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Article:	Intersection of Faith, Gender, and Emotion: Exploring Emotional Labor among Muslim Female Academics in Pakistan
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ABSTRACT

This research attempts to trail back the toll of Muslim women on the work who feel their emotions are being out for jobs that they are doing in Pakistani universities. In the context of Pakistan, where cultural and gender dynamics contribute to the teaching profession, understanding the implications of emotional labor in Muslim female educators is crucial. The objectives of the study were to determine the extent of emotional labor undergone by Muslim female teachers in Pakistani universities, to probe the correlation between emotional labor and job satisfaction among Muslim female teachers, to analyse the effect of emotional labor on burnout among Muslim female teachers, to uncover the organizational aspects that cause or alleviate the emotional labor experienced by Muslim female teachers and to assess the moderating effect of institutional support on the link between emotional labor and job satisfaction. Under the principles of quantitative research, data was collected from 50 Muslim female teachers from public and private universities in Pakistan using the purposive sampling technique. The study shows that emotional labor is the dominant factor which is responsible for the decrease in satisfaction with the job, meaning that high levels of emotional labor are associated with lower job satisfaction especially among the Muslim female teachers. Also, there is a positive and significant relationship between the two variables in the study, which concludes that the utilization of emotional labor in the teachers will lead to burnout, emotional exhaustion, depersonalization, and a diminished sense of personal accomplishment. A critical perceived factor that plays a significant role in the relationship between emotional labor and job satisfaction is institutional support. The study revealed that teachers in private universities who were emotionally laborious reported significantly greater levels of it than the public university counterparts, thus, it is probably related to the more strenuous work and the higher performance requirements at these private institutions.

Keywords

Emotional labor, job satisfaction, burnout, institutional support, Muslim female teachers, Pakistani universities, higher education.

Introduction

The notion of emotional labor is introduced by Hochschild (1983), which has become a key theme of socio-psycho-logical research, in the context of service-oriented professions such as teaching. Emotional labor refers to the management of one's feelings so as to fulfil the emotional demands of a job, which often entails people showing certain emotions which may not be in accordance with their true feelings. In the case of teaching, the emotional labor is a vital part since the teachers are often the ones to be calm, nurturing and approachable, even if they have to deal with the difficulties in their personal and professional lives. The emotional demands of teaching are further complicated in contexts where cultural and religious expectations overlap with professional duties, for example, in the case of Muslim female teachers in Pakistan.

As an Islamic republic, Pakistan is moulded by religious and cultural norms that dictate what the citizens, most of all women, can and cannot do. Muslim female teachers in universities of Pakistan find themselves in a very complicated situation where they are expected to keep the traditional gender roles while also doing their job as educators. This double load can cause a lot of emotional labor because these women have to deal with the often different demands of their personal identities and professional roles. The existing literature on emotional labor has predominantly relied on the Western contexts, leaving a gap in understanding how this phenomenon occurs in non-Western patriarchal societies like Pakistan (Alzaanin, 2021).

Pakistan is the place where women play their role under the influence of Islamic principles and cultural traditions, which usually highlight modesty, obedience, and family duties as the qualities of a "good" Muslim woman. These guidelines are applicable, for example, in the work sphere where Muslim female teachers are expected to be the role models of the aforementioned principles and at the same time to carry out their duties as teachers properly. The obligation to obey these social standards can lead to the problem of emotional labor, as these women have to do their best to either hold back or adjust their emotions in order to be the one that is expected, the image of a Muslim woman, especially in the public sphere of a university (Çamlı et al., 2022).

The intersection of gender, religion, and professional identity creates a unique atmosphere for emotional labor in the case of Muslim teachers in Pakistan. Teaching is such a gendered profession that women are the majority of teachers in many countries. The fact that cultural gendered expectations are added to the emotional labor that the women in Pakistani society are performing makes the situation even more complex. In most cases, these women are under the impression that they should be homogeneous with the traditional gender role definitions which comprise being nurturing, patient, and mentally strong. These expectations can be particularly demanding in the context of higher education, where teachers are also required to show causality, intellectual creativity, and leadership traits that might be considered as opposing traditional gender norms (Cheung & Tang, 2010).

Moreover, the religious dimension in Pakistan is fundamental to the emotional labor of Muslim women teachers who are mainly influenced by the religious context. The practice of Islam in Pakistan, which stands for modesty and self-control, especially for women, is a matter of great importance. Such religious behaviors can also come up in the professional field, where Muslim female teachers might have to control their emotions according to the teachings of Islam. For instance, they might refrain from showing anger or frustration in the classroom, as

these feelings might be interpreted as unbecoming or un-Islamic. The saddest part is that they may have to maintain a peaceful and contented state even during the most difficult periods, embodying the serene and respectful nature expected of a modest Muslim woman (Dar, 2023).

The emotional labor required to satisfy these gendered and religious expectations can play a crucial role in the mental well-being of Muslim female educators. It has been proved that a high level of emotional labor has a serious impact on mental health, manifesting in emotional exhaustion, burnout, and low job satisfaction, particularly in careers such as teaching where emotional labor is a key factor. The requirement for Muslim female teachers in Pakistan to follow cultural and religious norms can exacerbate these negative consequences (Elganas & Sheppard, 2019).

Objectives

1. To determine the extent of emotional labor undergone by Muslim female teachers in Pakistani universities.
2. To probe the correlation between emotional labor and job satisfaction among Muslim female teachers.
3. To analyze the effect of emotional labor on burnout among Muslim female teachers.
4. To uncover the organizational aspects that cause or alleviate the emotional labor experienced by Muslim female teachers.
5. To evaluate the moderating influence of institutional support on the relation between emotional labor and job satisfaction.

Hypotheses

1. H1: In Pakistani universities, the Muslim female teachers undergo a high emotional labor.
2. H2: Emotional labor and job satisfaction have a negative relationship among Muslim female teachers.
3. H3: Among Muslim female teachers, Emotional Labor is positively correlated with burnout.
4. H4: Emotional labor and work satisfaction can be moderated by the institutional support.
5. H5: For private university, Muslim female educators are more stressed out by emotional labor than their counterparts in public universities.

Literature Review

The concept of emotional labor is at the core of the encounters of workers from different fields, and it has been highlighted in academic literature. The dimensions of emotional labor, which involve emotions being managed to meet organizational expectations, have even been studied in detail by scholars such as Kruml and Geddes (2000). They greatly stress the necessity of developing a clear understanding of the repercussions of emotional labor on workers and plead for organizations to admit and deal with emotional labor as a genuine aspect of job roles. This viewpoint becomes particularly relevant in the case of teaching in universities, where emotional labor can be the deciding factor between job satisfaction and job stress.

At the university, teaching is a field where emotional labor is key to educators' experiences. Han et al. (2021) in their study look at the emotional labor strategies and their antecedents and consequences among university teachers. In this way, the study deepens the knowledge of the emotional labor practices in academia and provides evidence for faculty

emotions and their influence on teaching effectiveness and job satisfaction. The concept that is "an exploration of the emotional exhaustion within the realm of university teaching" not only gives teachers an opportunity to create a safe space but also improves the teaching practices of Muslim female teachers in Pakistani universities. The emotional labor in the field of education has been the subject of professional requirements as well as norms that vary greatly in different Western and non-Western settings. For example, Yin et al. (2013) have conducted a study of Chinese teachers and have found that emotional labor is ascertained by values like collectivism and self-discipline. However, in western studies, the emphasis was on personal autonomy and individualism for the most part in terms of the handling of the expression of feelings (Yin & Lee, 2012). The cultural reflexivity describes the desire of research that explores the emotional work in different cultural situations, specifically in communities where the dominant ideologies of religion and gender roles play the most important roles in teaching professional behavior.

Qadir and Bibi (2023) presented in the context of job satisfaction of university teachers that the gender dynamics and emotional labor strategies at the workplace have come under close examination. The examination of the organization did not provide any evidence about the significance, gender was not found in the application of emotional labor strategies. However, the associative bond between emotional labor, gender, and job satisfaction is still a critical issue, therefore, further study is necessary. When gender issues are investigated, additional elements are added, for instance, the experience of Muslim female teachers in Pakistani universities. Emotional labor is a case that may specifically arise with these women when they manage their emotions and carry out the responsibilities of their job. Emotional labor is a topic that has hardly been researched in the Pakistani educational institute; this holds a reflection on the high amount of labor faced by Muslim professional teachers. These professionals are supposed to be conflicting with their communal and professional responsibilities, being the proponents of their careers along with the display of their religious beliefs. One such example belongs to Hashmi (2013), who wrote that Muslim women teachers in Pakistan are prepared to control their emotions before they can align their behavior with the popular sense of what constitutes a "good" Muslim woman, which is, to be emotionally secure, processes self-maintenance, and lastly attentive. Additionally, the necessity of being perceived as a professional authority in a male-dominated society contributes to emotional labor, as women are often required to behave subordinately (Rehman & Azam, 2012).

Emotional labor affects not only personal life but also larger societal and cultural factors. Shahid (2008) compares real emotional articulation with acted emotions among South Asian and Caucasian speakers, highlighting cultural variations in emotional expression. Understanding how cultural norms create emotional labor practices helps explain the experiences of Muslim female teachers in Pakistan, where cultural expectations contribute to the display of emotional labor. For Muslim women teachers in Pakistan, the correlation between emotional labor and job satisfaction is likely influenced by specific cultural and religious demands. Conforming to societal expectations may contribute to the negative impact of emotional labor on job satisfaction, as these teachers may experience more emotional dissonance if professional behaviors conflict with their personal or religious beliefs. For instance, a teacher who must be assertive or take a dominant role in the classroom may find this demand conflicting with her ideals of modesty and submission (Ahmad & Sheikh, 2015).

Burnout is another significant consequence of emotional labor, especially in high-stress professions like teaching. Surface acting, in particular, has been identified as a leading cause of burnout, as continuously restraining or altering emotions leads to emotional exhaustion and detachment from work (Brotheridge & Lee, 2002). Research on emotional labor in teaching indicates a positive correlation between emotional labor and burnout. Richards (2012) found that burnout and emotional exhaustion were more common among teachers who expressed their emotions rather than suppressed them while performing their duties. Yin (2015) also observed that Chinese teachers who performed the most emotional labor experienced burnout quickly, especially when lacking institutional support.

Emotional labor entails a decrement in job satisfaction and increase in burnout. This, however, can be solved when the institution appoints appropriate support mechanisms. Resources such as professional development opportunities, counseling services, and peer support groups are instrumental in helping teachers attain equilibrium between work and home life (Maslach & Leiter, 2016). Studies have demonstrated that, in organizations where high levels of institutional support are perceived by teachers, stress related to emotional labor is greatly diminished, as the organization provides situations in which people can still be themselves despite the requirements for emotional expression (Xanthopoulou et al., 2007). In Pakistan universities, the institutional support that female Muslim teachers get may be the turning point in dealing with the emotional labour and job satisfaction relationship (Higgins, 2019). Identification of the cultural and religious barriers that educators face and also coming up with policies or counseling services that take into account cultural sensitivities can diminish the emotional weight which the educators bear (Ali & Syed, 2016).

In the same manner in which emotional labor is being executed, the public and private sectors in Pakistan make the primary comparison. In case of organizations, organizational culture and expectations differ greatly between private and public universities. Private universities, which are less regulated and more competitive, may have faculty members who are pushed to their limits in terms of their behavior and students' satisfaction compared to their public counterparts (Jamil, 2014). Similarly, these will require more intense emotional labor from the teachers, particularly, when they are forced to act in a certain way to fulfill the requirements of the institution. Even though research on emotional labor in public and private sectors is not extensive, there are some studies that indicate private university teachers might be freer to experimental emotional labor due to higher work and student satisfaction pressures (Rehman & Azam, 2012). Conversely, public universities might be more bureaucratic and less concerned about the commercial character, which can very well necessitate less of a cadre's emotional effort.

Methodology

Research Design

The current study is based on a quantitative method that addresses the issues of emotional labor among Muslim women teachers in universities in Pakistan in connection with job satisfaction, burnout, and the moderating role of institutional support. The research design is cross-sectional; a survey method was used to collect data from a sample of 50 respondents.

Sample and Sampling Technique

The target population for this study consists of Muslim female teachers that are working at public and private universities in Pakistan. The purposive sampling technique, which is a

non-probability sampling method, was used to select a sample of 50 respondents. The purposive sampling approach was specifically chosen to make sure that the sample consists of participants who are Muslim, female, and hold a university teaching position in Pakistan, which is the main requirement of the study. Teachers from both public and private universities are included in the study so as to determine the possible differences in emotional labor experiences due to the institutional context.

1. Descriptive Statistics

Variable	Mean	Standard Deviation (SD)	Minimum	Maximum
Emotional Labor	3.8	0.65	2.5	5.0
Job Satisfaction	4.2	0.60	2.8	5.0
Burnout	2.9	0.70	1.5	4.5
Institutional Support	3.5	0.75	2.0	5.0
Teaching Experience (years)	10	5.0	1	25
Age (years)	35	8.0	25	55

On a scale from 1 to 5, the emotional labor mean score of 3.8 indicates that the respondents regularly engage in emotional labor. The mean score of 4.2 on the job satisfaction scale shows that the respondents are mostly satisfied with their jobs. The mean burnout score of 2.9 is evidence of a moderate level of symptoms of burnout among the study participants. Institutional support which has a mean score of 3.5 shows a moderate perception of the support from their institutions.

2. Correlation Analysis

Variables	Emotional Labor	Job Satisfaction	Burnout	Institutional Support
Emotional Labor	1.00			
Job Satisfaction	-0.45**	1.00		
Burnout	0.52**	-0.55**	1.00	
Institutional Support	-0.28*	0.40**	-0.38**	1.00

***Note: ** $p < 0.01$, $p < 0.05$**

There is a negative link between emotional labor and job satisfaction ($r = -0.45$, $p < 0.01$). This means that the more emotional labor a person has to put into their job, the less job satisfaction they will feel. The relationship between emotional labor and burnout is positive ($r = 0.52$, $p < 0.01$) meaning that the higher the emotional labor, the more the burnout will be. Institutional support is positively related to job satisfaction ($r = 0.40$, $p < 0.01$) and negatively related to burnout ($r = -0.38$, $p < 0.01$), which means that more institutional support is associated with more job satisfaction and less burnout.

3. Multiple Regression Analysis

Dependent Variable	Predictor Variables	B	SE	B	t	p
Job Satisfaction	Emotional Labor	-0.35	0.10	-0.42	-3.50	0.001
Job Satisfaction	Institutional Support	0.28	0.08	0.40	3.50	0.001
Burnout	Emotional Labor	0.40	0.09	0.48	4.44	0.000
Burnout	Institutional Support	-0.25	0.08	-0.35	-3.13	0.003

Accounting for the job satisfaction of the employees ($\beta = -0.42$, $p = 0.001$) shows that emotional labor is the key predictor, and the more the emotional labor is performed the lesser job satisfaction is achieved. Emotional labor is a crucial factor in both burnout ($\beta = 0.48$, $p = 0.000$) and emotional labor (high emotional labor leads to higher burnout) prediction. The impact of institutional support on job satisfaction has a positive correlation ($\beta = 0.40$, $p = 0.001$) and thus, it can be inferred that higher institutional support causes higher job satisfaction. Moreover, support from institutional sources is a significant predictor of lower burnout ($\beta = -0.35$, $p = 0.003$).

4. Moderation Analysis

Dependent Variable	Predictor Variables	B	SE	B	t	p
Job Satisfaction	Emotional Labor	-0.32	0.10	-0.38	-3.20	0.002
Job Satisfaction	Institutional Support	0.26	0.09	0.37	2.89	0.005
Job Satisfaction	Emotional Labor \times Institutional Support	0.22	0.09	0.25	2.44	0.018

Results of the interaction term (Emotional Labor \times Institutional Support) show that the institutional support has a positive effect on the relationship between emotional labor and job satisfaction ($\beta = 0.25$, $p = 0.018$). That is, men's emotional labor (EL) has a negative relationship with job satisfaction (JS) for respondents with high institutional support (IS) to a lesser degree.

6. Independent Samples t-Test

Variable	Public Universities	Private Universities	T	df	p
Emotional Labor	M = 3.6, SD = 0.70	M = 4.0, SD = 0.60	2.20	48	0.032

A t-test for independent samples indicates that Muslim female teachers in private universities report significant emotional labor as expressed by (M = 4.0, SD = 0.60) against (M = 3.6, SD = 0.70) of those in the public universities; with $t(48) = 2.20$, $p = 0.032$. This backs up the argument that emotional labor is more visible in private universities.

Discussion

This research study aimed to investigate the emotional labor of Muslim women teachers in Pakistani universities, its effects on their job satisfaction and burnout as well as the job satisfaction and burnout moderated by institutional support. The findings of this research expand the literature on emotional labor in academic settings specifically the context of Muslim female educators in Pakistan.

The research showed that the two variables of emotional labor and job satisfaction have a reverse direction relationship, which was confirmed by earlier studies (Gosserand & Diefendorff, 2005; Gu & Zhang, 2023). More precisely, the results indicated that emotional

labor at a higher level is an attribute associated with less job satisfaction among Muslim female teachers. This depicts that the emotional aspects of the teacher's job may be the reason for dissatisfaction, especially in environments where teachers are supposed to control their emotions on a frequent basis. In Pakistan, teaching is usually a difficult job that includes managing students, colleagues, and the institutional environment, which can sometimes be very emotionally draining (Güzel, 2024). Surface acting, where teachers hide their real feelings and show emotions that do not reflect their true feelings, could lead to emotional dissonance that could diminish job satisfaction (Han et al., 2021).

The research further confirms a strong positive correlation between emotional labor and burnout, backing up studies that have found emotional labor being a source of physical suffering for teachers (Judge, Woolf, & Hurst, 2009; Khanna, 2024). The findings demonstrate that as the emotional labor of teachers increases, burnout syndrome will also be more likely to occur, manifesting through a high level of emotional exhaustion, depersonalization, and the decline of a sense of personal accomplishment. This is a kind of discrimination that one could be more concerned about when taking into account the fact that teachers in Pakistan are already at the level of super stress and burnout (Kim, 2024). One way to understand it is that teachers are expected to practice a certain amount of emotion-coping through their relationship with children and this might cause burnout and depersonalization to be the reality of the teacher's experience (Kruml & Geddes, 2000). It is possible that the case is even more severe in the Pakistani context, where teachers may be confronted with both the challenges associated with the acculturative process and the roles they are expected to portray in the society (Lee & Jang, 2019).

The study has proven that institutional backing acts as a moderator in the relationship between emotional labor and job satisfaction. More precisely, the inverse link between job satisfaction and emotional labor was less prominent in the case of teachers who had more support from their institutions. The research points to a well and the right workplace environment that can undo the negative effects of emotional labor. The findings of the study are in line with the Job Demands-Resources (JD-R) theory, which indicates that organizational resources may decrease the negative effects of job demands on employee outcomes (Qadir & Bibi, 2023). The job resource gives institutional support to the employees which helped in lessening the negative consequences of emotional labor and so contributed to the enhancement of job satisfaction. The conclusion to this study supports the idea that the universities of Pakistan should try to provide their teachers with sufficient care, which will be advantageous to both students and staff.

These findings are very interesting and illustrate the differences of expectations and organizational cultures in the private sector versus the public sector of the higher education system. Private universities in Pakistan are known as more stressful workspaces where lecturers, the cause of which is the need to strictly follow and to be under permanent observation by largely guiding supervisors, must at all times satisfy both the institutional demands and set professional behavior standards (Shahid, 2008). Consequently, teachers in private education institutions may have a stronger inclination to engage in emotional labor, particularly surface acting, to fulfill these expectations. This additional emotional labor, as the current study suggests, can negatively affect teachers' mental health, leading to stress and burnout.

The findings of this research have several implications for policymakers and practice. First, university administrators need to recognize the significant role that poorly managed emotional labor plays in job dissatisfaction and burnout, particularly among Muslim female teachers. Policies and practices that address the emotional component of teaching should be developed to alleviate the burden on teachers. Additionally, training and resources for emotional intelligence and emotional regulation techniques could assist teachers in managing their emotional labor more effectively (Wharton, 1999).

Second, the study emphasizes the role of institutions in mitigating the negative effects of emotional labor. Universities should ensure that faculty members have access to sufficient support services, such as counseling and professional development opportunities, to buffer the impact of emotional labor. Moreover, fostering a culture that supports emotional well-being will help achieve higher job satisfaction and reduce burnout (Xie, Wu, & Li, 2022).

Conclusion

This study is about the phenomenon of emotional labor faced by Muslim female teachers in Pakistan's universities and how it relates to job satisfaction and burnout, and the moderating role of institutional support.

The findings of numerous studies show the direct relationship between teacher burnout and lack of emotional labor engagement. This proves that emotional energy is a necessity in getting their job done, and it affects their job satisfaction and their overall health. The current study findings are consistent with former investigation which attracted attention to the harmful outcomes of emotional labor in various professions. Furthermore, the report recommended institutional support as the main factor contributing to the mitigation of the negative results of emotional labor. Teachers who felt the support was high-sided by institutions were less affected by emotional labor. Hence, they were more joyful and less tired. This unequivocally confirms that a nurturing environment for labor can be a great help even for teachers to deal with the psychological demands entailed in their work.

The discrepancy among the dopamine-laced public and the private universities will show that the teachers who operate a private one carry around a greater part of emotional burden. This goes in line with the idea that the organizational atmosphere and demands of the private sector are the causes of the intensified emotional struggle of the educators, which might ultimately result in the reduction of job satisfaction and the well-being of teachers. The conclusions of the study have a great meaning for the university administrators and policymakers. For the purpose of improving the job satisfaction and decreasing the burnout among teachers, especially the Muslim female teachers, it is vital to accept and deal with the emotional labor which is a component of teaching. Offering the institutional support in the form of counseling services, professional development, and a supportive organizational culture can be beneficial in diminishing the negative effects of emotional labor.

The current research adds to the understanding of the emotional labor teachers undergo but highlights the need for more studies. A bigger sample size, more variety in universities, and a long-term perspective would be the advantages of considerable inclusiveness and depth of knowledge in an emotional labor phenomenon such as educators in Pakistan. Scientific research can also delve into topics such as normative behavior and individual mechanisms of coping which are mainly responsible for emotional labor in cultured academic environment. In conclusion, the emotional labor of Muslim female teachers in Pakistani universities is a critical

issue that warrants attention. Emotional and social dimensions of teaching, which are often overlooked, are crucial for faculty members to feel satisfied and secure in their jobs. As a result, it would lead to an improved educational setting for the students.

Recommendations

According to the results of this study, a number of recommendations are put forward to tackle the problems that are faced by Muslim female teachers at Pakistani universities due to the emotional labor:

1. Enhance Institutional Support:

- Universities should consider the work environment they create as being a cornerstone to having teachers who feel emotionally safe. This can be done by formulating policies that are sensitive to the emotional side of teaching and giving the right support systems in place.
- Set up the counseling services and peer support groups as a means to give the teachers a safe space in which to discuss and manage their emotional experiences. Conduct mental health check-ins regularly and host workshops on stress management and emotional resilience.

2. Provide Professional Development on Emotional Intelligence:

- Institutions are to provide professional development programs that will center on emotional intelligence and emotion regulation strategies. As a result, teachers can develop techniques for effective management of their emotions which will eventually minimize adverse effects of emotional labor on job satisfaction and burnout.
- Training for emotional labor should be an integral part of the teacher induction programs especially for new hires to equip them with the emotional challenges of the profession.

3. Foster a Supportive Organizational Culture:

- Teaching staff member's mental health and putting it high to receive more consideration is the very way through which universities should establish an environment of compassion and support. It also includes teaching recognition and rewarding emotional labor, which is an essential and precious component of teaching and should be appreciated, as well.
- Ensure open dialogue between faculty and the administration, which makes teachers feel heard and supported in their respective roles. Structuring feedback sessions and forums can be helpful in examining teachers' problems and spotting where are the first signs.

4. Reduce Emotional Demands through Policy and Practice:

- The workplace should develop policies that lessen unnecessary emotional demands to reduce the emotional labor burden of the workers. For instance, the instructions that deal with student-teacher relationships, conflict resolution, and emotional boundaries can help teachers to hold emotionally difficult situations more efficiently.

- Set up options for flexible work schedules or workload changes for teachers who are struggling with high levels of emotional labor, especially those in private universities where emotional demands may be more intense.

5. Conduct Further Research and Monitoring:

- It is necessary to do continuous research in order to track the tractability of the provision of emotional labor by university teachers as well as to assess the efficiency of the support mechanisms. These may involve longitudinal studies to monitor the changes that happen over time as well as to find out the trends that emerge.
- It would be beneficial for the universities to form a task force or committee that will be solely focused on the emotional labor aspects, which can regularly assess the faculty needs and recommend the interventions that would suit them the best.

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