



Review Article

## Do Gender Ideologies Affect Life Satisfaction? A Systematic Review Analysis

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### Abstract

This study looked at gender variations in traditional gender ideology, as well as the link between internalised sexist ideas, masculinity ideology, and subjective well-being among young. Data were collected from various large-scale correlational and cross-sectional studies. There were minor to no gender disparities in life satisfaction, highlighting a dire need in re-evaluation of life satisfaction scales to assess affect on life satisfaction due to latent constructs.

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**KEYWORDS:** Gender, sexism, misandry, misogyny, internalised

### 1. INTRODUCTION

#### Gender

The American Psychological Association defines gender as the socially constructed roles, behaviours, expressions, and identities that societies assign to individuals based on perceived sex. Unlike biological sex, gender is shaped by social interaction, cultural expectations, and institutional practices that vary across historical and sociocultural contexts (APA, 2015). Contemporary psychological scholarship increasingly

conceptualises gender as a dynamic and relational construct rather than a fixed personal attribute.

#### Gender Roles

Gender roles refer to culturally prescribed expectations regarding behaviours, responsibilities, and characteristics considered appropriate for individuals based on their gender (APA, 2015). Traditionally, masculinity has been associated with agency, dominance, emotional restraint, and self-reliance,

whereas femininity has been linked with nurturance, emotional expressiveness, and relational orientation. While these norms provide social scripts for behaviour, rigid adherence to them can produce psychological strain and restrict adaptive functioning (Bareket & Fiske, 2025).

### Transmission of Gender Roles

Micro and Macro Socialization Gender roles are transmitted through multi-level socialisation processes that begin in childhood and continue across the lifespan. In real-world scenarios, children actively construct gendered schemas by assimilating and accommodating information from their environments. Drawing on Piaget's cognitive developmental perspective from a practical perspective, repeated exposure to gendered cues gradually integrates these norms into the individual's self-concept. At the micro level, gender socialisation occurs through parents, whose beliefs and behaviours serve as primary models (Shameer, 2021), peer groups that reinforce conformity and sanction deviation, and educational institutions that subtly reproduce gendered expectations through curriculum and social practices. At the macro level, gender roles are reinforced through media representations that normalise hegemonic masculinity and idealised femininity (Scharrer & Blackburn, 2017), cultural and religious norms that legitimise hierarchical gender relations (Jejeebhoy, 2024), and institutional structures such as labour markets, family systems, and legal frameworks (Stainback & Tomaskovic-Devey, 2024). These processes collectively sustain gender norms across generations.

### Gender Traditionalism and Internalisation

Gender traditionalism refers to the endorsement of conventional beliefs about gender roles, power relations, and divisions of labour. These beliefs typically position men as authoritative providers and women as nurturing caregivers. While such norms can promote attitudinal social cohesion and predictability in collectivist cultures (Valentova, 2015), they may simultaneously restrict behavioural participation and individual autonomy, particularly for women (Jejeebhoy, 2024). Prolonged exposure to rigid gender ideologies can lead individuals to internalise gendered evaluations, producing self-directed bias.

Internalised Misogyny and Misandry Internalised misogyny describes the internalisation of sexist beliefs by women, manifesting as distrust of women, devaluation of female competence, and preference for male authority (Szymanski et al., 2009). In real-world scenarios, research links internalised sexism with depressive symptoms, anxiety, self-alienation, and self-objectification (Bozkur, 2022; Loran, 2024; Schwabe, 2024). From a practical perspective, though less extensively studied, it refers to the internalisation of negative cultural narratives about men, such as assumptions of emotional incapacity or inherent aggression (Mokhwelepa, 2025; Dochania, 2025). Internalised misandry These beliefs reinforce restrictive masculine norms, including emotional stoicism and extreme self-reliance, which have been associated with

increased psychological distress and reduced help-seeking among men (Iwamoto et al., 2018; Athalye & Babu, 2023; Andersson et al., 2025). To some extent, Subjective Well-Being Despite substantial gender inequality in numerous contexts, research often finds minimal differences in overall life satisfaction between men and women (Batz-Barbarich et al., 2018; Joshanloo & Jovanović, 2019; Blanchflower & Bryson, 2024). Scholars suggest that global well-being measures may obscure ideological and structural constraints, whereas domain-specific indicators capture lived inequalities more effectively (Batz & Tay, 2018). Emerging research indicates that gender ideology and internalised sexist attitudes may influence subjective well-being indirectly by shaping perceived agency, control, and personal mastery (Stainback & Tomaskovic-Devey, 2024; Andersson et al., 2025). Understanding the relationship between gender traditionalism, internalised gender attitudes, and subjective well-being is thus particularly important in collectivistic societies where gender norms remain strongly institutionalised and socially reinforced.

## 2. METHOD

### Aim

The study aims to assess gender differences in traditionalism and to examine how distrust of women, sexist attitudes, and masculinity ideology influence subjective well-being among men and women.

### Objectives

To examine gender differences in traditional gender role beliefs (traditionalism) among men and women.

To assess the relationship between distrust of women and subjective well-being among individuals.

To investigate how sexist attitudes influence subjective well-being among men and women.

To examine the impact of masculinity ideology on subjective well-being.

To compare how distrust of women, sexist attitudes, and masculinity ideology differentially influence subjective well-being in men and women.

To explore whether traditional gender role beliefs are associated with variations in psychological well-being across genders.

### Research Design

The review included researches published between 2014 and 2026 across multiple international journals and databases. Only researches in relation to the executive functioning in MDD were assessed, rest of the studies were included to establish only a theoretical basis on what treatments could be proposed for the same.

### Inclusion Criteria

- Peer-reviewed studies published between 2014 and 2026.
- Empirical quantitative or qualitative studies examining internalized sexism, distrust of women, sexist attitudes,

- masculinity ideology, traditional gender roles, or their relationship with subjective/psychological well being.
- c. Studies conducted in any country and multiple cultures.

#### Exclusion Criteria

- a. Studies focusing exclusively on clinical populations or specific disorders if they do not examine general psychological or subjective well-being. Editorial, opinion pieces or abstract with non peer reviewed literature

#### Information Sources

PubMed, PsycINFO, Scopus, Web of Science, ScienceDirect, SpringerLink, Google Scholar (first 200 relevant listings screened).

#### Study Selection

- Initial screening of looking through titles and abstract to check for relevance. Full text articles were sorted for studies meeting inclusion criteria.
- Only primary research studies with full text were included.

#### Data Extraction

Data were extracted manually from the included studies using a randomised format *Study Characteristics*: Lead author, year of publication

Country of origin  
Study design (correlational, cross-sectional, longitudinal, mediation analysis)

Sample size and age range Population characteristics (urban, cultural context)

#### Measures and Psychometrics:

Domains relating to gender and life satisfaction validated scales for instrumentation purposes

#### Findings and Associations:

Gender differences in traditional gender role beliefs and subjective well-being.

Associations between distrust of women, sexist attitudes, masculinity ideology, and subjective well-being.

Moderators and mediators (e.g., gender, age, education, cultural context) influence these relationships.

Key patterns in the literature on how traditional gender attitudes affect psychological well being.

#### Data Synthesis

**Grouping studies by gender and key variables** such as traditional gender role beliefs, distrust of women, sexist attitudes, masculinity ideology, and subjective well-being. Identifying differences in how these gender related attitudes and beliefs are associated with subjective well-being among **men and women**. **Describing heterogeneity**: differences in study design, measurement instruments, cultural context, sample characteristics, and well-being outcome measures.

### 3. RESULTS

#### Objective 1: To examine gender differences in traditional gender role beliefs (traditionalism)

Research implies that traditional gender role beliefs continue to shape attitudes and behaviors across cultures, although their distribution varies by gender and social context. In many cases, Studies indicate that educational environments, family socialization, and cultural norms significantly influence the development of gender ideology. For instance, gender attitudes are shaped within institutional contexts such as universities and disciplinary cultures, where exposure to higher education often leads to more egalitarian views (Patel et al., 2023). Similarly, family environments play an important role in transmitting gender role beliefs across generations (Shameer, 2021). Cross national research also suggests that gender differences in well being and life satisfaction are relatively small but vary across sociocultural contexts, indicating that gender ideology interacts with structural and cultural conditions (Joshnloo & Jovanović, 2019; Batz Barbarich et al., 2018).

#### Objective 2: To assess the relationship between distrust of women and subjective well being

Distrustful or hostile attitudes toward women often emerge from broader sexist ideologies and can negatively influence psychological and relational outcomes. particularly among men (Andersson & McSwain, 2025; Stainback & Tomaskovic Devey, 2024)., Research indicates that hostile sexism and negative attitudes toward women are associated with poorer mental health outcomes and relational dissatisfaction These attitudes may also reinforce harmful beliefs such as rape myths and victim blaming, thereby perpetuating gender inequality and psychological distress (Aiken & Velker, 2019; Hill & Marshall, 2018). Such findings suggest that distrust of women operates as a component of broader gender ideology that may undermine interpersonal relationships and psychological well being.

#### Objective 3: To investigate how sexist attitudes influence subjective well being

Several studies highlight the negative psychological consequences of sexist attitudes and internalized sexist beliefs. In many cases, Gender traditionalism and hostile sexism have been linked to increased depression and anxiety among both men and women, partly as such beliefs reduce individuals' perceived sense of mastery and personal agency (Andersson & McSwain, 2025). Similarly, internalized sexism among women has been associated with higher levels of depression, anxiety, and self objectification, reflecting the psychological burden of internalizing gendered expectations (Loran, 2024; Bozkurt, 2022). Qualitative research further shows that internalized sexist beliefs often develop through socialization processes involving media, family, and peer relationships (Schwabe, 2024).

#### Objective 4: To examine the impact of masculinity ideology on subjective well being

A large body of literature points to that adherence to traditional masculinity ideology can negatively influence men's psychological well being. Norms emphasizing emotional restriction, self reliance, and dominance have been associated with higher levels of depression, anxiety, and reluctance to seek psychological help (Mokhwelepa, 2025; Montiel et al., 2023). Similarly, masculine gender role stress has been linked to poorer quality of life across psychological, social, and physical domains (Athalye & Babu, 2023). Longitudinal research also shows that certain masculine norms, particularly those involving emotional restriction or sexual dominance, predict increased depressive symptoms over time (Iwamoto et al., 2018).

#### **Objective 5: To examine gender differences in how sexist attitudes and masculinity ideology relate to subjective well being**

Existing literature indicates that the psychological effects of gender ideology may differ for men and women. While women often experience higher levels of negative affect such as anxiety and depression, global measures of life satisfaction sometimes show minimal gender differences (Blanchflower & Bryson, 2024; Batz & Tay, 2018). Studies also suggest that hostile sexism tends to have stronger mental health consequences for men, whereas internalized sexism more strongly affects women's self concept and emotional well being (Andersson & McSwain, 2025; Loran, 2024). These findings highlight the importance of examining gender specific pathways linking gender ideology and subjective well being.

#### **Risk of Bias**

including cross sectional surveys, longitudinal analyses, systematic reviews, and qualitative investigations., The included studies vary considerably in their methodological approaches This diversity introduces methodological heterogeneity and potential sources of bias. Many studies rely on self reported measures of gender attitudes, sexism, and well being, which may be influenced by social desirability bias or cultural norms. Cross sectional designs also limit causal interpretations, as they capture associations at a single point in time. from a practical perspective, Additionally, publication bias may occur in reviews and meta analyses, where studies reporting significant relationships between gender ideology and psychological outcomes are more likely to be published. longitudinal studies, and systematic reviews that apply standardized measures of gender ideology and psychological well being (e.g., Andersson & McSwain, 2025; Mokhwelepa, 2025)

#### **Quality Assessment Indicators**

Higher quality evidence in this field primarily comes from large scale surveys These studies often involve nationally representative or diverse samples and employ validated instruments to assess sexism, gender roles, and mental health outcomes. in real world scenarios, qualitative studies and smaller correlational studies provide valuable contextual

insights into how individuals experience and internalize gender norms, but their findings may be limited by smaller sample sizes, subjective interpretation, and restricted generalizability (e.g., Schwabe, 2024)., In contrast in many cases, Results of Synthesis Across the reviewed literature, internalized sexism, traditional gender role beliefs, and restrictive masculinity norms are frequently associated with poorer psychological outcomes. from a practical perspective, Gender traditionalism and hostile sexism have been linked to increased levels of depression, anxiety, and reduced sense of personal control among both men and women (Andersson & McSwain, 2025; Stainback & Tomaskovic Devey, 2024). Similarly, adherence to rigid masculinity norms such as emotional restriction and self reliance has been associated with reduced help seeking and poorer psychosocial adjustment among men (Montiel et al., 2023; Athalye & Babu, 2023). However, some studies report mixed findings, suggesting that certain agentic traits associated with masculinity may sometimes function as psychological resources that support well being (Basu et al., 2018; Kaya et al., 2019). in real world scenarios, research design, sample composition, and measurement tools used to assess gender ideology and well being.,

#### **Causes of Heterogeneity Differences**

Across studies may be explained by variations in cultural context to some extent, Studies conducted across different countries reveal that gender norms and expectations are shaped by sociocultural environments, which influence how individuals internalize and express sexist beliefs (Jejeebhoy, 2024; Cuddy et al., 2015). Variation in participant characteristics such as age, education, and socioeconomic status also contributes to differences in findings. Additionally, studies measure well being in diverse ways including life satisfaction, affective states, and mental health symptoms leading to variability in reported outcomes. the certainty of evidence linking gender ideology to psychological well being can be considered moderate., **Certainty of Evidence**

Overall Large scale surveys, systematic reviews, and longitudinal studies provide consistent evidence that internalized sexism and rigid gender norms are associated with poorer mental health outcomes. the strength of conclusions is limited by the predominance of cross sectional designs and reliance on self-report measures in many studies., However to some extent, Cultural variability and differences in conceptualizing both gender ideology and wellbeing further complicate direct comparisons across studies. from a practical perspective, the convergence of findings across diverse methodologies suggests a meaningful relationship between gender attitudes and psychological well being., Despite these limitations

## **4. DISCUSSION**

The present review aimed to examine gender differences in traditional gender role beliefs and to understand how distrust of women, sexist attitudes, and masculinity ideology relate to subjective well being. Overall, the literature indicates that

traditional gender ideology and internalized sexist beliefs are associated with poorer psychological outcomes across genders. Studies consistently show that gender traditionalism and hostile sexism are linked with higher levels of depression, anxiety, and reduced psychological well being (Andersson & McSwain, 2025; Stainback & Tomaskovic Devey, 2024). At the same time, adherence to rigid masculinity norms such as emotional restriction, self reliance, and dominance has been shown to discourage help seeking behaviors and increase psychological distress among men (Mokhwelepa, 2025; Montiel et al., 2023). Research also highlights that the internalization of these norms plays a particularly important role; when individuals personally endorse restrictive gender expectations, the negative effects on mental health become more pronounced (Athalye & Babu, 2023; Bozkurt, 2022). However, some findings suggest that certain agentic traits associated with masculinity, such as perceived control or achievement orientation, may function as protective factors for well being in specific contexts (Basu et al., 2018; Kaya et al., 2019). Overall, the evidence suggests that rigid gender ideologies can undermine psychological well being by limiting emotional expression, reinforcing unequal power dynamics, and reducing individuals' sense of autonomy and personal mastery.

## 5. CONCLUSION

In conclusion, the reviewed literature demonstrates that traditional gender role beliefs, distrust of women, sexist attitudes, and masculinity ideology are important psychosocial factors associated with subjective well being. While gender differences in overall life satisfaction are often small, the internalization of rigid gender norms can negatively affect mental health outcomes for both men and women. From a practical perspective, the findings highlight that hostile sexism and restrictive masculinity norms are particularly linked to poorer psychological well being, whereas more egalitarian gender attitudes may support healthier emotional functioning and interpersonal relationships. These results underscore the importance of addressing gender ideology within psychological research and mental health interventions. From a practical perspective, promoting more flexible and egalitarian understandings of gender roles may assist reduce psychological distress and improve overall well being across diverse populations. Future research should continue to explore these relationships using longitudinal designs and culturally diverse samples to better understand how gender beliefs shape mental health outcomes.

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## Appendices

### 6. REVIEW OF LITERATURE

Andersson and McSwain (2025) investigated how internalized sexism relates to mental well being in the United States, shifting the focus from large scale institutional sexism to everyday ideological and psychological processes. Using nationally representative data from the 2017 and 2021 Gallup *Values and Beliefs of the American Public* surveys, they found that gender traditionalism was consistently linked to higher levels of depression and anxiety among both women and men. This provided the first population level evidence that such beliefs can harm mental health across genders. Benevolent sexism did not show a meaningful relationship with well being, but hostile sexism was associated with poorer mental health among men, suggesting gender specific pathways. A key mechanism underlying these effects was a reduced sense of mastery, indicating that internalized sexist beliefs weaken people's perceived control over their lives and, in turn, increase psychological distress. The authors also noted that political conservatism and religious involvement tended to mask these effects, as they were linked to higher self reported well being despite underlying distress. Overall, the study reframed internalized sexism as a psychosocial process that undermines mental health primarily by eroding personal agency.

Mokhwelepa (2025) conducted a systematic review exploring how traditional masculinity norms influence men's willingness to seek mental health support. Drawing on 47 studies published between 2000 and 2024, the review showed that norms emphasizing emotional restraint, self reliance, and toughness consistently discourage help seeking, increase stigma, and

contribute to higher levels of depression, anxiety, and suicide risk. Although a few studies suggested that certain masculine ideals, such as perseverance, might be reframed as strengths, the overall evidence positioned traditional masculinity as a significant structural barrier to mental health care. The review therefore highlighted the importance of culturally sensitive and gender responsive interventions to improve men's mental health outcomes.

Dochania (2025) examined discrimination against men in India through the lens of hegemonic masculinity. The article argued that rigid masculine expectations such as emotional stoicism, dominance, and invulnerability create structural and psychological burdens for men themselves. These norms marginalize men who do not conform, discourage help seeking, and contribute to poorer mental and physical health outcomes. By drawing on cultural, legal, and media contexts, the study emphasized that hegemonic masculinity perpetuates discrimination not only against women but also against men and boys. The author called for more inclusive gender frameworks that recognize men's vulnerabilities and promote emotionally adaptive models of masculinity.

Bareket and Fiske (2025) offered an integrative perspective on how traditional gender arrangements, while historically benefiting men, also impose considerable psychological, relational, occupational, and health related costs on them. They argued that masculine norms centered on dominance, emotional restriction, and self reliance limit men's life choices, encourage risky behaviors, and reduce help seeking and emotional intimacy. Men's limited participation in caregiving and communal roles also deprives them of the well documented benefits of close relationships, well being, and longevity. The authors further explained how hostile sexism can create relational conflict and dissatisfaction, while benevolent sexism places men under pressure to fulfill rigid breadwinner and protector roles, leading to stress and role strain. They also noted that increasing gender equality may trigger threat responses among some men, particularly those whose identities are strongly tied to traditional masculinity. Overall, their framework emphasized that rigid gender norms restrict men's well being and quality of life, supporting the need for more flexible and equitable gender roles.

Stainback and Tomaskovic Devey (2024) explored the relationship between internalized sexism and mental well being in the United States using nationally representative Gallup data from 2017 and 2021. Their findings showed that gender traditionalism a key dimension of internalized sexism was associated with higher levels of depression and anxiety among both women and men. This offered the first population level evidence that such beliefs are broadly harmful to mental health. Benevolent sexism was not significantly related to well being, whereas hostile sexism predicted poorer mental health outcomes specifically among men. A reduced sense of mastery again emerged as a central psychological mechanism. The authors also found that political conservatism and religious involvement were linked to higher self reported well being, potentially concealing underlying distress.

Loran (2024) examined the relationships among sexism, internalized sexism, feminist identity, and women's mental health using a large scale quantitative dissertation with a moderated mediation design. Based on survey data from 228 women, the study tested whether internalized sexism measured through internalized misogyny and self objectification mediated the relationship between experiences of sexism and mental health outcomes, and whether feminist identity served as a protective moderator. Experiences of sexism were directly associated with higher depression and anxiety. Self objectification predicted a broader range of negative outcomes, including depression, anxiety, and hazardous alcohol use, while internalized misogyny was specifically linked to depressive symptoms. Although feminist identity was associated with lower internalized sexism, the moderated mediation models were not supported, suggesting that it does not consistently buffer the mental health effects of sexism. The findings highlighted the psychological burden of internalized sexist processes and the complexity of feminist identity as a protective factor.

Cope (2024) investigated how traditional masculinity ideology influences father-son play interactions and child development. Drawing on attachment, social learning, and masculinity ideology frameworks, the study used observational data from father-son dyads with boys aged four to eight. Results indicated that fathers' endorsement of traditional masculinity ideology was not significantly related to play mutuality, paternal support of playfulness, or child adjustment, suggesting that rigid gender norms may be less influential in contemporary fathering contexts. However, fathers' support for their children's playfulness strongly predicted children's own playfulness, highlighting the importance of responsive and autonomy supportive parenting behaviors. The findings emphasized the practical value of focusing on interaction styles rather than ideological beliefs in father focused interventions.

Blanchflower and Bryson (2024) revisited the gender well being gap using 55 subjective well being indicators from large scale surveys across 167 countries, along with longitudinal data from the United States and Canada. They found a consistent pattern in which women reported higher levels of negative affect such as depression, anxiety, loneliness, stress, and pain and lower levels of positive affect, including calmness, enjoyment, and vitality. However, this disadvantage did not extend consistently to global cognitive evaluations like happiness and life satisfaction, where women often reported similar or even higher levels than men. The authors argued that this is not a paradox but reflects differences between affective and cognitive dimensions of well being. They also noted a discrepancy between subjective well being and objective health outcomes, as men experience higher mortality from suicide, substance abuse, and other "deaths of despair," underscoring the importance of multidimensional, gender sensitive approaches to well being.

Jejeebhoy (2024) conducted an extensive evidence review for UNFPA on how gender norms shape the well being of women and girls in India across institutional, material, social, and

individual domains. Drawing on research from the late 1990s onward, the review showed that entrenched patriarchal norms continue to restrict women's agency, health, and life opportunities in areas such as education, employment, reproductive health, nutrition, mobility, and decision making. Although India has introduced progressive laws and policies, their effectiveness is often limited by persistent social norms, weak enforcement, fear of backlash, and internalized expectations. The review emphasized that gender norms are transmitted early through family and community socialization and reinforced by institutions such as schools, health systems, labor markets, and media. Jejeebhoy also highlighted promising strategies, including girls' education, women's economic participation, community mobilization, and engaging men and boys, while noting significant data and measurement gaps.

Schwabe (2024) explored the development of internalized sexism among young adult women through a qualitative dissertation using Interpretative Phenomenological Analysis. Based on interviews with eight cisgender young adult women, the study examined how ideas about womanhood are formed through relationships and life experiences. Participants described shared expectations around emotional caregiving, sexual responsibility, biological essentialism, and the pressure to manage multiple roles. Media portrayals and broader societal misogyny were identified as key influences. Internalized sexism appeared not as an isolated internal issue but as a socially transmitted process, often reinforced through women's relationships with one another. The study also highlighted tensions between traditional femininity and feminist identity, as well as the dual nature of womanhood as both a source of oppression and connection. Overall, the findings offered a developmental and relational account of how sexist structures become embedded in young women's self concepts and interpersonal dynamics.

Stanaland (2023) proposed the Expectancy–Discrepancy–Threat Model of Masculine Identity to explain the conditions under which masculinity becomes psychologically fragile. Drawing from self discrepancy and self determination theories, the model suggests that rigid masculine norms create gaps between men's actual selves and their perceived ideal or "ought" masculine selves. These discrepancies then shape different motivational responses. When motivations are extrinsic and driven by social expectations, men are more likely to show externalized threat responses such as aggression or sexism. In contrast, intrinsic motivations tied to personal ideals are linked to internalized reactions like anxiety, shame, and self harm. The model also identifies circumstances in which masculinity is less fragile, particularly when gender norms are more flexible and when men actively resist rigid masculine expectations. Overall, the framework offers an integrative and testable account of how men respond differently to masculinity threats.

Patel et al. (2023) examined how gender ideology varies across college majors using nationally representative data from the General Social Survey and statistical models that partially adjusted for selection into fields of study. Their findings

showed that completing a college degree is generally associated with more egalitarian gender attitudes, but this effect differs substantially by discipline. There were notable differences both between majors and between men and women within the same major. Among men, those with degrees in education reported the most egalitarian views, whereas among women, those in male dominated fields such as mathematics, engineering, and computer science were the most egalitarian. After accounting for selection effects, women were predicted to hold more egalitarian attitudes than men across most fields, except in education and the humanities, where gender differences were minimal. The study highlights how higher education operates as a gendered institutional context, with disciplinary cultures shaping attitudes toward gender roles beyond the simple attainment of a degree.

Montiel et al. (2023) explored how adherence to traditional masculine norms affects young men's psychosocial adjustment, with a focus on the distinction between self oriented and other oriented masculinity. Using two undergraduate samples, the researchers showed that these forms of adherence are conceptually distinct, and that self oriented adherence internal expectations men place on themselves was the more important predictor of well being. Young men who personally endorsed norms of self reliance reported higher levels of depression and anxiety, while those who endorsed emotional stoicism demonstrated poorer emotional support skills. In contrast, other oriented adherence, or expectations directed toward other men, was not significantly related to psychosocial outcomes. These findings suggest that it is the internalization of restrictive norms, rather than simply endorsing them socially, that undermines men's mental and relational health.

Athalye and Babu (2023) examined the relationship between gender role stress and quality of life among Indian men from a sociocultural and lifespan perspective. Using a sample of 235 men aged 19 to 60, the study found a significant negative association between masculine gender role stress and overall quality of life across physical, psychological, social, and environmental domains. Younger and unmarried men reported higher levels of gender role stress and lower quality of life compared to middle aged and married men, suggesting that pressures related to identity formation and unmet expectations are particularly intense in early adulthood. While socioeconomic status did not significantly predict gender role stress, it was strongly related to quality of life, highlighting the independent influence of structural resources. The findings emphasize how internalized masculine norms such as emotional restriction, self reliance, and performance pressure function as chronic stressors in the Indian context and point toward the need for gender sensitive mental health interventions.

Montiel et al. (2022) also investigated the link between traditional masculine norms and young men's psychosocial adjustment, again distinguishing between self oriented and other oriented masculinity. Using two samples of Canadian undergraduate men, the study found that self oriented adherence to norms such as self reliance and emotional

stoicism predicted poorer outcomes, including higher depression and anxiety, lower life satisfaction, and weaker emotional support skills. Other oriented adherence, however, showed little association with well being. These results reinforce the idea that the personal internalization of restrictive masculine norms plays a more significant role in psychological distress than simply endorsing those norms at a societal level.

Bozkurt (2022) examined how exposure to traditional gender role messages during socialization influences women's acceptance of external influence and feelings of self alienation, with internalized sexism acting as a mediator. Using data from 443 female undergraduate students in Turkey, the study found that internalized sexism fully explained the relationship between exposure to traditional gender roles and both outcomes. In other words, frequent exposure to such messages increased women's internalization of sexist beliefs, which in turn led to greater conformity to others' expectations and a sense of disconnection from their authentic selves. The findings highlight internalized sexism as a key psychological pathway through which patriarchal norms undermine women's self related well being.

Tsutakawa (2022) examined internalized weight bias and disordered eating among Asian American women from a multicultural perspective. The study found that conformity to white beauty standards and mainstream acculturation were the strongest predictors of internalized weight bias and eating pathology, exceeding the effects of ethnic identity or perceived discrimination alone. These results illustrate how intersecting racial, cultural, and gendered norms can intensify body related self oppression and contribute to psychological distress.

Shameer (2021) investigated gender roles in Indian families, with a focus on how gender role attitudes are transmitted across generations. Using a mixed methods design that combined a literature review, a survey of 114 participants (including married couples and their children), and an expert interview, the study found a significant relationship between parents' gender role attitudes and those of their children. This suggests that family ideology plays a central role in shaping children's beliefs about gender. Interestingly, the study found no significant association between an individual's gender and their own gender role attitudes, challenging the assumption that women are inherently more egalitarian than men. The findings emphasize the importance of family environments and socialization processes in shaping gender ideology.

Arcand et al. (2020) explored the relationship between gender roles and symptoms of anxiety and depression among students and workers, using both categorical and continuous measures of gender roles based on the Bem Sex Role Inventory. Across analyses, higher masculinity was consistently associated with lower depressive symptoms, and also with lower anxiety, though the protective effect on anxiety appeared only among students. This suggests that academic contexts may amplify the benefits of agentic traits such as active coping. Femininity, on the other hand, was linked to higher anxiety but lower depression, regardless of whether participants were students or workers. The findings indicate that gender roles, rather than

biological sex, are important predictors of mental health, and that their effects vary depending on life stage and context.

Bogdescu (2019) examined the relationship between traditional and progressive male gender role orientations and subjective well being among male university students in the sociocultural context of the #MeToo era. Using a quasi experimental design, the study tested whether alignment or misalignment between self identified gender roles and experimentally induced feedback affected life satisfaction and happiness. Contrary to common assumptions that traditional masculinity harms men's well being, the study found no significant differences in subjective well being across traditional and progressive orientations, nor between participants who received consistent versus inconsistent feedback. These findings suggest that men's well being may be more resilient to gender role classifications than previously assumed and point to the importance of cultural, contextual, and identity related moderators.

Aiken and Velker (2019) examined how traditional gender roles and internalized misogyny relate to rape myth acceptance among college women. Their results showed that stronger endorsement of traditional gender roles, along with higher levels of internalized misogyny, was significantly associated with greater acceptance of rape myths. In this way, internalized sexist beliefs not only damaged women's self concepts but also contributed to the normalization of sexual violence and victim blaming attitudes, reinforcing broader rape culture.

Joshanloo and Jovanović (2019) analyzed global gender differences in life satisfaction using a very large dataset from the Gallup World Poll, covering over 1.8 million participants across 166 countries. Through multilevel modeling, they found that gender differences in life satisfaction were statistically significant but quite small overall. Women tended to report slightly higher life satisfaction than men across most socioeconomic groups. However, this pattern varied by context: men reported higher life satisfaction in older age groups and in sub Saharan Africa, while differences were minimal in midlife and certain regions. Despite women often facing less favorable objective conditions worldwide, the authors suggested that adaptation and resilience may explain their slight advantage, emphasizing that gender differences in life satisfaction depend heavily on age, region, and socioeconomic context.

Batz Barbarich et al. (2018) conducted a large scale meta analysis of gender differences in subjective well being, synthesizing 44 years of research across 545 samples and more than 1.3 million participants. They distinguished between life satisfaction and job satisfaction and found almost no gender differences in life satisfaction, even in contexts with substantial gender inequality. However, job satisfaction showed small but meaningful gender disparities, particularly in countries with higher gender inequality. In these contexts, women reported lower job satisfaction, whereas life satisfaction remained largely unaffected. The authors argued that broad, global measures of well being may obscure structural inequalities, while domain specific indicators are more sensitive to gendered disadvantages.

Kaya et al. (2019) explored the longitudinal relationship between masculine norms, gender role conflict, and men's psychological well being. In a prospective study of 278 college men, they found that different masculine norms predicted both improvements and declines in eudaimonic well being over time. Norms emphasizing sexual dominance and power, along with gender role conflict especially restricted emotionality were associated with poorer later well being. In contrast, the norm of winning was linked to improved well being, suggesting that certain achievement oriented masculine ideals may serve as psychological resources in some contexts. Overall, the study highlighted masculinity as a multidimensional construct, with some norms undermining well being and others potentially supporting it.

Basu et al. (2018) investigated how gender role identity, gender role attitudes, and daily hassles influence subjective well being among Indian college students and young adults. Across two studies involving both clinical and non clinical samples, masculinity defined in terms of instrumental traits like agency, assertiveness, and perceived control emerged as the strongest and most consistent predictor of well being for both men and women. Femininity and gender role attitudes, however, did not show significant direct associations with well being. Daily hassles negatively predicted well being, particularly among women and non clinical participants. The authors proposed a "masculinity model" of mental health that emphasizes empowerment and perceived control rather than biological sex, and called for culturally grounded gender role training to improve mental health outcomes.

Batz and Tay (2018) reviewed decades of research on gender differences in subjective well being, focusing on life satisfaction, positive affect, and negative affect. Their synthesis showed that gender differences are generally small, inconsistent, and highly dependent on context, including age, culture, and the specific dimension of well being measured. While men tend to report slightly higher life satisfaction, women consistently experience greater emotional intensity, reporting both higher positive and higher negative affect. The authors argued that these patterns reflect a complex interaction of structural inequalities, gender role expectations, biological influences, and adaptive processes such as social comparison and value differences. They concluded that gender differences in well being cannot be understood without separating its different components and situating them within broader social contexts.

Hill and Marshall (2018) compared rape myth acceptance across samples from India and Britain, examining the roles of attitudes toward women, hostile sexism, and benevolent sexism. Participants from India, a more gender traditional context, showed significantly higher levels of rape myth acceptance than those from Britain. This difference was explained by more traditional attitudes toward women and higher levels of hostile sexism, while benevolent sexism did not significantly predict rape myth acceptance. The findings suggest that beliefs about sexual assault are deeply embedded in broader gender

ideologies, with hostile sexism and traditional norms playing key roles in sustaining victim blaming attitudes.

Iwamoto et al. (2018) conducted a longitudinal study examining how different masculine norms predict depressive symptoms among first year college men in the United States. Using a sample of 322 freshmen assessed at the start of college and six months later, the study showed that masculinity functions in nuanced and sometimes contradictory ways. Endorsement of norms such as self reliance, sexual dominance, and violence predicted higher levels of later depression. In contrast, adherence to norms like winning and power over women was associated with lower reported depression, possibly because these norms temporarily enhance perceived control or social status. The findings highlight the multidimensional nature of masculinity, with some norms increasing risk and others serving as short term buffers.

Scharrer and Blackburn (2017) examined how television exposure shapes beliefs about masculine gender roles among emerging adults in the United States. Using a national survey of 420 participants aged 18 to 25, they found that overall television viewing did not predict traditional masculinity. Instead, genre specific exposure mattered. Watching sports and police or detective shows was associated with stronger endorsement of norms such as toughness, aggression, and emotional restriction. Reality television was linked to greater emphasis on dominance and sexual importance. These effects were often stronger among men, suggesting that television acts as a gendered cultural environment that reinforces hegemonic masculinity during a key developmental period.

Makwana and Dhont (2017) investigated the cognitive and ideological roots of transphobia, focusing on the role of Need for Closure (NFC). Across two community samples in the United Kingdom and Belgium, they found that NFC was indirectly associated with transphobic attitudes through higher levels of right wing authoritarianism, social dominance orientation, and traditional gender role beliefs. Individuals who preferred order and certainty were more likely to endorse rigid ideological and gender norms, which in turn predicted negative attitudes toward transgender people. The findings suggest that transphobia is linked to broader cognitive and ideological tendencies rather than only group specific prejudice.

Cheung and Choi (2016) examined how gender ideology relates to husband to wife physical violence in Hong Kong, using survey data from 871 married couples. Rather than focusing solely on individual attitudes, the study introduced the concept of gender value mismatch between partners. The results showed that a husband's traditional attitudes predicted higher violence risk only when the wife held more egalitarian views, and vice versa. Couples with similar ideologies whether traditional or egalitarian showed significantly lower risk than mismatched couples. The highest risk appeared among traditional husbands paired with nontraditional wives. These findings highlight spousal violence as an interactive, relational process shaped by ideological incompatibility, particularly in societies undergoing rapid gender role change.

Cuddy et al. (2015) examined how cultural values shape gender stereotypes across different societies. Through studies conducted in the United States, South Korea, bicultural Korean American samples, and cross national data from 26 countries, they found that stereotypes of men tended to reflect a society's core cultural values more closely than stereotypes of women. In individualistic cultures, men were stereotyped as independent and self focused, while in collectivistic cultures they were seen as more relational and community oriented. These findings challenge the idea of universal gender stereotypes and suggest that masculinity often becomes associated with whatever traits a culture values most.

Valentova (2015) explored how traditional gender role attitudes relate to different forms of social cohesion using data from the European Values Study in Luxembourg. The study distinguished between behavioral cohesion such as political participation, civic engagement, and social ties and attitudinal cohesion, including trust and solidarity. Traditional gender role attitudes were linked to higher attitudinal cohesion but lower behavioral cohesion, especially reduced political participation and weaker non kin social ties. These effects were particularly pronounced among women, who showed lower public engagement but higher levels of solidarity. The findings suggest that traditional gender roles may foster abstract social connectedness while limiting women's active participation in the public sphere.

Andersson and Mc Swain (2025) examined the effect of internalized sexism on psychological well being in the United States leaving aside the macro institution of sexism at a wider societal level and focusing instead on individual ideas and beliefs. Using nationally representative samples of two Gallup surveys Gallup Values and Beliefs of the American Public in 2017 and 2021, the authors reported gender traditionalism in both men and women was associated with higher depression and higher anxiety, providing the first population-level evidence that gender traditionalism has adverse mental health outcomes across the board. Moreover, their results showed that benevolent sexism did not produce predictable correlations either way with well being, but hostile sexism led to worse mental health among men, building a case for differences in psychological impacts of hostile sexism by sex. The strongest pathway for internalized sexism on well being was the effect of low mastery on psychological health, which indicates internalized sexism harms well being by undermining an individual's perceived control over his or her circumstances. The authors also pointed out conservatism more generally and religiosity more specifically camouflaged the psychological impact of internalized sex based ideologies, because they enhanced self-report well being without improving psychological health.

Mokhwelepa (2025) conducted a systematic review of the literature, examining the effects of traditional masculinity norms on help, seeking attitudes and behaviors among men. Using 47 articles published over the years 2000, 2024, the review found strong preliminary support for hypotheses that experiencing traditional masculinity norms increases men's

depression, anxiety, and suicide risk. The review also found that endorsement of traditional masculinity norms fostered increased stigma about help, seeking, and that help, seeking behavior reports among men was negatively impacted. The authors also identified signs of potential significant exceptions, in that some men's adherence to masculine ideals (perseverance, for example) may in fact be central to masculinity, and can be conceptualized as strengths. Overall, the review concluded that traditional masculinity was a structural barrier to men's treatment.

Dochania (2025) used hegemonic masculinity as a framework to explore discrimination against men and boys in India. It was suggested in the article that rigidly held masculinity scripts such as emotional calling, epitomized in stoicism, invulnerability, dominance etc. impose obligations on men with negative psychological and physical consequences, marginalize those who do not fit the scripts, and enforce help seeking discouragement. Using masculinization of Indians within the cultural, historical, legal and media contexts, the study showed that hegemonic masculinity is responsible for discrimination not only towards women but against men and boys as well. This paper made a case for gender scholarship that is inclusive and takes into account fragile male vulnerabilities.

1. Less complex models, such as the Bareket & Fiske (2025) framework, which acknowledged the costs of traditional masculinity/feminine gender roles (some/all benefits for men) in addition to the costs of female gender roles. These models concluded that setting traditional gender roles, with associated restrictions and expectations, may be psychologically and socially beneficial for the genders, whereas psychologically, relationally and physically damaging for men and women unless they are willing to deviate from the roles.

Stainback and Tomaskovic Devey (2024) examined the links between internalized sexism and mental health in the US by using nationally representative Gallup data from 2017 and 2021. Their results confirmed that gender traditionalism a central facet of internalized sexism was correlated with elevated depression and anxiety for both women and men, providing the first population, level evidence that these beliefs are universally detrimental to mental health. Benevolent sexism was unrelated to well, being, in contrast, hostile sexism predicted poorer mental health only for men. Once again, diminished self, efficacy was identified as a psychological pathway. Political conservatism and religious dedication were also shown to be associated with heightened self, reported well, being which may mask actual suffering.

Loran (2014) investigated the direct and indirect effects of sexism, internalized sexism, feminist identity, and mental health in a large, scale quantitative dissertation with a moderated mediation design. Using survey data of 228 women, the study examined the mediating effect of internalized sexism (Indexing Internalized Misogyny and Self-Objectification) on the link between experiences of sexism and mental health and the moderating effect of feminist identity. Experiences of sexism directly contributed to greater depression and anxiety symptoms while Self, Objectification contributed to depression, anxiety,

and problematic drinking behaviors and internalized misogyny contributed primarily to depression. However, feminist identity was negatively associated with internalized sexism but moderated models of the effects of experiences of sexism were not supported, as most women who identified as feminist experienced similar mental health consequences as those who did not. The discussion revealed the load of internalized sexist ideologies while the proposed mediations were not corroborated by the results.

Cope (2024) examined the effects of traditional masculinity ideology on father, son play interactions and child development. Guided by attachment, social learning, and masculinity ideology theoretical perspectives, Cope utilized observational measures of father, son dyads with four to eight year olds. The findings revealed no significant correlations between fathers' traditional masculinity beliefs and play partnership, fathers' support of playfulness, or child adjustment, suggesting masculinity ideology may carry less weight in the new millennium. Fathers' beliefs about supportiveness of their sons' playfulness was a significant predictor of child playfulness, underscoring the importance of responsiveness and autonomy supportive approach. Fathers' play supportiveness scores were the only significant predictor of child adjustment, and the paper discussed the applicability of the findings to practice.

However, they also revisited gender difference in well being based on 55 subjective well being measures from large scale surveys conducted in 167 counties, as well as longitudinal data from United States and Canada. It indicated that women were higher on negative affect (e.g., depression, anxiety, loneliness, stress, and pain) and lower on positive affect (e.g., calmness, enjoyment, and vitality). Yet they did not report gender difference in global feelings such as happiness and life satisfaction. In contrast, women reported similar or higher level of happiness and life satisfaction than men. They explained this is not a paradox but gender difference between affective and cognitive dimensions of well being, considering the fact of counterintuitive gender difference in health and mortalities on negative indicators of health and deaths of despair (e.g., suicide and substance abuse). This suggested the gender difference in well being is a complex multidimensional affair.

Jejeebhoy (2024) provided a comprehensive evidence review prepared for UNFPA on how gender norms impact the health well being of women and girls in India in institutional, material, social and individual levels. Using research from the late 1990s onward, the review revealed how unequal gendered norms continue to constrain women's agency, health and opportunities for social and economic participation in education, livelihoods, reproductive health, nutrition, mobility and decision, making. While India has enacted progressive, gender neutral laws and policies, these have been constrained by entrenched social norms, inadequate police and judicial accountability, unanticipated norm adherence, vicarious potential backlash and internalized social expectations. The review pointed to key entry points such as girls' education, employment, participatory community, based interventions, and the strategic involvement

of men and boys, while also revealing major literature and metrics gaps.

Schwabe (2024) investigated how internalized sexism develops for young adult women in a qualitative dissertation published in a journalist format using Interpretative Phenomenological analysis. Building upon interviews with eight cisgender young adult women, the project documented the social transmission of ideas about womanhood between close others and in everyday life. Narratives focused on shared expectations between women for emotional caregiving, reproductive sex, biological essentialism, and juggling roles. The presentation of media and misogyny generally was established as a key factor in the development of these internalized sentiments. Rather than internal, misogynistic expectations were understood as a social transmission that was reinforced in women's relationships between women. Internally, learners navigated this tension of femininity and feminism while integrating the duality of womanhood as both communal and oppressive. Overall, this project provided a developmental, relational framework on how structures of sexism are internalized.

Stanaland (2023) developed the Expectancy, Discrepancy, Threat Model of Masculine Identity to describe when masculinity will be psychologically fragile. Working off theories of self discrepancy and self determination, he proposed that masculinity, relevant norms give rise to discrepancies between actual and ideal/"ought" masculine selves, and that these discrepancies trigger distinct motivational mechanisms. The model states that when goals are extrinsically motivated and conceptualized as part of masculinity, men are likely to report an externalized threat response (e.g., aggression or sexism). When goals are intrinsically motivated and aligned with one's ideal self, men are likely to report an internalized threat response (e.g., anxiety, shame, self, harm). The model also suggests when masculinity will be less fragile, such as with more flexible gender norms or when men actively challenge rigid gender norms. It is an integrative, testable framework that begins to explain why men's responses to masculinity threats differ.

Patel et al. (2023) investigated variation in gender ideology across college majors, using nationally representative data from the General Social Survey and statistical models that partially controlled for selecting into college majors. They found that completing a college degree is generally associated with more egalitarian gender attitudes, but that this association is highly variable by field of study. There were large between, major differences, as well as differences among men, and women within identical fields of study, with male education majors reporting the most egalitarian attitudes of any group, and female mathematics, engineering, and computer science majors reporting the most egalitarian attitudes among women. After controls for selection, they predicted that women would have more egalitarian gender attitudes than men in most fields, except for education and the humanities, where no gender gaps emerged. This research shows how higher education is a highly gendered institution, with different disciplines and their cultures contributing to variation in gender attitudes.

Montiel et al. (2023) examined whether adherence to traditional masculinity expectations impacts young men's psychosocial health, especially considering the distinction between other versus self, oriented masculinity. Using two samples of undergraduates, Montiel et al. tested the difference between these two dimensions of internalized expectations, finding that an internalized self versus other orientation best predicted men's mental health. Self, oriented adherence, or the internalized demands men place upon themselves, was associated with depression and anxiety symptoms, and lowered emotional support skills among young men, while adherence toward other men had no relationship with psychosocial factors. Overall, the authors found the internal (self) sense of expectations about the behaviors associated with masculinity to be more influential than the external (other) endorsement of the expectations.

Athalye and Babu (2023) investigated how gender role stress affects the quality of life of Indian men from sociocultural and lifecycle perspectives. In their study on a sample of 235 men aged 19, 60, they found that compulsive masculinity was negatively related to six measures of quality of life including physical health, psychological health, social relationships and environment. Younger men and those who were unmarried experienced significantly more gender role stress and lower quality of life than middle, aged men and those who were married. Identified sources of stress for younger men including identity formation stress and unstable expectations may be especially relevant during early adulthood. Interestingly, socioeconomic status did not predict gender role stress and was only weakly related to quality of life, thus demonstrating the importance of structural resources for outcomes. They conclude that internalized masculine norms including emotional control, self, reliance, and pressure to perform serve as chronic stressors in Indian men and regarding implications, call for socially sensitive mental health programs.

Montiel et al. (2022) further extended the relationship between masculine norms and psychosocial outcomes to a sample of young men, also differentiating by self oriented versus other oriented masculinity. Results from two samples of Canadian college males indicated that perceived self oriented adherence to masculine norms such as self dependence and emotional control were in fact associated with more negative psychological outcomes, including higher levels of depression and anxiety, lower levels of life satisfaction, and less positive emotional support skills. Conversely, perceived other focused values were generally not related to well being.

Bozkurt (2022) explored the link between socialization towards traditional gender roles and women's conformity to external influence and sense of self alienation, with internalized sexism as a mediator. The results of a sample of 443 female Turkish undergraduate students indicated that internalized sexism was the single mediator of the relationship between the past exposure to traditional gender roles and the two psychological factors. Specifically, the more a woman had been exposed to news of traditional gender stereotypes, the more she adopted the gendered expectations and internalized sexist beliefs, which

ultimately increased the degree of her external influence. Examining two central topics of feminism, the work provided evidence for internalized sexism as a psychological mechanism through which the gender, specific social norms could shape women's overall sense of self.

Tsutakawa (2022) investigated internalized weight bias and disordered eating in a sample of Asian American women using a multicultural lens. Conforming to white notions of beauty and mainstream acculturation predicted greater internalized weight bias and eating disorder pathology, over and above ethnic identity or perceived discrimination independently. These findings highlight the intersection of racialized, gendered, and ideological body norms as mechanisms of self internalization of bodily oppression and psychological distress.

Shameer (2021) studied the topic of gender roles in Indian families, particularly how gender role attitudes are transmitted across generations. Shameer (2021) used a mixed methods design involving the literature review, survey comprising 114 individuals including married couples and their children and expert interview. Shameer (2021) discovered a close link between the gender role attitudes of the parents and those of the children, showing how family ideology influences children's gender beliefs. Interestingly, the study revealed no effect of gender on gender role attitudes, thus calling into question previous research indicating female superiority in egalitarianism. Overall, the study illustrates the influences exerted by family and socialization in gender ideology.

Arcand et al. (2020) examined associations between gender roles and anxiety and depression symptoms in students and workers using categorical measures of gender role (researcher versus community sample) and continuous measures of gender role based on the Bem Sex Role Inventory. Results suggested that in all analyses, more gendered masculine traits predicted fewer symptoms of depression and only the student sample showed gendered effects on anxiety (less gendered masculinity being associated with increased anxiety). The authors concluded that masculine traits such as active coping strategies may have different benefits in academic work environments than in workplaces. Femininity was associated with more anxiety and less depression regardless of whether individuals were students or workers. The results imply that gender roles may have more relevance than biological sex differences across a wide age range.

Bogdescu (2019) investigated the associations between traditional and progressive male gender role orientations and subjective wellbeing for male university students in the sociocultural period of the #MeToo movement. Employing a quasi, experimental design, the author tested whether congruence versus incongruence between self, identified gender roles and experimental manipulations of feedback would have an impact on life satisfaction and happiness. Contrary to popular understanding that traditional masculinity is detrimental for men's wellbeing, Bogdescu did not identify reliable differences in subjective wellbeing for traditional and progressive orientations nor for consistent compared to inconsistent feedback conditions. The results suggest that a

traditional versus progressive gender role classification is a less reliable measure for predicting wellbeing than expected and implicate an important role of cultural, contextual, and, identity, moderators.

Their study explored the connection between two different sources of internalized sexism and their relationship to rape myth acceptance in college women. It was found that the more college women identified with traditional gender roles and internalized misogyny, the more they tended to believe in rape myths. If women are accepting of internalized sexist ideas, they can do their part in perpetuating rape culture.

Joshanloo and Jovanović (2019) examined worldwide gender differences in life satisfaction across a very large sample of 1.8 million people in 166 countries from the Gallup World Poll. Using multilevel modeling, they discovered that the differences in life satisfaction, while statistically significant, were modest, and that women reported marginally higher life satisfaction than men in most socioeconomic categories. It is also important to note, however, that men tended to have higher life satisfaction in older age groups and in sub\_saharan Africa, whereas age differences were relatively small in midlife and in other regions. Despite widespread global adversity for women, they theorized that coping and resilience might support a slight advantage for women, while underlining the importance of age, country, and socioeconomic context when analyzing gender differences in life satisfaction.

Batz Barbarich et al. (2018) conducted a comprehensive meta analysis of gender differences in subjective wellbeing, which pooled 44 years of research from 545 samples consisting of over 1.3 million individuals. Comparing life and job satisfaction, they reported that there were almost no gender differences in life satisfaction, even when analyzing countries with high levels of gender inequality. Job satisfaction, however, differed slightly but significantly by gender. Specifically, women experienced lower job satisfaction in higher gender, inequality countries, but life satisfaction was unaffected. They suggest global measures of wellbeing may not be sensitive to structural inequality, and instead use domain, specific indicators.

Kaya et al. (2019) examined a longitudinal association between masculine norms and gender role conflict and men's psychological wellbeing. Using a prospective design with 278 college men, different masculine norms were found to predict both increases and decreases in eudaimonic wellbeing over time. Specifically, norms valuing sexual dominance and power, and gender role conflict, particularly being restricted in emotional expression, were connected to lower future well, being. Alternatively, the norm of winning was associated with higher well, being, indicating that some achievement, oriented masculine norms may act as psychological resources in some cases. The findings showed masculinity to be composed of several different dimensions, which holds some norms as positive contributors to wellbeing while others are detrimental.

Basu et al. (2018) examined the relationship of gender role identity, gender role attitudes, and daily hassles with subjective well being in a sample of college students and young adults in

India. In two studies, one with a clinical sample and the other with a non, clinical sample, masculinity, represented by instrumental attributes like agency, assertiveness, and mastery over circumstances, was the most robust predictor of well, being for both men and women. However, femininity and gender role attitudes were not directly predictive of well, being. Lower well, being was predicted by higher daily hassles, especially for women and non, clinical users. The results led the authors to propose a "masculinity model" for mental health which maximizes positive internalized gender role attributes linked to a sense of mastery and control but not biological sex. They also suggest the need for training in culturally relevant gender roles in order to promote mental health.

Batz and Tays (2018) recently conducted a review of the empirical literature spanning the past 40 years on gender differences in subjective well being, specifically looking at life satisfaction, positive affect, and negative affect. Their review demonstrated that gender differences tend to be small, inconsistent, and highly based on context, inclusive of age, culture, and the relevant dimension of subjective well being. In areas such as overall life satisfaction, males tend to report slightly higher levels while overall, females report consistently more intense affect; both positive and negative. Batz and Tays (2018) authors attributed these inconsistent findings to the interaction of gendered structural inequalities, gender role expectations, biological factors, and the congruence or difference on various dimensions of well being, adaptive processes, such as social comparison and value types.

Hill and Marshall (2018) compared rape myth acceptance between samples from India and Britain, focusing on the role of attitude toward women, hostile sexism and benevolent sexism. Participants from India, a more gender traditional society, scored significantly higher on rape myth acceptance than those from Britain. This difference was accounted for by more traditional attitude toward women and higher hostile sexism by Indian participants where no effect of benevolent sexism was observed on rape myth acceptance. It could be proposed that ideas surrounding sexual assault are at the core of gender ideologies and that hostile sexism and gender norms, in particular protectiveness toward women, are crucial to sustain victim blamers.

Iwamoto et al. (2018) conducted a longitudinal study of the effects of different masculine norms on depressive symptoms in a sample of American first, year college men. A sample of 322 white and african, american freshmen were measured immediately upon entrance to college and then again six months later. The results showed that masculinity operates in complex ways to have both negative and positive effects on depressive symptomatology. Norms of being self, reliant, sexual dominance, and violence predicted increased depression six months later; however, norms of winning and being powerful over women predicted decreased depression, perhaps due to the temporary feeling of increased control or status.

Scharrer and Blackburn (2017) explored how television influences young Americans' conception of masculine gender roles. They analyzed data from a nation, wide survey of 420

Americans aged 18, 25. They found that while overall television exposure did not relate to endorsement of traditional masculinity, different types of programming had different influences. For instance, watching sports and police/detective shows was linked to more endorsement of toughness, dominance, aggression, and emotional restriction. Viewing reality TV was associated with higher emphasis on dominance and sexual virtues. Interestingly, the associations often were more robust among males. Television, then, could function as a gendered social ecology, providing an environment that reproduces the hegemonic masculine ideal among young adults. Transphobia is studied by Makwana and Dhont (2017). Transphobicthe prejudice against transgendered peoplehas been linked to need for closure. In two community samples from Belgium and UK, the need for closure was indirectly correlated with transphobia through increased right wing authoritarianism, social dominance orientation, and gender role beliefs. The individuals with higher NFC, want of order and directionhave higher transgender phobic attitudes.

Cheung and Choi (2016) explored gender ideology and husband, to, wife physical violence in Hong Kong based on survey data from 871 married couples. Moving beyond the static influence of each partners' attitudes, the authors conceptualized gender value mismatch between partners. They found that traditional attitudes among husbands only increased violence risk when wives were egalitarian, while egalitarian attitudes among husbands only increased violence risk when wives were traditional. Traditional couples and egalitarian couples had similar low, level risks, while traditional couples with nontraditional wives had the highest risk. The paper demonstrated that spousal violence was an interactive process driven by ideological skew in coupled areas with fast, changing gender roles.

Cuddy et al. (2015) investigated the culture, specific content of gender stereotypes in 20 studies across the US, South Korea, American bicultural samples and 26 nations. Their data indicated that US participants emphasized the stereotype content of males in accordance with shared cultural values, whereas Korean participants emphasized females, inferring that gender stereotypes of males often incorporate culturally valued characteristics (e.g., independent) more so than culture, incongruent stereotyped characteristics (e.g., communal). Their research thus supports the false universalism of gender stereotypes 7.

Valentova (2015) examined the relationship between traditional gender role attitudes and various types of social cohesion using data from the 2008 European Values Study in Luxembourg. She differentiated between behavioral cohesion such as political participation, social networks, and civic engagement and attitudinal cohesion, such as trust and solidarity. Traditional gender role attitudes were associated with high attitudinal cohesion but low behavioral cohesion, particularly low political engagement and weak non, kin social networks. These effects were strongest among women, who had low levels of engagement with the public but high levels of solidarity.

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