



RESEARCH PAPER

Development and Validation of Patriarchal Beliefs Scale in Pakistani Culture

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ABSTRACT

Present research aimed to develop and validate a conceptually and psychometrically reliable and culturally relevant measure for patriarchal beliefs in Pakistani Culture. Patriarchy imposes preconceptions of male and female behavior, which reinforces the unequal power differences between men and women by giving more importance to men. The items were generated based on literature review and themes that emerged from the interviews and Focus Group Discussions (FGDs) with experts. The scale was administered on the sample from general population (18-70 years) from all over the Pakistan using convenient sampling. Principal component factor analyses were carried out for scale development. For the final form of the scale, items with factor loadings $>.30$ on the initial factors for PBS were chosen. Before performing factor analysis, various tests were used to ensure that the data were suitable. Three factors were extracted based on promax rotation. CFA was performed to confirm the factor Structure Confirmatory Factor Analysis was performed. Scale was finalized with 37 items comprising 3 factors.

Keywords: Confirmatory Factory Analysis, Exploratory Factor Analysis, Pakistani Culture Patriarchal Beliefs, Scale Development, Scale Validation

Introduction

A social and ideological construct known as patriarchy holds that Men are better than women because they are the superior. It is a social structure in which men wield authority over women, children, and property, and in which the role of the male as the main authority figure is essential to social order, according to Walby (1990). Patriarchy imposes preconceptions of male and female behaviour, which reinforces the unequal power differences between men and women. According to Walby (1990), patriarchy is made up of six interconnected, sources of exploitation elements. The state, the family, paid employment, male-on-female violence, sexuality, and cultural institutions are a few examples of them. The word "household" describes the domestic context in which the housewife's function and her dedication to upkeep the home are undervalued and reviled. In the home, the spouse is the expropriating class. Paid employment is a term used to describe patriarchal work environments where women are assigned inferior roles and paid less for the same work as males (Silva & Blanchette, 2017). The expression "the state as an instrument of patriarchy" refers to the way the state uses injustices against women to further its own racist, economic, and patriarchal goals. The abuse (violence and prejudice) meted out to women as a result of their servitude and the notion that they are inferior is known as male-on-female violence (Aborisade, 2021). The state's reluctance to act against it usually results in violence against women, which is commonly tolerated and condoned by society (Niaz, 2003).

In a patriarchal society, heterosexuality must be and should be the norm, according to the concept of sexuality (Panda & Patel, 2022). Other sexual preferences are stigmatized because they are thought to be contrary to patriarchal values. It endorses the male gaze, the objectification of women, and the notion that men objectify women as sexual objects (Puteri,

2022). Finally, cultural institutions manage how women behave in public spaces and depict patriarchal relations in cultural organisations. For instance, their social freedom and dress standards in public areas. History shows that many ancient civilizations, including the Hebrew, Greek, Roman, Indian, and Chinese cultures, were organised around the notion of patriarchy (Smith, 2004). One patriarchal society may be different from another in terms of how women are controlled and treated. Consequently, gender relations, which are dynamic and complicated, are not static, and they have altered throughout history (Pringle, 2001).

Given the close relationship between the aforementioned gender-related variables and patriarchal attitudes, there may be numerous similarities in their application and measurement (Yoon, et al., 2015). However, researchers need to pay close attention to patriarchal attitudes in order to move beyond specific results or observable phenomena and support more complete endeavors for systemic changes.

Literature Review

According to our review of the literature, there are conceptual bodies of work on patriarchal concepts that are widely disseminated in the social sciences, particularly in the fields of gender and women's studies. The field of counselling psychology must broaden its discourse and increase its level of scientific rigour in order to better comprehend the consequences patriarchal ideas have on clients' lives and to develop preventative and intervention strategies to mitigate their detrimental effects.

Patriarchal Beliefs and Pakistani Society

In order to carry out the laws that Prophet Muhammad (PBUH), the Quran, and Allah (SAW) had all essentially proclaimed as Islamic law, the Islamic Republic of Pakistan was formally established on August 14, 1947. Islam is a full way of living that gives women honorable standing over 1400 years ago.

Pakistani women do not, however, benefit from the privilege that Islam has bestowed upon them. Despite having the knowledge and abilities needed for leadership positions, it is argued that Pakistani women are restricted by societal glass ceilings and systemic gender discrimination in the workplace and in private settings (Saleem, et al., 2017). Like other Muslim communities, Pakistan's social and religious functions sometimes overlap, making it difficult to separate them and classify them as domestic versus public (Shah, 2006). By demonstrating that Islam does not prevent Muslim women from working for their country, Bahramitash (2003) explored the economic roles of Muslim women and established that Islam does not present a barrier to their ability to do so. Islam is a religion that values gender equality and gender parity.

The majority of male citizens of Pakistani society believe that "powerful women undermine society" (p.22), according to one quote from Nigaar (2016) study, and the society is profoundly adverse to women. Women have historically been mistreated by men, and the role they were compelled to assume restricted their freedom of movement. Outside of the household, women have only been given limited roles, and patriarchal conduct has taken many different forms. In the majority of developing countries, traditional beliefs and societal expectations have restricted women to primarily domestic work. Unless specific programmes and initiatives are put up and carried out to mainstream and incorporate them, women tend to be invisible in planning and development.

Gender inequality begins at birth in male-dominated society, and parents mentally mould their young daughters so that they limit their career options and unintentionally begin to believe that only a particular vocation suits them (Sam, 1999). According to Alam (2017), this mentality is caused by the fact that parents expect girls to perform more home chores than boys, and as a result, girls are seen as more suitable for jobs requiring short

workdays. Girls gradually absorb both the negative aspects of being a woman and their position as their mothers' assistants in the home (Syed, 2010). The inherent potential and creativity of females are slowly and gradually killed by this suppressing gene.

The terms "patrilineal" (the influence of patriarchy) and "patrilocal residency" (the practise of women moving in with their husband's family after marriage) are frequently used to describe Pakistan's patriarchal society (Kamal, 2020). In Pakistan, men are the primary providers for women in all spheres of life. A variety of institutional activities that are implanted and incorporated within the family and the social kin-group serve to internalize male dominance (Habiba, et al., 2016). In Pakistani society, patriarchy institutionalizes and constructs women's subordination to and reliance on men (Naizi, 2012).

This study's objective was to create a measure of patriarchal ideas that was conceptually sound and psychometrically reliable. According to Ponterotto and Mallinckrodt (2007), research and measures have a reciprocal connection in which they both provide information and support one another's growth. Therefore, without a reliable indicator, little can be learned about the influence of patriarchal ideas on self-efficacy, political conduct, organizational structure, family dynamics, and mental health. Consequently, we created the Patriarchal Beliefs Scale (PBS), which includes social systems at the micro, meso, and macro levels.

Measures already in use that resemble the Patriarchal Beliefs Scale (PBS), which we aimed to create for this study are the Husband's Patriarchal Beliefs Scale (HPB), Patriarchal Beliefs Scale (Yoon, 2015) and the Sex-Role Egalitarianism Scale (SRES; Beere et al., 1984). (HPBS; Smith, 1990). The SRES covers some mesolevel attitudes in job and education and largely microlevel beliefs in marital, parental, and interpersonal relationships; it does not, however, address systematic inequalities at a macrolevel. The five-item HPBS, a sporadically employed test for patriarchal ideas, was created to gauge attitudes toward the acceptability of male authority and dominance in close relationships.

This research wanted to attain a deeper understanding of Patriarchal beliefs and culture in Pakistan. The motivation is therefore to understand the concept of patriarchy and male domination in roots of gender discriminated sociocultural Pakistani context. As far as we found already validated scales that exist related to patriarchal beliefs and mentioned above seems to be culturally irrelevant. So, there was need to develop culturally relevant scale to measure the Phenomenon. So, aim of the present study was to explore the phenomenon and develop a measure for determining patriarchal beliefs in Pakistani social structure.

Materials and Methods

Generation of Item Pool

The item pool was generated through the theory of Patriarchy and qualitative study, consisted of 9 interviews. Additionally, 5 Focus Group Discussions with people from all four provinces (Punjab, Sindh, KPK and Baluchistan) of Pakistan and with people belonging to the region of Gilgit Baltistan were conducted. Interviews and focus group discussions were conducted with people of different geographical vicinities i.e. provinces of Pakistan and experts from fields of psychology, sociology, gender studies, medical science, law, religious scholars and anthropology. Focus Group participants included the general population of age range 18-70 years. Items were generated based on themes generated with the help of thematic analysis.

Table 1
Sample Details of Interview Participants (N=9)

Gender	Profession
Female	Psychologist
Female	Psychologist
Male	Anthropologist
Male	Anthropologist
Female	Gender Study Specialist
Male	Sociologist
Male	Lawyer
Female	Religious Scholar
Female	Doctor

The participants of the interviews were selected based on their experience with child, women and gender rights in their professional capacity.

Table 2
Demographic Details of Focus Group Discussion Participants (N=33)

	Gender	Age	Profession
FGD 1 (Sindh, N=9)	Female	21	Student
	Female	21	Student
	Female	33	Madrassah teacher
	Female	28	Housewife
	Female	27	Lecturer
	Female	20	Student
	Female	28	Lecturer
	Male	31	Businessman
	Male	20	Student
FGD 2 (Punjab, N=8)	Female	31	Researcher
	Female	21	Student
	Female	28	NGO worker
	Female	34	Student/Housewife
	Female	30	Researcher
	Female	32	Clinical Psychologist
	Female	20	Student
	Male	28	Psychologist
FGD 3 (KPK, N=5)	Male	32	Lawyer
	Female	20	Housewife
	Female	25	Teacher
	Female	20	Student
	Female	20	Student
FGD 4 (Baluchistan, N=6)	Male	27	Business Professional
	Male	33	Psychologist
	Male	29	Social Activist
	Male	25	Student
	Male	24	Student
	Female	29	Clinical Psychologist
FGD 5 (Gilgit-Baltistan, N=5)	Female	21	Housewife
	Female	20	Student
	Female	36	Clinical Psychologist

Female	31	Lecturer
Female	22	Housewife
Female	20	Student

The themes identified by thematic analysis were, Male Dominance, Traditions and Customs, Son Preference, Property Disputes, Religion, Capitalist Patriarchy, Gender Discrimination, Gender based Violence, Gender Stereotypes, Patriarchy directed by Matriarchy, Conforming, Family Structure, Honor, Fear, Collectivist Culture and Psychological Impacts. Statements were carefully generated based on belief system as the scale was meant to be Patriarchal Beliefs Scale.

Item Evaluation by Experts and Establishment of Face Validity

The items were generated according to the maximum repetition of same categories in response pattern of interview and Focus Group Discussions participants. The researcher compiled the 16 main themes into 10 basic components such as, Gender Roles, the Household, Violence, Paid Work, Sexuality, Culture, Son Preference, Religion, Capitalist Patriarchy, and Patriarchy Directed by Matriarchy. At the conclusion of this Process, the researcher produced 88 Items that fell into the following categories of Patriarchal Beliefs Scale: Gender Roles, The Household, Violence, Paid Work, Sexuality, Culture, Son Preference, Religion, Capitalist Patriarchy and Patriarchy directed by Matriarchy.

After generating the items, Subject Matter Experts (SMEs) opinion was taken regarding the appropriateness of items. For the purpose 5 Researchers (1 Assistant Professor in Psychology and 4 PhD Scholars in Psychology) were contacted to thoroughly examine each item for face validity, linguistic suitability, construct relevance, and the presence of overlapping, murky, ambiguous, or inappropriate items. Based on consensus among 5 SMEs, 41 items were dropped from the Patriarchal Beliefs Scale. The items which were dropped had the following reasons i.e., statements reflecting unclear or ambiguous ideas, statements overlapping or having similar context with other items and statements based on neutral concepts not representing any specific concept. Some items were sensibly rephrased so that they conveyed the clear idea with regard to one's opinion in a more effective Urdu language expression.

Overall 47 items were retained in Patriarchal Beliefs Scale Following the experts' opinions, the items were put together on a five-point Likert scale. The range of responses was from 1 for "Strongly Disagree" to 5 for "Strongly Agree." Seven items had to have their scores reversed because they were negatively worded.

Factor analysis for final item selection

Sample

A sample of 354 adult individuals from general population from different regions of Pakistan were approached. As the norms for this scale needed to be established on general population. The age ranges are from 18 years to 70 years old. Data from the sample were collected using a convenient sampling strategy.

Tools

Item Pool for Patriarchal Beliefs Scale. Item pool of 47 items measuring patriarchal beliefs comprised of 5 point Likert type scale was used. There were 7 reverse scored items.

Social Dominance Orientation Scale. Social Dominance Orientation Scale (Urdu Version) (Aziz & Kamal, 2018) was comprised of 16 items and 7 point Likert type scale. It is

a personality trait measure assesses a person's support for social hierarchy and how much they want their in-group to be superior to out-groups. The purpose of using SDO was to establish divergent validity of PBS.

Demographic Information Sheet. Data on the participants' ages, genders, educational backgrounds, occupation, marital status, parent's education and occupation and their residence type (rural/urban) were recorded on a sheet.

Procedure

Data was obtained from the general population; people were approached from all around Pakistan as per researcher's convenience. The scales were given to the respondents after obtaining their permission. They were told to carefully read each item and then indicate whether they agreed or disagreed with it in their response. Additionally, they were informed that there is no right or wrong answer on the scale and that they must express whether they agree or disagree with the specific statement. In the end they were thanked, and it was ensured to them that the information they provided would stay confidential and the data would just be use for the purpose of research.

Results and Discussion

Principal component factor analyses were carried out for the scale development. The scales' psychometric characteristics were calculated using alpha reliability coefficients. In addition, t analysis was used to demonstrate the contrasted group across gender to establish the construct validity.

Exploratory Factor Analysis

47 items from the Patriarchal Beliefs Scale (PBS) were factor analysed using the principal factor analysis technique to examine the dimensionality and construct validity of the PBS. Principal Factor Analysis is an exploratory method for condensing a large number of variables into a smaller number of components, often known as a data reduction technique. It aids in retaining the greatest number of items based on the association between variables (Field, 2009). For the final form of the scale, items with factor loadings $>.30$ on the initial factors for PBS were chosen. Before performing factor analysis, various tests were used to ensure that the data were suitable; for example, the Bartlett Test of Sphericity and Similarity for PBS was significant at 6358.069 ($p .000$). KMO values range from 0 to 1, and PBS's KMO rating of .879 was adequately high. The result of .879 indicates that the data was excellent for factor analysis.

Table 3
Factor loadings for the Patriarchal Beliefs Scale (PBS) using Promax Rotation in Principal Component Analysis

Serial Number	Item no.	F1	F2	F3
1	PBS1	.657	-.338	-.224
2	PBS2	.676	-.141	-.080
3	PBS3	.448	.169	-.194
4	PBS6	.606	-.129	.057
5	PBS7	.620	.223	.030
6	PBS8	.331	.417	.051
7	PBS9	.244	.398	-.124
8	PBS11	.441	.061	-.151
9	PBS14	.505	.174	-.058
10	PBS16	.271	.437	.112
11	PBS18	-.140	.640	-.086

12	PBS22	.691	.059	.060
13	PBS23	.587	.160	-.031
14	PBS29	.602	.099	-.128
15	PBS30	.474	.129	-.191
16	PBS32	.495	-.039	.081
17	PBS33	.454	.322	.014
18	PBS34	.544	-.068	-.110
19	PBS35	.415	.287	-.171
20	PBS44	.771	-.266	.122
21	PBS45	.654	-.240	.013
22	PBS51	.161	.474	.074
23	PBS52	.337	.337	.191
24	PBS53	-.156	.682	-.169
25	PBS54	.183	.488	-.060
26	PBS55	.383	.404	.051
27	PBS56	-.135	.679	-.177
28	PBS57	.289	.320	-.066
29	PBS58	.715	-.080	.110
30	PBS60	.013	.543	-.043
31	PBS61	.472	.371	.122
32	PBS62	.111	.588	.078
33	PBS63	-.218	.683	-.127
34	PBS65	-.157	.690	-.115
35	PBS68	-.092	.728	.160
36	PBS69	.265	.469	.150
37	PBS70	.049	.598	.021
38	PBS71	-.240	.724	-.095
39	PBS75	-.127	.505	.307
40	PBS76	.083	.411	.275
41	PBS82	-.124	-.066	.485
42	PBS83	.177	-.039	.551
43	PBS84	-.281	.165	.573
44	PBS85	.051	-.237	.472
45	PBS86	.182	-.190	.680
46	PBS87	-.092	.111	.742
47	PBS88	-.125	.103	.490
Eigen Values		11.61	4.02	2.54
% Of Variance		24.71	8.57	5.41
Cumulative %		24.71	33.28	38.70

Note. Factor Loadings >.30 have been reported in each factor.

The findings of the Principal Component Analysis, which was performed using the Promax Method to ascertain the factor structure and construct validity of PBS, are shown in Table 1. The statistics make it evident that three factors account for the majority of the items. Factor loadings of >.30 and higher and their loadings exclusively on the top three factors were the two key criteria for choosing the final items, respectively. Communalities are a measure of a variable's share of shared common variance. A variable with no specific variance would have a communality of 1, while one with zero communality would not share any of its variance with any other variable (Thongrattna, 2012).

The communalities of the majority of the items in the table are more than .4, which is indication of less precise variance in the variables. Additionally, the findings showed that factor 1 has an eigen value of 11.61, accounting for 24.71% of the overall variance. Moreover, the variance explained by Factor 2 is 33.28% with eigen value of 4.02. Whereas

Factor 3 has an eigen value of 2.54 explaining the variance of 38.70%. Scree plot, Eigen values greater than 1, a percentage of variation with at least 5% for a single factor, and cumulative variance are all examples of multiple criteria for factor extraction (Field, 2009).

Scree Plot. The percentage of the overall variance in the data that is explained or exemplified by each component is displayed on a scree plot, which is a simple line segment plot.

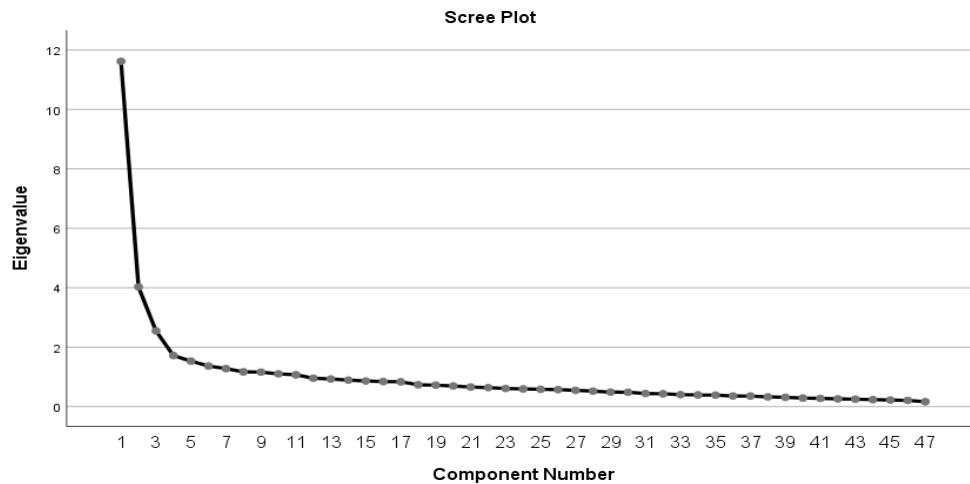


Figure 1: Scree plot Showing extraction of Factors of PBS

The Scree Plot for Factor Matrix of 47 PBS Items is shown in Figure 1 using Principal Component Analysis using the Promax Rotation Method. The Principal Components are displayed on the X-axis in decreasing order of the percentage of total variance that each component contributes to. The percentage of total variance that is explained is shown on the Y-axis. It is clear from the figure that three factors account for a significant portion of the variance.

Confirmatory Factor Analysis (CFA)

To confirm the structure of Patriarchal Beliefs Scale (PBS) on sample of general population, CFA was performed. The factor loadings are given below:

Table 4
Confirmatory Factor Analysis with Factor Loadings (Standardized Regression Weights) for all Factors of PBS (N=334)

Factor	Serial No.	Item No.	Loading
Factor 1	1	PBS1	.55
	2	PBS2	.77
	3	PBS3	.88
	4	PBS6	.63
	5	PBS7	.98
	6	PBS11	.66
	7	PBS14	.82
	8	PBS22	.88
	9	PBS23	.89
	10	PBS29	.90
	11	PBS30	.80
	12	PBS32	.60
	13	PBS33	.80
	14	PBS34	.60

	15	PBS35	.66
	16	PBS44	.95
	17	PBS58	.60
	18	PBS61	.76
Factor 2	19	PBS9	.49
	20	PBS16	.44
	21	PBS18	.56
	22	PBS54	.52
	23	PBS56	.67
	24	PBS60	.58
	25	PBS65	.57
	26	PBS68	.62
	27	PBS69	.56
	28	PBS70	.87
	29	PBS71	.93
	Factor 3	30	PBS75
31		PBS76	.63
32		PBS82	.42
33		PBS83	.43
34		PBS85	.65
35		PBS86	.78
36		PBS87	.59
37		PBS88	.40

Through CFA items which had Factor loadings less than .30 were deleted. There were 7 items with factor loadings less than .30, after deleting those items, scale was left with 37 final items.

Table 5
Fit Indices of PBS (N=334)

Scale	χ^2	<i>df</i>	CMIN/DF	<i>IFI</i>	<i>NFI</i>	<i>CFI</i>	RMSEA
Model 1	1626.16	626	2.59	.75	.65	.75	.06
Model 2	4738.48	584	1.68	.90	.79	.90	.04

Model 1: Default Model of CFA

Model 2: Model after adding covariances

Table 5 illustrates the model fit indices of the scale PBS. Model 1 represents the fit indices for Default model with χ^2 (*df*)= 1590.01 (626) is with value of *CFI*= .76, *IFI*= .76, *NFI*= .66 and *RMSEA*= .06, except *RMSEA* all values of model were out of desired limit. Model 2 exhibits the values after adding co-variances to achieve goodness of model fit. The Normed Fit Index (*NFI*), Incremental Fit Index (*IFI*), and Comparative Fit Index (*CFI*) validity indices for model 2 are all within acceptable bounds. The index values are greater than .90. This demonstrates that the study's scale is valid. Additionally, Model's Root Mean Square Error of Approximation (*RMSEA*) value is below .08, which is within acceptable limits. After the three factors extracted through Exploratory Factor Analysis confirmed by Confirmatory Factor Analysis (*CFA*), scale was finalized with 37 items comprising 3 factors. 18 items mainly composed Factor 1, 13 items made up Factor 2, and Factor 3 is comprised of 6 items (all Reversed Scored).

Factor Naming by Subject Matter Experts. After the final selection of items by using Confirmatory Factor Analysis (*CFA*), experts were approached to name the three factors for the scale of Patriarchal Beliefs Scale (*PBS*), on the evaluation based upon the relatedness of items with Patriarchal beliefs. Experts were chosen from the field of Psychology, the panel of experts were consisted of one Assistant Professor, one Lecturer and two PhD Scholars. The factor names were then finalized by employing committee approach,

the factor names, that were considered best by committee members in context of content and face validity of items were finalized. The factor 1 was named as “Gender Role Beliefs” (has items like, “*male has to be head of family always*”, “*decision making ability of men is better than women*” etc.), the Factor 2 was named as “Male Supremacy” (has items such as, “*it is more important to respect men as compared to women*”, “*wife should be beaten and abused if she do not obey husband’s orders*” etc.) and the Factor 3 was named as “Religious Misconceptions” (has items like: “*mostly people use only that part of religious orders which is beneficial for them at personal level*” etc.).

Table 6
Final version of Patriarchal Beliefs Scale

Serial Number	Factor Name	Item Number in Initial Questionnaire	Item Number in Final Scale
1	Gender Roles Beliefs	PBS1	1
2	Gender Roles Beliefs	PBS2	2
3	Gender Roles Beliefs	PBS3	3
4	Gender Roles Beliefs	PBS6	4
5	Gender Roles Beliefs	PBS7	5
6	Gender Roles Beliefs	PBS11	6
7	Gender Roles Beliefs	PBS14	7
8	Gender Roles Beliefs	PBS22	8
9	Gender Roles Beliefs	PBS23	14
10	Gender Roles Beliefs	PBS29	15
11	Gender Roles Beliefs	PBS30	16
12	Gender Roles Beliefs	PBS32	17
13	Gender Roles Beliefs	PBS33	18
14	Gender Roles Beliefs	PBS34	19
15	Gender Roles Beliefs	PBS35	20
16	Gender Roles Beliefs	PBS44	21
17	Gender Roles Beliefs	PBS58	28
18	Gender Roles Beliefs	PBS61	29
19	Male Supremacy	PBS9	30
20	Male Supremacy	PBS16	31
21	Male Supremacy	PBS18	32
22	Male Supremacy	PBS54	33
23	Male Supremacy	PBS56	9
24	Male Supremacy	PBS60	10
25	Male Supremacy	PBS65	11
26	Male Supremacy	PBS68	22
27	Male Supremacy	PBS69	23
28	Male Supremacy	PBS70	24
29	Male Supremacy	PBS71	25
30	Male Supremacy	PBS75	35
31	Male Supremacy	PBS76	36
32	Religious Misconceptions	PBS82	26
33	Religious Misconceptions	PBS83	27
34	Religious Misconceptions	PBS85	37
35	Religious Misconceptions	PBS86	34
36	Religious Misconceptions	PBS87	12
37	Religious Misconceptions	PBS88	13

Psychometric Properties of Patriarchal Beliefs Scale

Table 7
Alpha Reliabilities of PBS and its Subscales

Scale	α
PBS	.88
GRB	.90
MS	.83
RM	.71

Note. PBS: Patriarchal Beliefs Scale, GRB: Gender Role Beliefs, MS: Male Supremacy, RM: Religious Misconceptions.

Table 7 illustrating the alpha reliability of Patriarchal Beliefs Scale and its Subscales, all reliabilities are in desired range i.e., .7 to +1.

Discriminant validity of Patriarchal Beliefs Scale

Tests of discriminant validity tests whether supposedly unrelated concepts or metrics are genuinely unconnected or unrelated. In present study Patriarchal Beliefs Scale (PBS) meant to measure the patriarchal beliefs among the sample. Higher score on PBS meant to indicate the higher level of patriarchal beliefs i.e., males are superior to women among the sample. While the Social Dominance Orientation Scale (SDO), which assesses a person's support for social hierarchy and their desire for their in-group to be superior to out-groups, was used to assess the discriminant validity of both scales. As explained both scales measure different concepts, if inter scale correlation scores will be low, there will be high discriminant validity of both scales.

Table 8
Correlation among Patriarchal Beliefs Scale (PBS) and Social Dominance Orientation Scale (SDO)

	1	2	3	4	5	6	7	8	9
1	-	.744**	.695**	-.760**	.208**	.349	-.115	.110	.023
2		-	.564**	-.660**	.178**	.270**	-.109*	.132*	.035
3			-	-.561**	.108*	.392**	-.359**	.314**	-.198**
4				-	.133*	-.181*	.306**	-.185**	.390**
5					-	.604**	.436**	.520**	.384**
6						-	-.210**	.465**	-.180
7							-	-.250	.398**
8								-	-.323**
9									-

Note. * $p < .05$, ** $p < .01$, Patriarchal beliefs scale, 2. Gender role beliefs subscale, 3. Male supremacy subscale, 4. Religious Misconceptions Subscale, 5. Social Dominance Orientation Scale, 6. Pro-trait Dominance Subscale, 7. Con-trait Dominance subscale, 8. Pro-trait anti egalitarianism subscales, 9. Con-trait anti egalitarianism

Table 8 exhibits that there is significant but weak relationship between Patriarchal Beliefs Scale and Social Dominance Orientation Scale. Which signifies that discriminant validity of Patriarchal Beliefs Scale is high.

Conclusion

While it is acknowledged that the sociological construct of patriarchy compromises health, economic, and social results in ways that can hinder women's empowerment, no globally validated measure on this subject exist, making it difficult for us to monitor change and advancement towards equality. The Patriarchal Beliefs Scale (Pakistan) provides a

trustworthy and accurate index that can evaluate patriarchy at the national and subnational levels to rank and monitor Pakistan's development on this important indicator. Furthermore, similar variations of the measure can be replicated or modified in other developing countries due to the nature of the variables used in the Patriarchal Beliefs Scale. Importantly, the measure's results in Pakistan provide three vital insights that can advance the field substantively, theoretically, and methodologically. Firstly, The Patriarchal Beliefs Scale (PBS) values vary geographically across the nation. This emphasizes the significance of measures like the one used in the current analysis that enable population scientists to take historical and geographical context into account when considering gender equality and patriarchal norms. Second, while the association between gender inequalities and patriarchy has been speculated in the scientific literature, our findings offer concrete evidence for it in the Pakistani setting by using an objective measure of patriarchy. The Patriarchal Beliefs Scale is an altered, novel composite measure that we put into effect to regular demographic data. This establishes its sustainability and availability for other countries looking to better understand how this ingrained social structure restricts progress for women.

Recommendations

Overall, it was discovered that the Patriarchal Beliefs Scale (PBS) is a conceptually sound and sensitive to group differences 'patriarchal belief measure'. It is anticipated that the PBS will grab the attention of counselling psychologists about this critical construct. The PBS intends to assist in making it less difficult to include patriarchal beliefs in research and clinical evaluation, which could strengthen the knowledge of gender disparities, inequalities and oppression while also rendering it easy for us to work towards progressive reform.

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