

Conservative versus Diplomatic Beliefs about Male-Female Responsibilities in University Teachers and association with Wellbeing

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Abstract

Pakistan has a patriarchal culture with majority people having beliefs which promote conservative responsibilities in males and females. However, research shows that diplomatic beliefs about male-female responsibilities are an important predictor for an individual's wellbeing. The diplomatic beliefs of university teachers are important as teachers have a role in influencing the beliefs and mind-set of youth. This research aims to investigate the relationship between types of beliefs (conservative versus diplomatic) about male-female responsibilities and wellbeing in university teachers of Punjab. A group of 173 university teachers were surveyed from different universities in Punjab, using a quantitative research design. It was found that when conservative beliefs about male-female responsibilities is high, wellbeing is low ($p < 0.01$); and when diplomatic beliefs about male-female responsibilities is high wellbeing is also high ($p < 0.01$). The following groups have more diplomatic beliefs about male-female responsibilities: (i) females, (ii) single people, (iii) people living in joint families, (iv) those from lower wealth backgrounds, and (v) those living in rural areas. Based on study findings we recommend two broad policies to improve diplomatic beliefs on a whole for Pakistani society, and specifically for university faculty.

Keywords: Conservative beliefs, diplomatic beliefs, male-female responsibilities, wellbeing, Pakistan

Introduction

Subjective wellbeing is a terminology used to refer to how content the individuals are in their given environment, beliefs, and life circumstances (Newman et al., 2014). Wellbeing is hence considered an evaluative judgment and may vary from individual to individual and across time, thus requiring regular surveys and assessment (Pavot, 2008). Multiple positive and negative experiences in life impact the way an individual develops subjective wellbeing (Lopez, 2016), however an important influencing role is played by beliefs about male-females responsibilities and their roles in life. Beliefs about male-female responsibilities are people's opinions of what ought to be proper responsibilities and duties in the life of males versus

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females. These beliefs have been there from the beginning of time and vary according to region and culture (Boehnke, 2011). There are two main types of beliefs about male-female responsibilities- conservative versus diplomatic. Scholars vary in use of language, with some referring to conservative beliefs as traditional beliefs or attitudes, and referring to diplomatic beliefs as egalitarian beliefs or attitudes.

Conservative beliefs about male-female responsibilities consist of the belief that men are responsible for providing for the family also known as breadwinning and women are caretakers of the home and children (Zeyneloğlu, 2011). In addition, women are assumed to take responsibility of other dependents in the home such as aging parents and the sick or disabled. Contrastingly, diplomatic beliefs about male-female responsibilities consist of the belief that both males and females should have access to the same opportunities in life and that their responsibilities should be shaped by personal preference and basic rights (Walby, 2005). Since the feminist movements in the 1960's, beliefs about male-female responsibilities have shifted to a more diplomatic and egalitarian focus. This has resulted in improved interpersonal harmony and wellbeing in the West (Horst, 2014). There is also complexity, in that when women have access to equal opportunities for employment and income-earning in a society based on diplomatic beliefs, they may still remain primary caretakers for home and child care. In this way, some societies may vary in the degree of diplomatic beliefs and allow some freedom and rights to women, but not in a holistic manner which extends to the home and childcare burden.

Diplomatic beliefs about male-female responsibilities also results in a more gender sensitized society, where people have empathy for each other, creating a positive environment at home, the workplace, and across other social structures of society (Goel, 2023). According to some research both men and women suffer from mental health problems and inferior life quality when their beliefs are regressive and non-diplomatic (Çetinkaya, 2014). Other research reports that men who are stay-at-home fathers and have diplomatic beliefs, also tend to be more psychologically healthy and content with their life (Rochlen, 2008). However, in more conservative countries like Pakistan, people are known to have less diplomatic beliefs about male-female responsibilities, with preference for conservative beliefs and preservation of the old social order. As the family sector is considered a private area, less research exists about beliefs and practices within the homes and of belief systems have changed in contemporary societies to allow women more responsibilities and freedom.

Beliefs about male-female responsibilities are developed early during the socialization period within the family and educational structures of society (Fareed, 2019). Over time, girls and boys build their beliefs about male-female responsibilities through different socializing agents such as: parents, peers, school teachers, and media. Thus overall, children learn about their beliefs about male-female responsibilities from their surrounding agents in early years, and these beliefs are not biologically assigned, but rather socially developed. Another significant socializing agent who influences beliefs about male-female responsibilities in the youth is university faculty. In fact, some research suggests that university faculty is more influential than early socializing agents in influencing beliefs and practices of youth, as students are impressionable and eager to learn from the hidden and overt curriculum during university years (Pollock et al., 2021). University faculty is expected to have more diplomatic beliefs about male-female responsibilities as they are more qualified and educated, and may also receive training for gender equality regularly (Risberg et al., 2008). The diplomatic beliefs in university teacher's

influence teaching quality, classroom activities, and also university society activities and events, significantly shaping student beliefs and practices (Tatar, 2001).

Significance of study

Globally there is research about the relationship between wellbeing and beliefs about male-female responsibilities (Wolter et al., 2015), however, there is limited research in Pakistan. This study aims to (i) investigate the relationship between university teacher's beliefs about male-female responsibilities and their level of wellbeing, and (ii) identify which socio-demographic characteristics of university faculty are associated with diplomatic beliefs. This study hopes to contribute to advising policy about transforming beliefs to support improvement in wellbeing in teachers, but also other population groups.

Methodology

- **Research Design**

This study is a comparative qualitative investigation. To collect the data, a closed, subjective survey using internationally standardized tools was conducted.

- **Ethics of Research**

Ethical considerations, including confidentiality and anonymity, have been observed in this study, which has been approved by the FCCU, IRB (Reference code= 393/05-2022). As required in observance of social science research ethics, informed consent was taken and respondents were free to exit survey if they wished.

- **Sample and Data Collection**

Currently employed university faculty members from Punjab, of both genders- male and female, were included in the sample. Different departments and faculties were sampled to provide richer perspective. Google survey forms were used to gather data based on convenience sampling.

Online Google surveys are a reliable method of gathering data for research which enables the researcher to export data easily from Excel to SPSS for statistical analysis. Faculty was contacted through their department heads and faculty WhatsApp groups and we found that online sampling was beneficial for better response as data collection took place during the summer holidays. The data was collected between 30th July 2022 and 30th August 2022. The final analysis included a total of 173 respondents.

- **Instrument**

A total of 33 questions were included in the survey, divided into three sections. Twelve socio demographic questions were included in Section A of the report. Section B consisted of sixteen questions which addressed beliefs about male responsibilities versus female responsibilities. These questions were taken from the Gender Role Beliefs Scale by Zeyneloğlu, (2011), which measures responses based on five points ranging from strongly disagree, disagree, neutral, agree, to strongly agree. The higher the score, the greater the belief about diplomatic beliefs in respondents. In the third section of the questionnaire, items measured subjective wellbeing was included with 5 questions from a survey on satisfaction of life conducted by Diener in 1985. Again, the items were scored based on 5 points ranging from strongly disagree, disagree, neutral, agree, to strongly agree. The higher the score the greater the satisfaction with life or wellbeing.

The reliability of the 3 scales is presented in Table I. The first study domain 'diplomatic beliefs about male-female responsibilities' had eight items, with a satisfactory coefficient alpha

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of 0.707. The second study domain ‘conservative beliefs about male-female responsibilities’ had eight items, with a satisfactory coefficient alpha of 0.764. The third study domain of ‘wellbeing’ with 5 items had a satisfactory coefficient alpha of 0.793.

Table I:

Reliability results

Study Domains	N	Coefficient Alpha
Diplomatic beliefs about male-female responsibilities	8	0.707
Conservative beliefs about male-female responsibilities	8	0.764
Wellbeing	5	0.793

Data analysis

SPSS 25.0 was used for data analysis. This study was based on the assumption that: The more diplomatic beliefs toward male and female responsibilities, the greater an individual's welfare will be as a result of it (Matud, 2014; Soltanpanah, 2018). ‘Beliefs about male-female responsibilities’ were the independent variable, and ‘wellbeing’ was the dependent variable. First, frequencies and percentages of study variables were presented. Next, we used Pearson correlation to show the relationship between study variables and domains. Third, we used mean tests (independent sample t-tests) to show the relationship between conservative beliefs and socio-demographic factors. Finally, a linear regression model has been used to show the relationship between wellbeing and beliefs about male-female responsibilities to test the study hypothesis. Age was kept as a control variable. P values of <0.05 have been considered significant for this study (Matud, 2014; Soltanpanah, 2018).

Results

• **Descriptive Statistics**

Findings reveal a predominant representation of female teachers (63%) compared to male teachers (37%) (Table II). The majority teachers are married (74%), with spouses typically engaged in skilled occupations (50.3%), while a lesser proportion identify as single (20.8%). Residence patterns indicate a prevalence of nuclear families (50.9%) or joint families (38.2%). Notably, an overwhelming majority of teacher’s hail from Punjab (96.5%) and adhere to the Islamic faith (98.3%). Family sizes predominantly ranges from 4 to 6 individuals (65.9%), with a significant proportion reporting non-dependence of their parents (61.3%), yet a considerable segment acknowledge parental dependency (30.1%). Regarding income, a majority earn up to Pakistani Rupees 99,999 monthly (69.4%), while a similar trend is observed for spouses' earnings, with 71.7% falling within the same income bracket. These statistics suggest a depiction of the middle-class demographic in Pakistan within the sampled population.

Table II: Socio-demographic data of study respondents (N=173)

Variables	Frequency	Percentage
Years		
25 or less	16	09.3
26-29	23	13.3
30-39	57	32.9
40-49	58	33.5
50 and above	19	11.0

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Gender		
Female	109	63.0
Male	64	37.0
Monthly Income (PKR)		
49,999 or less	45	26.0
50,000-99,999	75	43.4
100,000-300,000	53	30.6
Spouse Income (PKR)		
49,999 or less	99	57.2
50,000-99,999	25	14.5
100,000-300,000	49	28.3
Marital Status		
Single	36	20.8
Married	128	74.0
Divorced/Widowed/Other	09	05.2
Type of Family Unit		
Nuclear	88	50.9
Extended/ Joint	66	38.1
Single Parent	19	11.0
Occupation of Partner (Husband/ Wife)		
Not Married	44	25.4
Employed	92	53.2
Not Employed	37	21.4
Region		
Rural	26	15.0
Urban	147	85.0
Ethnicity		
Punjabi	167	96.5
Others (Sindhi, Kashmiri, & Urdu Speaking)	06	03.5
Religion		
Islam	170	98.3
Christianity	03	1.70
Family Size		
1 to 3	30	17.3
4 to 6	114	65.9
7 and above	29	16.8
Dependency of Parents		
Yes	52	30.1
No	106	61.2
Partial	15	08.7

Table III presents results for diplomatic beliefs about male-female responsibilities as answered by the university teachers. Majority faculty support diplomatic beliefs about male-female responsibilities and feel that: (i) Professional development should be given equally to males and females (98.3%); (ii) Both spouses in a marriage should come together to make the decision of having a child (97.2%); (iii) Family matters should be decided by both the spouses (97.7%); (iv) Family income and resources should equally benefit daughters and sons (95.9%); (v) Income brackets for men and women should be equal (89.5%); (vi) Women who are widows should be supported to live in houses alone (84.4%); (vii) Spouses should share the domestic work equally (79.8%); and (viii) Assets should be shared equally after a divorce (69.9%).

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Table III: Diplomatic Male-Female Responsibilities

	Disagree		Neutral		Agree	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Both spouses should make the decision of having a child	1	6.0	4	2.3	168	97.2
Women and men should have equal pay in the employment sector	8	4.6	10	5.8	155	89.5
A woman who is widowed should be supported to live alone	12	7.0	15	8.7	146	84.4
Assets should be shared equally after divorce	17	9.9	35	20.2	121	69.9
Professional development should be equal for males and females	1	0.6	2	1.2	170	98.3
Spouses should equally distribute the domestic work amongst themselves	17	9.8	18	10.4	138	79.8
Family income and resources should equally benefit daughters and sons	5	2.9	2	1.2	166	95.9
Spouses decide together in the family.	1	0.6	3	1.7	169	97.7

As indicated by the university teachers in the study, Table IV shows the results of conservative beliefs to male and female responsibilities. Many teachers feel intensely about conservative beliefs about male-female responsibilities, with majority responding that: (i) The household should be headed by men only (82.7%); (ii) Only men should be responsible for income-earning (69.4%); (iii) Only males should manage responsibilities and tasks outside the home (63.5%); and (iv) Women should listen to their fathers in all matters before their wedding (63.0%). However, significant teachers also reported that: (i) Pink should not be reserved just for girls and blue should not be reserved just for boys (72.2%); and (ii) Males should not be preferred recruits for women, and women should not be discriminated for childbearing and maternal leave (51.3%).

Table IV: Conservative Beliefs about Male-Female Responsibilities

	Disagree		Neutral		Agree	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
The head of the household should be male	18	10.4	12	6.9	143	82.7
The primary responsibility for men should be breadwinning	41	23.7	12	6.9	120	69.4
If men earn enough, women should not work.	64	36.9	23	13.3	86	49.7
Male and female occupations should be separate	77	44.5	33	19.1	63	36.4
Males should be preferred recruits as women are for childbearing	89	51.3	32	18.5	52	30.0
Females should obey their fathers before marriage	41	23.7	23	13.3	109	63.0
Work outside the home should be managed by males	48	27.8	15	8.7	110	63.5
Males should wear blue and females pink	125	72.2	27	15.6	21	12.2

Table V presents results for wellbeing as listed by university teachers in this study. Most of the faculty are satisfied with their life (73.9%) and indicate: (i) They have gained all essential things during their lifetime (66.5%); and (iii) Their life conditions are exceptional (63.6%). However, some teachers reported that their life was not satisfactory and: (i) Their life is not the best (50.9%); and (ii) They would prefer to change their life all together if they had a choice (42.2%).

Table V: Descriptive statistics of Wellbeing

	Disagree		Neutral		Agree	
	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%
My life is not the best	88	50.9	40	23.1	45	26
My life is not excellent	19	11.0	44	25.4	110	63.6
I am content with life	13	7.5	32	18.5	128	73.9
I have gotten the essential things in life	21	12.2	37	21.4	115	66.5
I would change nothing in my life if I had the choice	63	42.2	47	27.2	53	30.7

• **Correlation Results**

Table VI reports the Pearson correlation results for the study variables. Wellbeing and conservative beliefs about male-female responsibilities show significant negative association, suggesting that with high conservative beliefs about male-female responsibilities and roles, wellbeing in teachers is low ($p < 0.01$).

Table VI: Correlation results for Beliefs about Male-Female Responsibilities and Wellbeing in Teachers

Variables	Diplomatic Female Responsibilities	Male-Conservative Male-Female Responsibilities	Wellbeing
Diplomatic Beliefs about Male-Female Responsibilities	1.000		
Conservative Beliefs about Male-Female responsibilities	0.251*	1.000	
Wellbeing	0.003	-0.310*	1.000

Significant at $p < 0.01$

• **Mean results**

Table VII reports the independent sample t-test results for conservative beliefs about male-female responsibilities by marital status. We find that beliefs about conservative male-female responsibilities in married teachers is significantly higher (Mean=1.42, Standard Deviation= ± 0.49), compared to teachers whose are unmarried (Mean=1.36, Standard Deviation= ± 0.48). This implies that unmarried teachers have more diplomatic beliefs about male-female responsibilities.

Table VII: Results of t-tests for Conservative Beliefs about Male-Female Responsibilities by Marital Status

	Not Married			Married			95% CI for Difference in mean	t	df
	Mean	Standard Deviation	Total Respondents	Mean	Standard Deviation	Total Respondents			
Conservative Beliefs about Male-Female Responsibilities	1.360	0.480	36	1.420	0.490	128	-0.25, 0.11	-	162

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Table VIII reports the independent sample t-test results for conservative beliefs about male-female responsibilities in relation to family type. We find that beliefs about conservative male-female responsibilities in nuclear families are significantly higher (Mean=1.45, Standard Deviation=±0.50), compared to joint or extended families (Mean=1.36, Standard Deviation=±0.48). This implies that joint family structures have more diplomatic beliefs about male-female responsibilities.

Table VIII: T-test results for Conservative Beliefs about Male-Female Responsibilities by Family Structure

	Nuclear Family			Joint Family			95% CI		df
	Mean	Standard Deviation	Total Respondents	Mean	Standard Deviation	Total Respondents	Difference in means	t	
Conservative Beliefs about Male-Female Responsibilities	1.450	0.500	88	1.360	0.480	66	-0.07, 0.25	1.130*	152

* p is less than 0.05

Table IX reports independent sample t-test results for conservative beliefs about male-female responsibilities in relation to gender. We find that beliefs about conservative male-female responsibilities in male teachers is significantly higher (Mean=1.46, Standard Deviation=±0.50), compared to the female teachers (Mean=1.36, Standard Deviation=±0.48). This implies that female teachers have more diplomatic beliefs about male-female responsibilities.

Table IX: T-test results for Conservative Beliefs about Male-Female Responsibilities by Gender

	Females			Males			95% CI		df
	Mean	Standard Deviation	Total Respondents	Mean	Standard Deviation	Total Respondents	Difference in mean	t	
Conservative Beliefs about Male-Female Responsibilities	1.360	0.480	109	1.460	0.500	64	-0.25, 0.05	1.310*	171

*p less than 0.05

Table X reports independent sample t-test results for conservative beliefs about male-female responsibilities in relation to individual income. We find that beliefs about conservative male-female responsibilities in teachers earning over Pakistani Rupees 1.5 lacs per month are significantly higher (Mean=1.50, Standard Deviation=±0.51), compared to those earning Pakistani Rupees 0.5 lacs or less (Mean=1.33, Standard Deviation=±0.47). This implies that university teachers earning less than Pakistani Rupees 0.5 lacs have more diplomatic beliefs about male-female responsibilities.

Table X: Results of t-test for Conservative Beliefs about Male-Female Responsibilities by Individual Income

	Individual Income						95% CI		df
	<PKR 50,000			PKR> 150,000			Difference in mean	t	
	M	SD	n	M	SD	n			
Conservative beliefs about male-female responsibilities	1.33	0.47	45	1.50	0.51	16	-0.45, 0.11	1.17	59

Table XI reports the results of independent sample t-test for conservative beliefs about male-female responsibilities in relation to regional belonging. We find that beliefs about conservative male-female responsibilities in teachers living in urban areas are significantly higher (Mean=1.41, Standard Deviation=±0.49), compared to those who belong to rural areas (Mean=1.34, Standard Deviation=±0.48). This implies that university faculty from rural areas have more diplomatic beliefs about male-female responsibilities.

Table XI: Results of t-test for Conservative Beliefs about Male-Female Responsibilities by Regional Belonging

	Rural		Belonging		Urban		95% CI for Mean Difference	t	df
	M	SD	n	M	SD	N			
Conservative beliefs about male-female responsibilities	1.34	0.48	26	1.41	0.49	147	-0.28, 0.14	0.65	171

• **Regression results**

Table XII reports the multiple linear regression results for the items that predict wellbeing. We find a significant regression equation ($F(12,160) = 2.606, p = 0.003$), and a R^2 of .404. The model shows that conservative beliefs about male-female responsibilities and wellbeing have a significant and inverse relation ($t = -3.072, P = 0.002$). The results confirm that with high conservative beliefs about male-female responsibilities, wellbeing in teachers is low.

Table XII:

Multiple Linear Regression results for Conservative Beliefs about Male-Female Responsibilities and Wellbeing

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound
(Constant)	1.369	.253		5.409	.000	.870	1.869
Conservative Beliefs	-.201	.065	-.230	-3.072	.002	-.330	-.072
Gender	.182	.075	.204	2.433	.061	.034	.329
Age group	.066	.036	.169	1.829	.069	-.005	.137
Monthly income	-.003	.025	-.010	-.118	.906	-.052	.046
Income of spouse	.025	.022	.093	1.153	.250	-.018	.068
Status of marriage	.116	.080	.132	1.449	.149	-.042	.275
Family type	-.033	.048	-.052	-.684	.495	-.128	.062
Region	.001	.088	.001	.014	.989	-.172	.174

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Wellbeing is the Dependent Variable

The model predicting beliefs is statistically significant, $F(12, 160) = 2.606, p = .003$

$R^2 = .404, \text{Adjusted } R^2 = .164$

Discussion

We aimed to explore the link between beliefs regarding gender responsibilities and the sense of wellbeing among university teachers. According to the descriptive statistics, most teachers expressed positive views about both diplomatic and conservative gender responsibilities. This dual perspective could be influenced by teachers' desire of being socially desirable (Muijs, 2006). Our findings indicated that a considerable number of male teachers preferred equal or diplomatic gender responsibilities. Research also suggests that men can experience economic benefits when adopting diplomatic attitudes and beliefs, as the expectation for them to be the sole breadwinners decreases (Pampel, 2011). This might explain why male respondents, although fewer than female respondents, still leaned significantly towards endorsing equal gender responsibilities. The hypothesis of this study was confirmed; it showed that university teachers who held more equal views on male-female responsibilities tended to have higher wellbeing.

The study also identified specific socio-demographic groups with more diplomatic beliefs. Notably, unmarried teachers and those residing in nuclear families demonstrated greater endorsement of equal gender responsibilities. This could be attributed to the fact that single individuals and those in nuclear families may have a clearer understanding of balanced household assistance and support (Sultan, 2017). Secondly, teachers from lower wealth backgrounds also have greater diplomatic beliefs about male-female responsibilities. This may be because middle class families understand the benefits of all adults working together and having equal opportunities in order to support the household economically (Marks, 2009; Pozarny, 2016). Thirdly, teachers belonging to rural areas have higher diplomatic beliefs about male-female responsibilities. Again, this may be because families working on rural farms understand and recognize that symmetrical and collective help from all adults is important on farms and while living in difficult remote locations (Tong & Li, 2023). Fourthly, we found that, women teachers have higher diplomatic beliefs about male-female responsibilities. This was to be expected and most scholarship confirms that women teachers are advocates for more diplomatic responsibilities which allow same opportunities in life for men and women-pertaining to education, employment, domestic duties and childcare (Boehnke, 2011).

A limitation of this study is that it was limited to university teachers of Punjab and because the data collection took place during summer we had a low response. However, strengths of the study include that it helps to identify the relationship between beliefs about male-female responsibilities and subjective wellbeing in university teachers. Such evidence has not been collected before locally, and the study further confirms which socio-demographic characteristics of teachers are associated with more conservative beliefs. In this way the research is able to advise policy to support diplomatic beliefs in university teachers, with implications for transmission to impressionable university students and wellbeing in populations.

Concluding Recommendations

There are various approaches to shift perspectives on male-female responsibilities among university teachers and society at large. In its developmental phase, Pakistan can adopt strategies utilized by other nations to challenge gender stereotypes and promote equal gender

responsibilities and roles. The process of crafting these policies should involve consultations with relevant stakeholders, including marginalized women, women's NGOs, local advocates, and national women's organizations (Hunt, 2004). International entities like the United Nations and the Organization for Economic Cooperation and Development have taken steps to influence governments in changing beliefs. Their efforts focus on enhancing equal wage policies, supporting women's employment, ensuring access to childcare, and promoting flexible working hours for women (OECD, 2017).

In more developed countries, specific governmental policies have played a crucial role in shaping beliefs towards equal male-female responsibilities. Examples include allocating gender-specific budgets at the federal level and investing in community-level social awareness campaigns (Booth & Bennett, 2002). Community awareness campaigns would benefit a region like Pakistan, as gender beliefs are shaped within homes and communities by religious leaders, community elders, and male heads of households who are influenced heavily by patriarchy. Family-level and community programs in neighborhoods could be conducted through community social workers and community social protection officers, who have received the requisite training to promote gender equality first. Furthermore, various countries have initiated financial education programs to enhance female financial literacy and resilience. They have also implemented policies related to maternity benefits, dowry prohibition, equal succession, and reducing sexual harassment of women in the workplace and public spaces (Goel, 2023).

Specific policies targeted at university level and for university teachers to change beliefs about male-female responsibilities and shift toward a more diplomatic perspective include use of appropriate university curricula, engagement with student activities, and university research initiatives (Kitta & Cardona-Moltó, 2022). The education sector can take the lead in promoting gender sensitization by organizing training workshops for teachers, students, and parents. Various tools, including awareness sessions, workshops, visual presentations, collaborative activities, and real-life examples can be employed to develop diplomatic and egalitarian beliefs (Allana et al., 2010). In addition, research shows that improving the staffing and faculty ratios at universities and keeping a gender balance with equal or more women employees also supports equality and beliefs for diplomatic responsibilities (Winchester & Browning, 2015). Central administrative and human resource recruitment policies can also influence transformation in beliefs and selection of faculty that has more diplomatic attitudes, such as having proponents of gender equality in senior management positions, having clear and implementable gender-equality policies, and funding gender equality research activities (Gitteh & Njie, 2023)

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