected with capitalism.

1.3.3 Liberal feminism:

Liberal feminism emphasizes on women's rights, such as access to education, voting rights and economic independence, citizenship and other equality-related concerns. In that regulations lead to inequity, regulatory functions are questioned. Many women profit from liberal feminist methods and its focus on women's public life, yet it has been strongly criticized for not effectively dealing with private matters such as childcare and poverty, to mention a few.

1.3.4 Black feminism:

Black women not only focus on women, but in particular on the black women's issues. Collins viewed the issue about Black feminism, which means recognizing the crossroads of racism and sexism, as fighting oppression through empowering[6]. The Black Feminist idea emphasizes on the key components of social change being both a changing individual awareness and a social transformation of political and economic bodies. Black women are confronted with social behaviors in a historical context which constitute the sole matrix of power, defined by cross-reduction.

1.3.5 Marxist feminism:

Marxist feminism is centre on women's emancipation through an effort to produce work in family life as regards capitalism. For feminism, sexuality is the most important thing for Marxism. Marxist ideology regards work as the creation of our society and value: labour produces who we are.

1.3.6 Material feminism:

Material feminism is based on the philosophy of Marxism. The focus is on the material conditions and alteration of women's lives. Women are mostly concerned with maintaining a civilized and professional home. This may include sufficient remuneration for babysitting, cooking, purification and other household tasks traditionally left to women (Donovan, 1993).

1.4 Socialist feminism:

Socialist women are strongly connected to Marxist, radical and materialistic feminism. Perhaps a difference is that socialism distinguishes among groups regarding oppression and recognizes that, depending on the circumstances and particulars, it takes different forms. In the extreme, socialist feminism calls for an end to capitalism, ownership of property, the emancipation of workers and an end to all forms of oppression.

Feminists appear to have a connection between love and hatred and postmodernity. Perhaps most complicated is post-modern feminism, because it's an incomplete tale. Because postmodernism claims to have ended grand stories and totalizing facts, the difficulty is that gender in connection to oppression and women's totalization is blinded[5]. Simultaneously, refusal of great tales gives women room to redefine "woman."

This debate on feminist perspectives is not intended to be complete or as a definitive explanation of any of the theories included. Rather, it is intended to recognize the diversity and commonalities amongst feminist perspectives. Feminist theory as studied in Research Literature were also attempted by the writers. In addition to the large number of writers who describe and conceptualize feminist theory, several authors have sought to apply feminist theory to research objectives and even to examine the core elements of feminist theory. Within our conversation, the study sought to capture the investigation activity. The next portion of the article reviews the empirical research done with feminist theory.

1.5 Power in terms of Empowerment

Much, like much feminist literature, has concentrated on this issue until this point on power, interpreted in the sense of an oppressive or unfair connection between power and power. The study chooses the term "domination" to refer to such connections, but some of the above-mentioned theorists favor the terms "oppression" or "subjection," while others refer to this phenomenon simply as "power." However, the argument that the idea of power as power over, dominance and control is implicitly masculinist begins with a substantial strain of feminist power theorization. Many feminists of various theoretical back gatherings have argued in favour of a reinterpretation of power as a capacity or aptitude to empower or alter ourselves and others to avoid these masculinist implications. These feminists therefore tended to understand power not as an overpowering, but as a power-to. Although a power that differs from dominance since it is aimed at empowering people over whom it is practiced, Wattenberg argues this feminist concept of power which he terms transformational power[5]. Nevertheless, most feminists who accept this transforming or empowerment-based definition of power clearly describe it as a capability and promote it as an alternative to supposedly male power-over conceptions.

While recognizing that the language of empowerment can have ideological effects in development practice, it is imperative that this study addresses those concerns by providing a more clearly defined concept of empowerment than that implied in the literature on development and emphasizing the normative core of this concept and of its relation to the development of people. It defines empowerment as "the process of overcoming one or more IAPs through procedures that improve some elements of an individual's notion of self-entitlement and boost its ability to flourish itself"[7]. This concept of empowerment allows it to repensate some empowerment issues which have developed in theory and practice of development. Many developers, for example, describe empowerment in terms of choice, and then strive to perceive seemingly autonomous decisions. Does this indicate that a choice of subordination or powerlessness is an instance of power? If choice is the same as power, then? The finely seeded analysis of Khader gives an elegant way out of this issue by highlighting the requirements and trade-offs between different spheres or characteristics of prosperousness that such conditions may need.

Empowerment for Khader is a chaotic, complicated and progressive notion. Her empowerment analysis enables us to verify that selective empowerment effects can occur on the basis of self-subordinating decisions. But her normative core, her deliberative perfectionism, demands that a scenario in which you are unable to find your basic growth in numerous areas is a terrible one[8]. Factor analysis showed more educated white women embraced feminism and gay/lesbian issues; weaker predictors for black women embracing feminism or gay/lesbian issues[9]. Colored women did not view multicultural feminism as a

discourse useful; it is more essential for a specific son to speak, especially in the areas of power and control. Results of the research suggests that multicultural feminism does not facilitate dialogue or communication between or among women of Color. An easily recognizable reason to communicate the women do not feel the need for dialogue; and that what is communicated to women of Color is that only dialogue with those who have power and dominance can influence social change[10].The findings demonstrate that interviews between sisters create a strong, creative process which enables an essential comprehension of the powerful combination of wrath, love, competitiveness, and safety that sisters express in their historical views and the research interview they are now doing[11,12].

2. DISCUSSION

The results of the research were the most fascinating element of our review. The surroundings still exist oppression, authority and control, harassment and masculinization. Oppression is sometimes not gender based, but takes place in supervisory posts regardless of gender. Many women are not feminist, yet they are still defending feminist ideas. Some colored women don't take feminism as important as concentrating on power and control. The use of feminism as a study purpose helps academics to better comprehend the opinions and experiences of women in the face of a broad variety of problems (pornography, incarceration, in-vitro fertilization, homelessness, family violence, child rearing, academia, rural communities, dementia). In other words, the use of feminism as a research guide is a very diverse instrument.

The lack of research that focused on the refinement of feminist theory was the biggest disappointment. What were the research that affirmed or attempted to experimentally test the essential components of feminist theory? What research were there to validate the current feminist theory additionally? The studies realize that powerful post-Modernist voices claim that empirical investigation is not necessary to appreciate a theoretical discussion. The study readily recognizes that many publications dealing with feminism are useful. Studies realize that post positivist advocates are equally valuable and the collective discussion of women's theory is empirical investigation. Social work bursary frequently feeds progress in technology for social work. Many researchers now debate and conceptualize feminist theory as applicable to principles, policies and the lens of research. Virtually no students test feminist theory, in order to translate it from the theory stated into proven theory. No academics redefine feminist theory, describe the theory components and offer empirical evidence to prove they are postulated. No academics advocate for a single feminist theory or demonstrate why multi-cultural feminist theory differs from radical feminist theory.

For the future, promoting feminist ideas for practicing social work is a key concern. Women confront economic, poverty, health, child care and other equality problems. Women face equity challenges. These concerns must also be analyzed in relation to race, ethnicity, socio-economic position and how they take place on a global terrain. Strategies to develop a framework of practice which empowers and respects women are challenges for the future. Research examined in the essay reveals that oppression and man-made settings remain. Journals specializing in feminist problems should lead in advocacy and the services needed to build feminist philosophy. social work should start a series of specific topics. Maybe a particular question would be useful for every kind of feminism. Feminist theory should be a priority for scholars with competence in theory building. Critics of methodology must apply to feminist thought the same scientific strictness as any other theory. Students are expected to work with different demographics and centralized research programs, by establishing multi-site projects. Discussions on how to acknowledge the feminist point of view and demand scientific rigor should continue. The focus, energy and results of these many initiatives would lead to substantial progress and clarity in feminist thought. The work and practice standards of advocacy would continue and the scholarship would be informed.

3. CONCLUSION

This article looks at the many perspectives on feminism and how academics use feminist ideology in their research. In our review of feminist literature, we discovered over a dozen textbooks and over a thousand citations. In the literature, there is a lot of discussion and debate on women's issues, particularly the role of advocacy and empowerment. A paper devoted solely to feminist theory, on the other hand, does not provide much empirical evidence. There were no publications that attempted to define feminist theory; therefore, the theory's components were studied. Feminism encompasses a diverse variety of social movements and advocacy concerns. Women are a complex issue that integrates concepts into practice, and they are often discussed as a focus within the practice of social work. Even in the face of oppression, lack of authority, or lack of control, a male-dominated society can survive. Projects to identify, reveal, and eliminate these issues are still in the works. Pornography, dementia, and diversionary conferences are all topics that feminist-informed research continues to shed light.

The reader faces the challenge of becoming a dissatisfied customer. There are several ways to learn about feminism, all of which are more important today than they were ten years ago in terms of advocating for feminist ideas. The mission of social workers is becoming increasingly important for the well-being of women and society as a whole. However, the reader should be dissatisfied with the fact that researchers must prioritize fundamental research into feminist theory and ensure that our study's rules on practical evidence are based on evidence. The readers' best responses to the application of feminist theory are hampered by the lack of a bursary. Only time will show a rebirth of academic rigor with the results of scholarly papers in the next ten years, we expect.

The concept of power is at the heart of a wide variety of debates in women's philosophy. Indeed, the importance of this concept for feminist theorists poses challenges in the writing of an article like this: because the concept of power appears in nearly every work in feminist theory in some form or another, limiting the relevant sources is especially difficult. The texts and dialogues in which the notion of power is a key subject, albeit latently, were highlighted throughout this study. In contrast to the broader terrain of feminist theory or gender studies, this study attempted to prioritize those authors and texts who have played a significant role within feminist philosophy, even though the study acknowledged that maintaining this distinction was difficult and perhaps not always valuable. Although these framework decisions may be debatable, they provide much-needed assistance in defining the range of relevant sources and providing focus and structure to the discussion.

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