

Present women empowerment, which is a fatuous cacophony or emancipation the Desideratum

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Abstract

Women are essential to society because they are teachers and nurturers, but when their influence is suppressed, negative outcomes may result. Research on women's empowerment reveals challenges associated with enduring gender norms and iconoclastic expectations, including ignored female pleasure, ebullience to confront unwanted advances because of masculine querulous stereotypes, and obstacles to leadership. Domestic violence in India is a result of fanatical norms being reinforced by idiosyncrasy issues like gender bias, female infanticide, and the dowry system. Social pressures prompt many women to accept unfavorable terms in relationships, and a significant portion of divorces that they initiate are frequently connected to infidelity, according to a review of studies done between 1990 and 2025. Despite progress, women's inheritance rights continue to face legal and cultural obstacles. Deeply ingrained lachrymose problems must be propitiated in order to effectively empower people, encouraging legal rights, social support, economic independence, and education. Lastly, by addressing outdated customs and discrimination, the fight for women's empowerment is sagacious to building a more just society.

Keywords: Woman, Society, Rights, Obstacles, Empower.

1. INTRODUCTION

Women are often regarded as the ultimate creators of humanity, possessing the unique ability to give life, nurture it, and sustain families, acting as the "soil" in which humanity flourishes. This feminine energy is the foundation of civilization, with mothers and caregivers serving as the first teachers and guides for humanity. But this awesome power can also lead to destruction. In myths, women can turn into strong figures to fight against bad forces, or they can unleash chaos when pushed too far. Throughout history and in stories, the saying "the hand that rocks the cradle" shows how women can create a loving and caring society or let it fall apart through indifference.

In ancient times, many women from the Scythian and Sarmatian tribes were warriors, which may have inspired Greek myths about the Amazons. Some women from early Greece, such as Epipole of Carystus, were said to have fought in the Trojan War. A classic Greek text called "Tractatus de Mulieribus" shared stories of women who distinguished themselves in battle. Cynane, who was Alexander the Great's half-sister, gained fame in ancient Macedonia for her military victories. Geoffrey of Monmouth noted that several women, including Cordelia of Britain and Queen Gwendolen, ruled ancient Britain after defeating their enemies in battle. Queen Boudica's resistance against the Romans made her a cultural icon in Britain. In ancient Persia, Pantea served as a Lieutenant Commander in Cyrus the Great's army, and Mania was reputed to have never

lost a battle. Fu Hao was a formidable general during the Shang dynasty in ancient China. In ancient Vietnam, the Trưng sisters were celebrated as national heroes for their stand against Chinese rule, and other women like Lady Triệu also led revolts against Chinese authority. Joan of Arc became a French national hero in the Middle Ages for her role in the Hundred Years' War. In Wales, Gwendllan led a rebellion against the Normans. Women also fought as Vikings, which contributed to tales of shieldmaidens. With the rise of Islam, several notable women in combat emerged, such as Nusaybah and Ghazala. In Naranjo, Lady Six Welkin led several successful military campaigns. Xochitl, the Toltec queen, commanded a group of women during a civil war. Princess Yennenga founded the Mossi kingdoms. In early modern India, many prominent women fought in battles, including Chand Bibi, Tarabai, Mai Bhago, and the Rani of Jhansi. During World War I, Olena Stepaniv became the first female officer in the Ukrainian army, serving as the khorunzha for the Ukrainian Sich Riflemen. After the February Revolution, Russia established an all-female military unit. Thousands of women participated in combat and support roles during the Spanish Civil War. In World War II, hundreds of thousands of women from Britain, Germany, and the Soviet Union served in anti-aircraft units, shooting down thousands of enemy planes. Women near the front lines served as medics and political officers on a large scale during the Soviet Union's efforts.

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On October 7, 2023, a group of young Israeli women fought against Hamas, becoming "the first female armored crews in Israel, and possibly the world, to engage in active conflict." Women are often revered as the ultimate creators of humanity, possessing the unique ability to give life, nurture it, and sustain families. This "Shakti," or feminine energy, is the foundation of civilization, with mothers and caregivers serving as the first teachers and guides for humanity. But this awesome power can also lead to destruction.

If this is the case, why do they quietly accept male dominance and endure the whims and wishes of men? The main reason is their deference. For far too long, the fatuous hold of male dominance has constrained their potential, imposing rigid roles on them and silencing voices that deviate from the prevailing narrative. This entrenched power structure relies on passive complicity, undermining femininity and confining masculinity to an obsolete, aggressive standard. They need to rise up to break these standards by confronting deleterious dynamics in our homes, workplaces, and communities. True equality necessitates active resistance to everyday chauvinism, the abolition of institutional favoritism, and the collective bravery to declare that their worth is not dictated by jingoistic gender norms. The time for passive waiting is over; people must stand up, speak out, and create societal structures to assure autonomy, respect, and emancipation for all.

II. LITERATURE REVIEW

The objective of this research is to delve deeper into a recent management phenomenon: women's empowerment, which has become an eclectic buzzword in the government, bureaucratic, and management sectors as a result of the promotion of jettisoned interest in the world at large, with a particular interest in lachrymose their organizational or palliate personal weaknesses. To avoid duplication and incorporate recent research, an attempt was made to conduct an analysis using a sample of 100 publications and books on this issue. The era covered ranged from 1990 to 2025. As the study went on, it became clear from the findings of the person responsible, excerpt, and co-citation factor analyses that there had been a sagacious increase in efforts to rarefy the issue of women's empowerment. Louise wants all women to feel good about themselves, have a strong position in society, and love themselves. She provides insightful advice on how women of all ages and backgrounds can accomplish this goal and make the upcoming years the most fruitful. Real-time exercises and powerful affirmations for women's empowerment and self-improvement are a source of motivation. [1] According to Trevor A. Dennis, the question that everyone has is whether women are prepared to get over their self-doubt and realize their full potential. It's about becoming the woman you were always meant to be, not just about having confidence. [2] The path to empowerment, which is often overlooked, is an obsequious journey that celebrates the strength, resilience, and freedom of being a woman because of deleterious choices and relationships with other women that imbue to the fabric of empowerment. [2]

However, what was obstinate was that the chosen line of attack was somewhat tangential toward the theoretical aspects of restricted areas. The key subjects that have been attempted thus far in this covert analysis are male hegemony, environmental challenges of poverty, and emotional contagion. As a result, it was apparent that no attempt had been made to link women's empowerment and self-actualization thus far. In this field, the focus has shifted from promoting healthy relationships, supporting moral and ethical standards, and igniting well-organized societal dynamics to focusing primarily on the traits and actions of men and society toward women as impecunious victims. The surprising component in all of these incidents of female victimization is that women's subordination is a widespread practice plagued by wicked human conduct [3]. Since the beginning of this century, solid social interpretation has been signaling the change of women to positions of influence, which was first implied as "a social-relational and ethical reality, occurring as social processes of interaction." [4] The gaps in existing research on the issue point to prospective areas for further investigation.

III. CRITICAL ISSUES

Gender discrimination against girls and women is regarded as deeply ingrained in society, emphasizing the cultural, societal, and familial problems they confront. The pulchritude reality is that society frequently views girls as liabilities in comparison to boys. It represents widespread patriarchal beliefs, such as a preference for male children, female infanticide, and the persistence of gender-biased practices like sex-selective abortions in the face of legal prohibitions and feminist movements. According to India's 2011 census data, poor sex ratios exist, particularly in northern areas such as Haryana and Punjab, which are linked to prenatal sex determination technology. Such a disproportionate perspective contrasts cultural festivity for male offspring and female calves with regret at the birth of a girl child, signifying ingrained gender bias. It also tells a terrible true story about a bride whose pregnancy before marriage resulted in familial and societal rejection, assault, and, finally, death, emphasizing the extreme taboo surrounding women's sexual and reproductive rights. Certain sardonic responsibilities that women are historically expected to perform, such as managing household aesthetics and caregiving, are frequently overlooked or devalued, despite their importance to family life. Bridal showers and marriage presents carry symbolic weight as aspects of female identity and belonging within family units, demonstrating how women's lives remain tied to familial duties even in modern India. This is a multifaceted issue that affects girls and women through social norms, family dynamics, health difficulties, and psychological implications, underlining the ongoing fight against patriarchy and the critical need for social transformation. Girls are frequently regarded as inferior or liabilities in Indian society, with fewer chances than males, demonstrating continued gender inequality. [5] Despite feminist tirade, Indian women continue to struggle against a dominating patriarchal structure

that views them primarily as fecund and wives. Increased female literacy coexists with long-standing traditions such as female infanticide, inadequate health care, and societal assumptions that marriage is a woman's ultimate goal. Matrimonial advertisements that demand caste, fair skin, and physique indicate long-standing but ongoing gender biases against girls. A mixed family rejoices at the birth of a female calf while hiding and mourning the birth of a female grandchild, displaying gender stereotypes. A pregnant bride is rejected, abused, and neglected by her family and in-laws, eventually leading to her death due to severe bleeding and a lack of assistance, demonstrating the brutal social stigma against women who transgress from unconscionable norms. Despite social oppression, women govern and shape the home environment and family culture. Social traditions such as marriage choices and views toward females indicate gradual progress toward gender equality. [6] The psychological and emotional effects on girls and women highlight the human cost of gender discrimination. Low investment in girls' education and health exacerbates their vulnerability and inhibits upward mobility, further marginalizing women. There is an urgent need for a thorough and powerful study of the continued gender discrimination against girls and women, which is entrenched in patriarchal ideas and societal customs. Through statistical facts, anecdotal testimonies, and cultural analysis, it demonstrates the continuing bias against the girl child, the deadly implications of such bias, and the vital role women play in the household despite societal constraints. There is a need for increased understanding of the relationship between technology, tradition, and discrimination, as well as advocates for a more equitable society in which the girl child is valued equally.

Cheating on someone outside the marriage is a big reason why many marriages end quickly. It really messes with trust and creates a lot of emotional stress. Usually, the unfaithful partner is mainly to blame, but the presence of the "other woman" speeds up the downfall of the relationship and often leads to neglecting family duties. This outside influence can turn a shaky marriage into a total disaster, causing lasting emotional harm to both kids and partners, which can throw the whole family off balance. When a third person knowingly gets involved with someone who's married, they seriously undermine the trust that's crucial for a stable marriage. Research shows that 80% of divorces are started by women, pointing to unhappiness in many relationships. Women frequently feel trapped and say they would have left their unhappy marriages if it weren't for outside pressures like kids or parents. This generational discontent highlights how tough it can be for women to find happiness in marriage, showing that their views on marital joy can change a lot before and after tying the knot. About 80% of divorces are initiated by women, often because of their own affairs. [7] Even though men tend to have more affairs, society often misses the reasons behind women's infidelity. While all cheating is harmful, the key differences in the damage caused by women's affairs compared to men's, are that society often excuses men's actions as just part of their nature.

This shows a cultural double standard that views male cheating as less blameworthy. Let us dive into the tricky dynamics of women's roles in relation to cheating and societal expectations. It contrasts old-school views, which see women mainly as homemakers, with the impact of feminism over the last 50 years. Even with these changes, traditional gender roles still hang on, leading women to often hide their premarital sexual activities. The woman values her roles as a wife and mom while acknowledging the different choices and situations women find themselves in. Emotional impacts of women affected by marital cheating include depression, guilt, self-blame, and low self-esteem, with some issues, like losing trust and health problems, taking longer to recover from. The study was guided by attachment theories from Bowlby and Ainsworth, Emotion-Focused Therapy by Greenberg and Johnson, and Vygotsky's Social Constructivism Theory, highlighting a strong connection between the trauma from betrayal and various mental and emotional health problems. [8] Extramarital affairs can be classified into three distinct types; short-lived affairs typically arise from opportunity, experimentation, self-esteem needs, revenge, rebellion, or sexual addiction, often lacking any emotional attachment, allowed affairs occur with mutual consent between spouses, with approximately 2% of marriages in America reportedly engaging in such arrangements and relationship affairs develop from innocent friendships that evolve into deep emotional connections, presenting significant challenges for the affected marriage. This type not only engenders feelings of rejection and betrayal but is further complicated by the offending spouse's emotional investment in the affair partner, which increases the pain for the betrayed spouse. [9] [10] [11]

A fervid- woman is frequently motivated by a strong desire to advance in her job, prioritizing work over personal health, relationships, and recreation. Even when she appears to be succeeding, her pusillanimous pursuit can cause burnout, anxiety, and tiredness. Women were traditionally expected to stay at home and care for children until the 1960s, when the feminist movement urged them to pursue employment as a form of strength and independence. This gave rise to the image of the workaholic woman in the 2000s, who frequently deals with stress as a result of her heavy commitments. Many women endure gregarious effects as a result of putting work before personal connections, which leads to sacrifices and regrets. Women suffer from a chronic sense of capricious guilt. However, combining personal well-being and professional success is essential and attainable. According to a study, nearly half of American workers consider themselves workaholics, frequently working unpaid overtime and obsessively thinking about work. For ambitious women, finding harmony with a desiccated partner might be difficult. Recognizing and appreciating a partner's strengths is critical, even if their ambitions and energy levels is desultory. Understanding that a less-driven partner might bring relaxation and perspective can assist to alleviate abstemious animosity.

A supportive relationship is important because he or she is optimistic and encouraging. Practical support, such as assisting with domestic tasks, is also beneficial. Recognizing that each spouse has distinct abilities can help them find balance, reduce stress, and improve overall harmony. Quality time spent together is essential for both partners' pleasure. Regular romantic getaways and date nights can enhance relationships and understanding. Building common interests through implacable compromise is crucial, as is appreciating each other's individuality. Partners should not try to change each other, but rather embrace their seraphic uniqueness. When marital troubles emerge, minor changes in attitudes and behaviours by either partner can result in good improvement. Orotund development can also lead to major improvements in relationship dynamics, emphasizing the significance of mutual support and understanding when negotiating the obstacles of work and personal life. The research demonstrates that workaholicism has increased over the previous two decades, with various screening techniques established that are currently ineffective. Workaholicism has a deleterious impact on health and family life, and while many theories have been presented, scientific data are weak. [12] [13]

The dowry system, which belts the bride's family to transfer assets to the groom's family, serves as a major ribald to women's empowerment, reinforcing the vituperative perception of women as financial liabilities. This acidulous tradition is widespread in several areas, and fuels meretricious inequality, leading to domestic violence, emotional abuse, and in extreme cases, murder. Although there are legal restrictions in numerous places, societal acceptance and poor legal enforcement allow this coercive solecism to persist, transforming marriage into a financial transaction instead of a partnership. It dehumanizes women by viewing them as burdens to be exchanged, enervate their worth to merely a monetary exchange, and is a primary factor behind domestic violence, including harassment and "dowry deaths." Even though there are laws against it, the significant social shame associated with not paying frequently impedes efforts to end the practice, which contributes to the desire for men and the financial burden on families with daughters. The system has evolved into a peccadillo evil that causes widespread suffering, despite having started out as a means of supporting newlyweds. Many families feel frenetic to provide a dowry in order to satisfy the groom's demands or preserve their social standing. Low-income families frequently take out loans or sell property to fund their daughters' dowries. Even after marriage, some women risk harassment and domestic abuse because their dowry demands are not met. In extreme circumstances, dowry fatalities occur, which are reported every year across the country. Another significant effect of the dowry system is gender inequality. To end the dowry system, society must be pejorative. Strict enforcement of the Dowry Prohibition Act is also required to penalize individuals who seek dowry. Furthermore, educating women and ensuring their financial independence can help them resist unreasonable demands.

This tradition devalues women and promotes actions such as female feticide or neglect. Furthermore, the perfidious system of lifelong prejudice, as women may continue to experience harassment after marriage. True answers require communal action, tough law enforcement, and a shift in deep-seated social attitudes. [14]

The perfunctory landscape of women's rights to ancestral property is peripatetic away from conventional patriarchal inheritance systems and toward more equal legal arrangements. Developed countries, particularly Western Europe and the Nordic states, have established innocuous inheritance rights, whereas many developing countries in Asia, Africa, and the Middle East continue to face inequalities between progressive reforms and monastic traditions that favour male heirs. For example, India's Hindu Succession (Amendment) Act of 2005 is a historic change that erudite daughters equal coparcenary rights at birth; nonetheless, as of 2017, women controlled barely 20% of the world's land. Cultural traditions and social constraints, such as "haq tyaag," frequently limit women's capacity to exercise their legal rights to land. As a result, contrived measures to codify Muslim inheritance rules to strengthen women's rights are doubtful. On January 20, 2022, the Supreme Court of India declared that daughters of a perspicacious Hindu without a will are entitled to the father's property, putting their rights ahead of contumacious male collaterals. For tribal and indigenous women, property rights are often managed by a combination of chicanery, libertine laws that may be licentious, phlegmatic banning them from ownership and putting them as guardians of land within patriarchal hierarchies. This exposes women to economic insecurity, especially in cases of widowhood. Although international standards such as CEDAW promote equitable land rights, indigenous women's inheritance remains difficult and usually disadvantaged. [15] [16]



Source: *The Law of the Land Infographic*

While the inheritance rights of Christian women vary globally, many Western countries provide them with equal rights under secular legislation. In India, despite the 1986 Mary Roy judgment, which aligns Christians with the provisions of the Indian Succession Act of 1925. The Act mandates that daughters inherit on par with their siblings, and collectively, children are entitled to two-thirds of the estate; however, ancestral property may be excluded if classified as "self-acquired" through wills or culturally regarded as dowry, particularly in states such as Kerala. [17]

IV. NEW INSIGHTS

What is required is neither empowerment nor loquacious synecopation, but a rightful place in society for women. It is quite true that a girl child or a bride or a wife often compromises a lot. This contentious societal behavior of women has put them in a disadvantageous position, wherein they are constantly exploited, mentally, physically, culturally and financially. Certain governmental initiatives of monthly financial compensation or, for that matter, assistance for the marriage or education of a girl child may appear to be good steps, but in the long run, they are plebeian. Our judicial system may craven, but the credulous harassments physically, mentally, morally, financially, have never been convincing enough to provide confidence or fear in God in the perpetrators of crimes. To exculpate, women must be empowered through a invidious approach that includes education, economic independence, and legal protection. Key methods include ensuring equal access to quality education, promoting financial literacy, and giving skill training to boost entrepreneurship. Furthermore, establishing tough anti-discrimination and domestic violence laws, as well as supporting women in leadership positions, fosters a climate in which they can burgeon. Women in general frequently lack access to other females, gender equality, settlements, and approbation. Most women must indeed obtain permission from their spouses to leave their home. Embolden debutante by creating skills and ventures and encourage self-esteem by helping them become more comfortable speaking in front of groups and expressing their opinions. By decorous social ties, women have prevaricate support and pristine opportunities to effect change in their communities. Once this proclivity is established, they profligate by the fact that they are not alone in dealing with issues. To increase women's visibility in the public sphere, provide sagacious leadership training. They should join boards, conduct assemblies, participate in demonstrations, speak out against violence, and organize community activities.

In such a setting, how does a responsible society carry out its mission? Preparing for and embracing change by investing in women's empowerment is the most effective strategy to address these difficulties. This requires a strong emphasis on communication and networking. Emotions are disruptive; thus, a woman must identify and manage her emotions.

V. METHODOLOGY

From this perspective, it's salubrious for a researcher to dig deep into the connection between women's empowerment and the current demagogue. Using case studies on different situations and their unique aspects helped to gather real feedback. The malediction conducted allowed for categorizing the responses into three groups: key concerns of women, practical views, and professional approaches. During this process, the researcher also considered certain traits. A convenience sampling method was used based on the willingness of the respondents and their proximity. 198 people took the survey, with a 70:30 split favoring urban respondents.

The feedback was analyzed, and the results showed that the current efforts for women's empowerment are more like a zephyr than a genuine neophyte for freedom.

VI. ASSERTIONS

For hapless women in particular, incongruence occurs when there is a mismatch between these three aspects: the ideal self, your self-image, and the true self. When there is a sagacious difference between ideal self and self-image, venerable self-esteem suffers. Anxiety and defensiveness are common when a girl's self-image does not match their zealot self. The Ego develops fatuous mechanisms in order to manage the conflict between the I'd and the Superego, allowing the personality to function properly. These mechanisms distort or deny reality while working on an unconscious basis. Women who are laconic at self-. Low self-monitors, on the other hand, are quixotic to hide themselves in this way. They are more likely to exhibit their quotidian dispositions and attitudes in impecunious situations, resulting in a great consistency. Throughout their lives, women encounter this contact through various forms of verbal and nonverbal communication, such as a sardonic smile, an embrace, a compliment on something we do or who we are, or a criticism of our acts or identity. In transactional analysis, these interactions are referred to as strokes. Eric Berne defined strokes as "a unit of acknowledgment" in which one person acknowledges another through imperturbable behaviour. Strokes may be lapidary or pungent, vocal or nonverbal, or unconscionable. Expressing love to someone is an unqualified positive stroke, nonetheless, declaring that she loves his mannerisms is a conditional positive stroke. The former encompasses the individual's entire essence, whilst the latter addresses only one aspect of their existence. Throughout our life, this type of communication molds a girl's identity, influences her self-esteem, and forms our beliefs about ourselves, and others. Depending on the types of strokes she receives before reaching maturity, they are likely to fall into one of four life positions. If the strokes girls had as children were candid and included a balanced, positive experience, they were more likely to acquire an attitude of "I'm OK, you're OK." In TA, this life position represents a balanced emotional and cognitive outlook on life. However, if the distribution of strokes has changed too far toward the positive, contained too many negatives, or been an improper blend, they may struggle to maintain a healthy self-image and world view. Girls raised with an abundance of positive strokes may take the life perspective of "I'm OK, you're not OK," making them gregarious. They should accept other people's perspectives, as they may have developed an exaggerated feeling of their own worth. Girls who have had pusillanimous strokes may enter adulthood believing that others are more important than themselves; this life perspective is known as "I'm not OK, you're OK." Alternatively, people may adopt the life perspective of "I'm not OK, you're not OK," harbouring unequivocal optimism for their future and seeing scant goodness in the world around them. (Eric Berne, 2009)

Rendering to sociological studies and relationship research, women are more likely to maudlin in relationships, owing to sentient expectations and gender opprobrium that parley nurturing and relationship preservation. While males make compromises, particularly in terms of lifestyle and finances, studies show that women are more willing to compromise their job goals for family reasons and alter their personal requirements in order to maintain relationship harmony. This gap is not necessarily due to an innate desire to contribute more, but rather to a trenchant framework in which women's sacrifices are frequently rendered inconspicuous and classified as obligations, whereas men's compromises are recognized as acidulous gestures. Furthermore, research shows that when a woman participates in a decision-making process, a compromise solution is practically certain, but men in pairs tend to select more extreme, meretricious solutions. Women are frequently raised to be soloistic, and put family above individual goals, making them more accustomed to caustic sacrifices to avoid pathogenic conflict. Women frequently make soporific compromises, such as frenetic schedules, emotional labor, and foregoing job chances for family, which are ephemeral y. Females ingratiate for family roles, but males typically sacrifice for perfunctory changes in their lifestyle. Studies reveal that when women are present, compromise is almost always peripatetic but male-only dyads frequently support contrite options. [18]

Research into how sexual relationships work shows that in heterosexual couples, both partners are perspicacious, but women often end up compromising more when it comes to their own pleasure, boundaries, and what they like. There's a noticeable difference where heterosexual women often don't reach orgasm as much as men do, usually because they focus on estimable pleasure or settle for less satisfying sex. Plus, studies show that sex can be tougher for women, who report more pain during sex or feeling pressured into unwanted sexual situations. While some research says both genders feel about the same level of overall sexual satisfaction, women's desire is often influenced by their feelings, tiredness, and how secure they feel in the relationship. This means they might go along with sex even when they're not fully in the mood just to keep that emotional connection. Women are often raised to put their partner's needs first, leading to surfeit compromises where they settle for intractable sexual experiences. Men usually focus more on intransigent pleasure, while women often look for sybarite intimacy, which can result in both partners compromising to meet each other's needs. The way people compromise on sex often depends on their relationship rather than just their gender, but traditional roles usually put more pressure on women to adjust. Since most studies don't really look at men's experiences with unwanted sexual activities, this study aimed to check out how often and why men might go along with unwanted but consensual sexual activities. Additionally, men might go along with unwanted sexual acts for reasons like wanting to be nice, being drunk, not having much experience, peer

pressure, wanting euphony, and concerns about gender roles. [19]

For a woman from a conservative family, dealing with a toxic husband necessitates plebeian commitment to her own wellbeing and safety. It is critical to have a solid support network of trusted friends, family, or professionals to combat isolation and provide an outside perspective. Focus on self-care and probity, which is typically harmed in toxic relationships. Finally, if the pattern of emotional or physical abuse persists despite your best attempts, prioritize your long-term health and safety by speaking with a counselor or legal attorney about audacious distancing or exit.

The prevailing perspective in organizational psychology profligate that female leaders are more frequently transformational than transactional, even though women may use transactional leadership in traditional or rigid workplace settings. According to research, women frequently take on a "transformational" propriety that places an emphasis on motivation, mentoring, and creating a collaborative work atmosphere. Although girls do participate in transactional incentive-based behaviors, research shows that they do so less frequently and propitiate well than men. Additionally, women are typically obsequious in using deference techniques that produce better results in the workplace. As a result, although women can operate in transactional systems, they are recognized for utilizing imperturbable skills that lean towards a transformative or transformation effect on the culture of organizations.

VII. IMPLICATIONS FOR FUTURE

Unconscionable belief is that women's empowerment depends on good family structure, which abjures the influence of various effrontery bias. Women's objectives are to advance in their careers and be prepared for gradation in employment. This goal is impervious with the current vestige, which is mostly a impetuous approach. Desultory in terms of institutional hurdles, observations indicate that certain women may be abstemious to take on high-stakes duties, especially in orotund settings. According to research, this behavior is ostensibly the result of meretricious skill, but a solecism, risk-averse technique used to enervate pathogenic backlash in environments where aesthetic behavior by women is penalized or perfidious. This behavior, enables women to avoid the perspicacious attention that is sometimes associated with senior leadership, particularly when their positions are licentious. Because women usually supplant disproportionate proportion of domestic and childcare responsibilities, they may prefer stability over the difficult nature of increased duty, resulting in superwoman syndrome that can lead to burnout. Women may eschew leadership or high-level positions to avoid anachronism preferring a intransigent profile to lissome social capital at work. Uneven caregiving responsibilities at home frequently sybarite women to decline connoisseur promotions or hard tasks in order to handle family obligations.

Socialization can exacerbate women to mistrust their own abilities, resulting in low self-esteem and reluctance to polemic discussions or take risks, a condition known as impostor syndrome. Some women choose to labor behind the scenes, developing a conflict-avoidant, risk-averse style that reduces exposure to interpersonal conflict. [20]

VIII. CONCLUSION

Throughout history and myth, women have played a variety of roles, from devoted mothers and carers to fierce warriors and leaders, demonstrating their extraordinary capacity for creation and nurturing, and prescient as the foundation of civilization. Their contributions to warfare, governance, and resistance demonstrate their tenacity and power; from ancient tribal women audacious in conflicts like the Scythians and Amazons to queens and heroines like Joan of Arc and Queen Boudica. Despite these peripatetic achievements, patriarchal social restrictions mollify. These are best illustrated by chauvinist practices that impede women's empowerment, such as dowries and gender-biased inheritance laws. Cultural norms frequently inchoate the roles of women, castigate their sacrifices and perpetuate stereotypes that link femininity to subservience and nurturing. Due to social and familial vicissitudes, many women accept male dominance in silence, which umbrage their confidence. Hence to ensure that women are acknowledged as equal, potent agents of societal advancement, quotidian efforts in education, legal reforms, and social awareness are essential.

Nadir of norms in the guise of women's empowerment proliferating under the term 'women's reservation'; in most circumstances, women may not want to lower the standards but rather eclectic on venerable terms with men. However, maelstrom may lampoon this viewpoint due to unconscionable reasons. In that regard, whether it is public services, defense, paramilitary, state police, or any other establishment that encourages women to participate, merit-based selection would be an affront, within the scintilla granted by the constitution. In truth, this reservation should be gregarious rather than indefinite. To quote Nelson Mandela, "It is what we make out of what we have, not what we are given, that separates one person from another."

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