

# **Attitudes Towards Feminist Movements: Role of Religious Fundamentalism, Ambivalent Sexism, System Justification**



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## **CERTIFICATE**

It is certified that M. Phil Dissertation report on **“Attitudes Towards Feminist Movements: Role of Religious Fundamentalism, Ambivalent Sexism, System Justification”** prepared by **Ms. Rabia Bibi** has been approved for submission to Quaid-i-Azam University, Islamabad.

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## Abstract

The current research aimed to examine the attitudes towards feminist movements. The research studied the role of predictors for attitudes towards feminist movements among Pakistani adults. For this purpose instruments utilized were Attitudes Towards Feminist Movements Scale (developed in this study), Urdu translated versions of Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011), Ambivalent Sexism Inventory (Glick & Fiske, 1996), Gender Based System Justification scale (Jost & Kay, 2005) and Empathic Concern Sub-Scale from Interpersonal Reactivity Index (Davis, 1980). The research was completed in three studies. In the Study I, instrument for measuring attitudes towards feminist movements was developed. For this purpose, Focus Group Discussions ( $N = 44$ ) were conducted. All of the discussions were transcribed and themes were identified using Thematic Analysis technique. Three major themes emerged were positive perception about feminist movements, negative perception about feminist movements and behavioral intentions. An item pool of 80 is generated based upon themes and codes, after performing Exploratory Factor Analysis ( $N = 350$ ) two Factor solution for Attitudes Towards Feminist Movements scale was confirmed named as Positive Attitudes Towards Feminist Movements (PA) and Negative Attitudes Towards Feminist Movements (NA). In Study II, Gender Based System Justification Scale and Multidimensional Religious Fundamentalism Inventory were translated using Brislin's method (1980) and their factor structures were validated using IBM AMOS 22 on the sample of ( $N = 465$ ). On the basis of results from Gender Based System Justification item 7 was excluded from scale total, whereas for Multidimensional Religious Fundamentalism Inventory Items 10 and 15 were not included in the scale total. In the Study III, hypothesis testing was done, on the sample of ( $N = 465$ ), with men = 283, women = 182 with age range of 18-70 ( $M = 28.78$ ;  $SD = 8.78$ ). Results were calculated using IBM SPSS 22, regression analysis suggests that religious fundamentalism, system justification and ambivalent sexism negatively predicts attitudes towards feminist movements, but empathy neither predicted nor correlated with attitudes towards feminist movements. Regression analysis also suggests that religious fundamentalism positively predicted system justification and ambivalent sexism. Mediation analysis confirmed that system justification and ambivalent sexism acted as mediator between religious fundamentalism and attitudes towards feminist movements. However, empathy moderated the relationship between

religious fundamentalism, system justification, ambivalent sexism and attitudes towards feminist movements. Men were scoring significantly higher upon negative attitudes towards feminist movements, sexism and system justifying beliefs, whereas, women scored significantly higher upon positive attitudes towards feminist movements. There was no significant correlation present between age and attitudes towards feminist movements. Individuals who identified themselves as feminist show more positive attitudes towards feminist movements, and individual who were more exposed to activities related to feminist movements also showed positive attitudes towards feminist movements. Individuals whose mothers were employed showed positive attitudes towards feminist movements. Findings of the study can be utilized to develop intervention plan which can induce empathy and critical thinking among individuals which will foster positive attitudes towards feminist movements. Limitations and suggestions of the study are also discussed.

# **INTRODUCTION**

## Chapter 1

### Introduction

According to Global gender gap index report 2020 Pakistan has been ranked 151 out of 153 countries. A little bit of exploration provides us with the facts and figures about gender disparity which exist at educational, political and economic level. Pakistan was described as among the world's worst performing countries in education girls are particularly affected (Human Right Watch, 2018). Hence, one can think of participation of girls or women as part of labor force which will be low in comparison to men as already the rate at which girls are getting education is very less, which further impacts the economic growth of our country (Chudary, 2018). In conclusion gender inequality is one of the many issues that is existing in Pakistan.

In order to reduce this gender gap many government and non-government institutions are working together to implement such policies which can minimize this gender gap. Such as government of Pakistan is working with UNDP and USAID to empower women and facilitate them to access all sort of available opportunities. Similarly there are organization inspired by the concept of feminism and gender equality which are operating within Pakistan to raise their voices against gender inequality and are generating awareness among the masses about this particular issue. Feminism is the belief in full social, economic and political equality for women, while feminist movements aims to define, establish and defend the rights of women. From partition to the present date different waves of feminism with changing environment of the society had played their role to bring gender equality within the society. However, regardless of their efforts the terms "feminism" and "feminist movements" are still considered controversial in our society (Chudary, 2018).

The reason for this controversy is that objectives of the feminist movements not only demand equal opportunities but also challenge every sphere of life, even personal, where patriarchy prevails. Therefore, demands that challenge the prevalent fabric of society where differences in the gender role exists, is one of the reason that had made such movements unacceptable for majority of the people and has earned such movements a bad name as well. The impact of such movements is too negative that even the personalities or individuals within our society who are very vocal about gender equality, find it difficult to identify themselves as feminists (Chudary, 2018).



Most of the people in Pakistan have developed many of the negative beliefs about these movements. As reported in a study that people consider such movements to be against cultural norms and values, against the Islamic ideology and believe that such movements will alienate women from the traditional set of our values (Noor ul Ain, 2016). So one can understand from this stated information that cultural constructs are the major factors which are shaping attitudes towards feminist movements. Therefore, in order to understand the development of attitudes towards feminist movements its relationship with the concepts significant to the patriarchal society should be understood first, after that understanding interventions which can induce positive attitudes towards such movements can be developed. So the major aim of this study is to study the relationship of attitudes towards feminist movements with other factors.

As it is already discussed that one of the reason for receiving backlash for such movements is that objectives of such movements challenge the patriarchal structure of Pakistan. A patriarchal society is the one which celebrates sexism towards women, Sexism is defined as prejudice, stereotyping and discrimination towards women (Glick & Fiske, 1996). Individual who believe in sexism are the one who consider women to be weak in comparison to men and are also advocate of distinct gender roles for both men and women which leads towards the inhibition of participation of women in different spheres of life. In the qualitative work done by Anjum (2020), it was found out that individuals who were supporting different gender roles are also against the contemporary wave of feminism that demands equal at social and economic level.

Along with sexism rigid religious ideologies or fundamentalism and individuals capacities to justify gender based segregation were also linked with having negative attitudes towards feminist movements. The participants in the study done by Anjum (2020), also stated that these gender roles are in accordance with the interpretations of Islamic teaching, therefore, they are justified and one should abide by this segregation and should not get inspired by the concept of equal opportunities. Therefore based upon the literature present study will explore the relationship of attitudes towards feminist movements with sexism, system justification and religious fundamentalism.

The literature not only suggest about the constructs that can lead toward the development of negative attitudes towards feminist movements but also tells us about relationship of empathy with reducing prejudice and stereotyping toward the discriminated group here for example feminist movements. According to a study it was found out that inducing empathy can reduce backlash or discrimination toward individuals who identify themselves as feminist at online platforms (Lindsey et al., 2018).

In conclusion, present study is an effort to study the relationship between attitudes towards feminist movements, sexism, system justification, religious fundamentalism and empathy.

### **Feminism and Feminist Movements**

Feminism is defined as belief in social, political and economic equality for both men and women (Burnell, 2020). According to another definition feminism means equality for women and freedom from gender discrimination in all aspects of life (Shahid & Manzoor, 2012). Feminist movements also known as women movements are defined as a movement to secure legal, social and economic equality for women.

Feminist movement calls for collective action and consciousness building for a socially just and equitable society. The movement, amongst other things, for social, economic, gender and climate justice, built around the theme of empowerment, sisterhood, and solidarity through which they seek to reconstruct the narrative on violence against women's bodies and call for more accountability and support for women who face gender based violence at home, in public spaces, at workplaces and at the hands of security forces. They make efforts in relation to various oppressive and unjust structures and aim for their struggle to eradicate brutal and inhuman economic and social systems that suppress all, including all individuals of a society (Chaudary, 2018).

### **Contributions of Feminist Movements**

In this section a brief detail about how feminist movements are contributing within the since partition time until now will be overviewed.

After independence, elite Muslim women in Pakistan continued to advocate women's political empowerment through legal reforms. They mobilized support that led to passage of the Muslim Personal Law of Sharia in 1948, which recognized a woman's right to inherit all forms of property. They were also behind the futile attempt to have the government include a Charter of Women's Rights in the 1956 constitution. The 1961 Muslim Family Laws Ordinance covering marriage and divorce, the most important socio legal reform that they supported, is still widely regarded as empowering to women (Shaheed, 2007).

Being living in a society with patriarchal practices it was not new phenomenon to get criticism or negative behavior for working outside homes or when moving through the streets. And angered by the increased harassment in the streets and, for many, a questioning of their status both in workplaces and at home, many women felt they were at a crossroads and had no option but to stand up for their rights regardless of the magnitude of opposition. This was most acutely felt by middle class urban women, especially those from the professional and upper-middle classes who, having gained the most also stood to lose the most from changed circumstances and policies. And such practice led them to develop collaboration with other forum where they were able to state their minds to bring a change.

So, by 1995, the new lobbying skills developed became evident in the first government-non-government partnership in preparing the Pakistan report for the 1995 UN Fourth Conference on Women was held in Beijing. In the meantime, more systematic outreach to women outside main urban centers locations by women's organizations helped to widen the base of the movement and multiply the voices articulating demands. Enhanced interaction and linkages with other social movements led to the adoption of at least part of the women's movement agenda by actors outside the movement, amplifying the voices for women's rights. This is especially visible amongst some groups engaged in labor, the human rights organizations, and the rights-oriented civil society groups in general. These linkages have, in turn helped activists in the women's rights movement develop a more nuanced and deeper understanding of how intersectionality plays out in women's lives and issues. And working with both government and non-government institutions they were able to get some laws presented in the national or provisional assembly which would have in

future protected their guard and which were beneficial to provide them with their rights (Shaheed, 2007).

In order to raise their voices within the government institutions the strategy they adopted was to prepare a general agenda on women's rights and to circulate this to all parties. Although relatively little follow up was done to ensure adoption, several parties picked up some of the WAF agenda points. By the early 1990s all political parties had started to address women in their manifestos, including the Jamaat-i-Islami. The initial impetus for the demand to restore women's reserved seats in the national and provincial assemblies was the lapse of the 1973 Constitution's provision for women's seats following the 1988 general elections. Without this measure, the number of women in parliament dropped from 24 in the 1988 assembly (the highest number until then) to two in the following assembly. The need for political representation may have been felt more keenly than elsewhere because frequent military rule has meant the wholesale elimination of women from the ranks of policy decision-makers. The nature and modality for such affirmative action has been hotly debated, leading women activists to engage with political parties more systematically. Because of intensive lobbying government of Pakistan in 2000 introduced 33 percent of government seats and this quota were revisited in 2002 (Shaheed, 2007). The UN endorsement for a one third female representation in political decision-making forums around the time of the Beijing conference is likely to have encouraged the government to take concrete action, but was not the driving factor.

The first round of elections inducted close to 40,000 women in the political process. In 2002 new quotas were introduced in the national and provincial assemblies as well as, for the first time in the senate, responding to the movement's longstanding demands. Circulation of general agenda on women rights to all political parties made these political parties address women's in their manifesto too (Shaheed, 2007). Women Action Forum (WAF) and other foundations By 1996, the women's movement had run enough campaigns and lobbied sufficiently to have a number of proposed measures included in the National Plan of Action for Women, Pakistan's domestic policy for the implementation of the Beijing Platform for Action that was launched in 1998. WAF continued to be the main vehicle for articulating a collective demand, but the ground work and organizing was carried out by specific women's groups, such as *Shirkat Gah–Women's Resource Centre and Aurat Foundation-*

*Publication and Information Services*. Women's organizations undertook research, formulated possible measures and to build a consensus organized discussion forums bringing together diverse actors that included political party representatives and bureaucrats but also other civil society groups and media. WAF and these groups are not mutually exclusive, however. Many women bridge the two and many selected to lobby as WAF.

Nationally, civil society groups and individual experts used their collaboration with the government on the National Report for Beijing in 1995 to highlight different forms of violence and to insert recommended measures in the relevant chapter. In 1996, this was followed up by preparing new guidelines for the government-run shelters for women. Simultaneously, wearing their 'expert' hats activists contributed to the National Plan of Action for Women as the domestic policy for implementing the Beijing Platform for Action. Despite being adopted by the government in power, the new guidelines had little visible impact and remained on the shelves of bureaucrats collecting dust (Shaheed, 2007).

Meanwhile, constantly dealing with legal cases where the women required shelter and dissatisfied with the jail-like conditions of the government-run shelters, Hina Jilani, an internationally known woman lawyer, set up the first autonomous women's shelter. Subsequently others, including a few former judges galvanized and sensitized by activists to the issue of violence against women including domestic violence, helped to establish additional new shelters (Shaheed, 2007).

Their efforts also resulted in putting forward Domestic Violence Bill 2002 in Punjab assembly. Moreover they raised issues of violence against women which resulted in establishment of women welfare house in Faisalabad have set up alternative dispute resolution forums to directly address issues of gender-based violence in their communities. (Shaheed, 2007).

Despite of the long history and achievements feminist movements still face resistance from different segments of the society even from those who support women's rights (Noor ul Ain, 2016). Achievements of feminist movements depend upon those individuals who are involved in policy making and its implementation. Along with it in order to mark impact and bring sustainable change it requires working with women within their specific realities (Shaheed, 2007). Certain factors or

ideologies and acts which lead to back lash or negative perception are described as follows.

### **Islamization and Feminist Movements**

During Zia's era the wave of Islamization process that began during the time period of Ayub got intensified and this acceleration bring both positive and negative impacts upon the feminism and feministic movements in Pakistan. As because of this the few rights that they achieved during the Ayub and Bhutto's periods were also subjected to continual challenge from the religious orthodoxy bent upon taking Pakistan in a theocratic direction from its inception. Therefore earlier efforts which were done by proponents of these movements were sabotaged by general Zia's actions which was a dominant force at that time, standing against such practices which were overtly meant to implement Islamic teachings but covertly they were very much discriminatory against women were no supported from the society very much at that time thus reducing their impact and bringing criticism towards the proponents of feminist movements. These efforts gained momentum in the ensuing period of General Zia-ul-Haq's military rule when the orthodoxy gained ascendancy, but still it was a blessing in disguise as although not very much successful but those women who have insight about their rights were rudely awakened mobilizing them to defend the few rights they had won (Anjum et al., 2019).

### **Religious Interpretations and Feminist Movements**

In an article it was stated that there is a negative relation present between nationalism and feminist identity. In the Muslim world, it seems that nationalism is a masculine enterprise, not only that men are portrayed as the protectors, women are subdued to praise them and be in supporting roles (Anjum et al., 2019).

According to this paradigm, a 'micro-culture of masculinity' fits very well with nationalist narratives. In a more recent study conducted in Pakistan by Zia (2018) the relevance of secular feminist activism is explored among working-class women's activism movements across the country. He argues that Muslim women's Islamic piety is no threat to the dominant political patriarchy. However, those who are being labeled as liberals (feminists), who demand secular autonomy and transformative changes for the nation and are seen as challenging Muslim male dominance.

Moreover he says that there are limits to Muslim women's piety, and there is a need to promote the potential for females' autonomy and liberal freedoms.

Simultaneously, the Pakistani ruling elite had constantly promoted religious and masculine (non-egalitarian) bases of nationalism due to the decline of democratic institutions, rise of military dictatorship, failed development and the rise of Islamic fundamentalism (Khan, 2002). After 1975, more than ever before, the Pakistani rulers began to promote Islamization and fundamentalism for their own political interests. It further narrowed down the religious contents of Pakistani nationalism (Khan, 2002; Upreti, 2006).

### **Impact of Aurat March**

Marking the 3rd annual Aurat March in Pakistan, there were held a number of rallies in the major cities like Karachi, Lahore, Islamabad, Sukkur and Quetta on Sunday. Such rallies were obviously meant to observe International Women's Day (IWD) 2020. Though there echoed a variety of slogans and demands during the march, the libertarian feminist slogan –Mera Jism, Meri Marzi” (my body, my choice) continued to rule the roost. This slogan, in fact, had already become quite touchy and controversial owing to its multiple interpretations and some indecent connotations. Contrary to its conservative interpretation, feminists have explained it as slogan simply referring to women's autonomy over their bodies in terms of reproductive health and consent of marriage. Interestingly, while there were raised a lot of issues concerning domestic political and security matters in addition to women's rights in these rallies, we hardly observed any single placard or poster displaying the official theme for IWD 2020 i.e. #EachForEqual. Individuals all over the world, holding up both hands to resemble an equal's sign, keenly projected such theme to support gender parity on this year's IWD. Our feminists and marchers, however, considered it appropriate focusing on some traditional left-wing and controversial issues in the country. So because of these practices Aurat March has become a controversial phenomenon which though receives support from people in the society but more than support it receives reprisal from the society which have led toward the development of negative attitudes for cause of feminism and feminist movements. And impact of attitude for supporting or opposing feminist movements has been discussed by a researcher (Noor ul Ain, 2016). In which she stated that attitudes of the society with

these movements which are needed to be studied as the word —feminism” and feminist movements are enough to make perceptions toward it negative. So now onwards in the next section attitudes towards feminism, feminist movements and factors relevant to it will be discussed.

### **Attitudes Towards Feminist Movements**

In psychology *attitude* is defined as having a set of emotions, beliefs, and behaviours towards a particular object, person, things or event. Attitudes can either be sometime positive or negative (Cherry, 2018). Therefore attitudes towards feminism and feminist movements can be either positive or negative. So having positive attitudes will be conceptualized as being in favour of feminism and feminist movements. And negative attitudes will be conceptualized as not endorsing feminism and feminist movements positively.

### **Attitudes Towards Feminist Movement across the World and Pakistan**

Now a small look at how phenomenon of feminism and feminist movement is appreciated in world and how it is perceived within Pakistan.

#### ***Around The World***

In a study which explored attitudes toward feminism in 245 U.S. college students and their older relatives. Participants completed a scale of attitudes towards feminism, political orientation, a religiosity measure, and a demographic questionnaire. Results indicated that older adults were more conservative than younger adults on their attitudes towards feminism, religiosity, and political orientation measures.

In a study of USA many of the values of the feminist movements has been accepted by the Americans (Minkin, 2020), with sixty one percent of the women identify themselves as feminist and more likely associate positive attributes with feminism (Barroso, 2020). In an international survey of 24 countries 88 % of individual’s endorsed that men and women should be treated equally which indicates endorsement of positive attitudes towards feminism. Among the countries included most individuals from European countries identify themselves as feminist too, indicating their support for feminism (Independent Polling System of Society, 2020)



### ***In Pakistan***

In a study individuals were inquired about their perception or attitudes towards feminism and feministic movements in Pakistan (Noor ul Ain, 2016). Responses showed negative perception and attitudes towards feminism and feminist movements as existing. Some individuals believe that they are beneficial in raising voices regarding domestic violence and abuse. But there were also individuals who believe it as a western ideology. Attitudes towards feminist movements were not positive they were considered as practices which are alienating women from their values (Noor ul Ain, 2016). In the same study it was revealed that peoples' perception regarding the role of feminist are ambivalent in nature as they have both talked about positive, negative and debatable impacts of feminists. According to them feminist have positive role within the society as they lead number of social and political reforms and campaigns have raised issues like domestic violence, abuse, sexual harassment etc. where female rights are highlighted. But some participants also reported negative role of feminist within the society which was that feminists scorn the traditional roles of women, and downplay the importance of motherhood, upholding Western ideas of liberation. They often push issues too far, and fail to provide adequate solutions.

Feminists scorn the traditional roles of women, and downplay the importance of motherhood, upholding Western ideas of liberation. They often push issues too far, and fail to provide adequate solutions. But at the same time there were voices which states that Feminist movements are both necessary and inevitable. However, the efficacy of those is debatable. In recent times, these have resulted in some positive sights, such as the domestic violence bill, etc. However, the problem is continuity and endurance. The movements usually fizzle put before the adequate materializing of constructive developments, lack true representation unfortunately, the advocators of feminist movements in Pakistan come from upper class of the society; they are oblivious to grassroots realities and problems faced by women from the lower strata, which make them non-suitable to pursue the agenda. They are the whistle blowers, not the solution providers (Noor ul Ain, 2016).

Implications of feminist movements lack cultural sensitivity. Fault does not lie within the fundamental ideology of feminism but how its concept has been adopted

without modification into our society and imposed upon us without taking into account the cultural relativism, objectives of feminist should depend on the circumstances of individual women (Noor ul Ain, 2016).

Feminist movements seem to be doing more harm than good. They are alienating women from their values. Separating them from their traditional and cultural norms, subsequently making it hard for them to relate and identify with others. Thus, they aren't seen as part of their society; men look down on them as they perceive them as a threat to their structural organization, while women blame them for distorting the values of society.

All the discussion stated above shows us that how such movements are seen as not represented by true member, causing more harm than good, a threat to traditional system in society, and making women ignorant of their true cultural duties by alienating them all shows that within society of Pakistan such movements are not endorsed positively rather they are criticized and are negatively evaluated. That is why in this study these attitudes will be studied in greater depth along with other psychosocial construct and misconception that are prevalent within society. For that purpose qualitative approach will be utilized to collect data and for the development of instrument which will measure attitudes of population and wide spread misconception that is myths towards feminism and feminist movements.

### **Why Attitudes are Important?**

It is important to study attitudes as attitudes are a part of our belief system, they influence our thoughts regarding different phenomenon as well (Stangor, 2018). Therefore, based on these attitudes' perception can be identified which will lead a researcher toward the conclusion about factors of positive and negative perceptions. So, in order to change beliefs regarding phenomenon it is necessary to make changes in the attitudes of the masses and for that already existing attitudes should be known. And it will help social scientist to develop effective strategies which will influence positive attitudes. And as discussed attitudes will not be studied alone rather, they will be studied in relevance to misconception and by reviewing literature for other psychosocial constructs.

## **Predictors of Attitude Towards Feminist Movements**

Several factors which can predict attitudes towards feminist movements are represented as follows.

### **Beliefs about Feminist Movements**

Incorrect beliefs or myths about feminism and feminist movements play a fundamental role in developing negative attitudes toward feminist movements. Myths about feminism and feminist movements will be defined as holding unproved and false beliefs towards the phenomenon in the present study. These myths about feminism and feminist movements exist worldwide which are false stereotypes associated with them (Berry, 2020). According to Dwan these myths are responsible for bringing backlash toward feminism and related movements (The Dwan News, 2020). Therefore, these myths must be eradicated to bring a positive influence toward the phenomenon (Nasir, 2020). These misconceptions/myths about feminism are equally present in world and in Pakistan.

### **Myths/Beliefs in Pakistan**

Following are the beliefs that are prevalent in Pakistan relevant to feminist movements.

#### ***All Feminists Agree Upon The Same Set of Beliefs***

It's a myth and sheer misconception that all feminists share the same beliefs. Just because some people identify as feminists does not mean every feminist is going to agree with them necessarily. There are different kinds of feminists. It can be hard when you are talking about one kind of feminist and people assume that you're another type of feminist. All feminists do not look the same, have the same background, and share the same beliefs. They are not all women. The one main thing that they agree upon is very basic that all genders should have equal rights and opportunities. Thus, it is *OK* for feminists to disagree about nearly everything, because they are, in fact, not all the same (Nasir, 2020).

#### ***Feminism is Anti-Male***

Some people including women on the internet take feminism as an assault on men. While this is not an anti-male sentiment. It simply points out that men

systematically benefit because of their gender. However, that's not to say that men are not negatively affected by the patriarchy. As a matter of fact, feminism opposes harmful gender roles and expectations that negatively affect men and women. When men are told to 'stop acting like a woman' or 'man up' and are not allowed to show any emotion that feminism also opposes. It also is against any sort of expectations put on men to be strong, the breadwinner of the family and to only like masculine activities. It aims to give men, women, and people of all genders the choice to be as masculine or as feminine as they want. Focusing on gender issues is not a threat to men. The goal is not to demonize men but to better understand the social constructions that are in place that affects the way genders are perceived (Young, 2016).

### ***Feminists can Only Be Women***

One of the most common myths is that feminists can only be women. Men can be feminists and advocate feminism too. Men do indeed benefit most from patriarchy due to the belief that they are superior to women. And to keep patriarchy intact, men are required to dominate women. In such a case, most men find it difficult to be patriarchs. Most men are disturbed by hatred and fear of letting go of the benefits. So they find it convenient to passively support male domination even when they know that it is wrong. Thus, to end this system of patriarchy, we all must let go of sexist thoughts and actions. It is not to say that only men are sexist. No, women can be just sexist as men. It would be naive for people to see the movement as being for women against men. Being a feminist has nothing to do with gender. A feminist is anyone who supports the rights and equality of all genders. Men included (Sommer, 2016).

### ***Feminism is to Make Women Dominant***

It's often perceived by people that this movement is about making women superior to men, whereas the movement aims to eradicate the oppression of genders. It doesn't aim to create new oppression. It's about equality for all the marginalized groups; equality for those who are LGBTQIA, disabled and ethnic and racial minorities. Caring about feminism is caring about people who fit into these categories (Nasir, 2020).

### ***There is no Need of Feminism***

It is thought by the society that there is no need for such movements as Islam has already provided women with all rights and even in society women can do whatever they want. But in reality feminism is fundamental in today's day and age, where women are still facing injustice as a result of daily gender discrimination. Therefore the hunt and fight for equality will prevail till the day unequal wages aren't eradicated, till the day women aren't shamed for doing the same things men are praised for, till the day honor killings come to a halt and till the day new born girls aren't given death sentences based on their gender (Khalid, 2020)

### ***Feminism is for the 'Modern Women'***

Feminism is not defined by the status, color, race or the ethnicity of a woman. This is a collective movement with one sole agenda; gaining equality and do not let the perpetrators tell you otherwise (Khalid, 2020).

Feminism is as much of a cooperate woman's that deals with a glass ceiling, as it is of a 'stay home' mom who is a victim of suppression at the hands of society. Nevertheless, let us enlighten you. The reason of such a correlation between the modernity and feminism of a woman is due to her privilege, the privilege of being able to vocalize her values and beliefs. So no, feminism isn't limited to modern women but is practiced by them in order stand up for the ones on the other side of the spectrum that have been silenced (ENAR, 2016).

### ***Feminists are Trying to be Men***

Wanting to participate in the realm of public life that has for so long been blocked to women has nothing to do with striving to be male. Feminists want to see the dismantlement of the systemic discrimination and subjugation that kept most women uneducated and at home for many thousands of years. Feminists want women to participate fully in society as women and on equal terms with men (European Network Against Racism, 2016).

### ***Feminism is a Western Agenda***

A general perception among Pakistani individuals about feminism and feminist movements is that it is a western agenda which is not needed in our society

(Anjum, 2020). As in our country the most practiced and followed religion is Islam which has provided women with all of the rights so such movements are not needed within our culture.

As from the content above it can be seen that how cause of feminism and feminist movements is misrepresented and misconceived by the individuals of Pakistan and they can effectively alter an individual's attitudes towards feminism and feminist movement that is why it is important to study attitudes formed based upon such beliefs. In order to do so first qualitatively perceptions withhold by Pakistani people will be explored and then an instrument will be developed to quantitatively explore the relation on large scale in the third phase of the present study.

### **Religious Fundamentalism**

One of the factors which can impact almost any aspect of human life is one's religious association, beliefs and thoughts. Therefore, religious fundamentalism will be studied in relevance to attitudes, to know that how does it effects our attitudes towards feminist movements.

### **Religion and Attitudes**

The list of factors behind social development is a long one and includes religious behaviors and attitudes (Azam, 2020). Religion influences many aspects of life for believing individuals, both personally and socially. Religion gives meaning to people's lives (Baumeister, 1991); it has been linked to a sense of well-being, maintaining a clear definition of right and wrong, and supports people when they've reached the limits of their resources (Pargament, 2002). It affects attitudes and behaviors related to prejudice, helping, honesty, sexuality, politics and peace (Donahue & Nelsen, 2005).

### **Religious Orientation**

According to Stephen et al., (2006) religious orientation can be defined in two ways. According to the first definition religious orientation is defined as the way an individual is religious. In other words, religious orientation is the form of a person's faith. This definition of religious orientation implies that non-religious people do not have a religious orientation for they have no religion.

The second definition of religious orientation is the way an individual approaches (or avoids) religion. In most respects, this definition is identical to the first one. However, unlike the first definition, this definition implies that non-religious people also have a religious orientation, for everyone approaches (or avoids) religion in some manner.

### **Types of Religious Orientation**

Scholars have identified four approaches toward religious orientation. Description for each facet is described below.

#### ***Intrinsic and Extrinsic***

The religiousness of individuals and their religious orientations can be explained with the person's priority about intrinsic or extrinsic benefits of religion – intrinsic or extrinsic religious orientation. Gonclaves and Faguhla, (2016) define the difference of religious people as "the extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion". Intrinsically oriented person has a mature religious approach, and considers religion as the master motive in life, and ultimate benefit in itself; other needs and goals are less important than religious satisfaction, and these needs and goals should be brought in harmony with religious concepts or beliefs. However, extrinsically oriented individuals consider their religion with a self-centered, immature, pragmatic and instrumental perspective (Davyari, 2016) they use their religion to reach external benefits and satisfy social needs such as security, social contact, social status or acceptance from society.

#### ***Quest and Religious Fundamentalism***

Besides intrinsic and extrinsic religious orientations, quest religiosity is considered as other form of religiousness (Altemeyer & Hunsberger, 1992). These individuals perceive religious truths as conditional (Batson et al., 1993), and criticize the perspective which accepts religious doctrines as absolute and unquestionable. They tend to reevaluate the nature, questions and assumptions of religion – meaning of life, existence of God and afterlife – without simplifying or reducing their complexity. In other words, they do not accept the rules and assumptions of their religion doubtlessly. Quest religious people define doubt as a positive and necessary characteristic for improvement, and emphasize the tentativeness of religious answers; but also they do not refuse the possibility of absolute truth completely. These people are defined as open-minded, flexible and critical individuals (Bergin, 1991). Religious

fundamentalism is defined to be reciprocal of the quest religious orientation. Fundamentalist religious orientation characterized by a return to fundamental principles by rigid adherence to such principles and often intolerance of others point of views and opposition to secularism. Individual who are religiously fundamentalist tend to adhere themselves with traditional religious beliefs and actively incorporate the available information about religious practices without analysing the information to be true or not. Such individual show very little tolerance to change their religious beliefs, and consider that the path they follow is the only true path that will lead toward the success of a person (Farlex, 2020).

### **Religious Fundamentalism and Attitudes Towards Feminist Movements and Feminism**

Research has shown that religious fundamentalism has played a crucial role in promoting xenophobia and traditional gender roles and conservative social values (Bermanis et al., 2004). That is individuals affirming with religious fundamentalism will adhere themselves with the traditional religious beliefs set by the society and will develop firm belief that restrictions based upon gender roles are suggested by the religion and one should not deviate from the roles that are assigned by the religion.

In a study it was found out that individuals who endorse this orientation means individuals are going to show acceptance of traditional system of the society (Ozdemir, 2016). In an interview study conducted in Pakistan it was claimed that there are forces of religious fundamentalism in society which are leading toward acceptance of traditions and customs without questioning (Anjum, 2020). Most women from conservative organizations stated that Islam is the ultimate source of guidance as it gives equally deserving roles to both men and women. They supported and justified the idea that men and women should have strict gender roles rather than letting them decide roles for themselves. Moreover, women identifying with right wing authoritarianism also demolish the idea of feminism and feminist movements as for them it is a western ideology and Muslim women do not need such movements when they have been guided by religious teachings. And also they found it justifiable to have segregated gender roles rather than letting them decide for themselves (Anjum, 2020).



Based upon the findings of these studies it is assumed that religious fundamentalism in Muslim societies play a crucial role in the development of gender based attitudes, and adherence to these attitudes further leads towards the development of either positive or negative attitudes towards feminist movements. For people who believe that gender roles are defined by religion will have negative attitudes towards feminist movements, considering their agenda antagonist to religious principles, whereas, for the people who consider that religious fundamentalism is cause of generating disparity, and people should be made aware that how this disparity is reason of women being deprived of their rights will show support for feminist movements.

Therefore in the present study religious fundamentalism will be studied along with attitudes towards feminist movements, to know that how much religious fundamentalism contribute towards the development of attitudes towards feminist movements.

### **System Justification Motivation**

System justification is a social psychology term of art that designates any motivational tendency to defend, bolster, or rationalize existing social, economic, and political arrangements. It is conceptualized as a response tendency possessed by many, or perhaps most, members of society to see aspects of the overarching social system as good, fair, and legitimate. Consequently, alternatives to the status quo are often derogated or avoided for ideologically defensive reasons. In other words, system justification is an inherently conservative inclination to preserve “the way things are,” sometimes even at the expense of objective social interests (Jost et al., 2004).

### **Outline of the theory**

System justification theory was developed by social psychologists to explain pervasive stability and support for the prevailing social order, resistance to social change, and the internalization of inferiority among members of disadvantaged groups, among other phenomena (Jost & Banaji, 1994). According to the theory, people wish to hold favorable attitudes not only about themselves and their actions (ego justification) and about their own groups and the actions committed by group members (group justification), but also with respect to the social system and the actions that are taken to uphold it (system justification). The system justification

motive is found – at least to some degree – in both dominant and subordinate groups, even though system justification on the part of the latter is at odds with their (objectively defined) personal or group interests. Studies of system justification suggest that most people are motivated to see existing institutions and authorities – including “God and the government” – as legitimate, benevolent, and trustworthy (Kay, Gaucher, Napier, Callan, & Laurin, 2008). The tendency to approve of the government and of the extant social system, to mistrust protest and social change is a fairly prevalent one, even among members of disadvantaged groups (Jost, Pelham, Sheldon, & Sullivan, 2003).

### **Motivational Underpinnings**

People from many different walks of life manifest the need to justify the overarching social system – including the wealthy and the poor, Blacks and Whites, gay and straight people, and citizens from a wide variety of societies and cultures. In attempting to explain these general trends, social psychologists have proposed that system justification satisfies *epistemic* needs for certainty, consistency, and meaning; *existential* needs to minimize threat and other forms of personal distress; and *relational* needs to affiliate with others and foster a sense of shared reality. Individuals for whom any or all of these needs are especially pronounced tend to exhibit correspondingly higher levels of system justification (i.e. stronger support for the status quo). These motives can be heightened because of dispositional (personality) factors, or they can be induced through situational manipulations such as high levels of threat or mortality salience.

Chronic or temporary activation of these underlying motives will lead people to embrace ideologies and belief systems such as political conservatism, which seemingly address the epistemic, existential, and relational needs of the person (Jost et al., 2003). Several properties of system justification resemble active forms of goal pursuit, suggesting that system justification is due to motivational process.

### **Cost and Benefits of System Justification**

On an individual level, system justification leads to cognitive and evaluative distortions concerning the true nature of the social system and aspects of the status quo. Engaging in system justification (and thereby satisfying epistemic, existential, and relational needs) produces certain *palliative* effects, such as reduced negative

affect, increased life satisfaction, and greater subjective well - being. For members of relatively advantaged groups, justifying the system helps to reinforce a sense of self - esteem and status in society. However, for members of disadvantaged groups, system justification can lead to self - stereotyping, decreased self - esteem, and poorer subjective well - being. While members of dominant social groups show strong in-group favoritism, members of disadvantaged groups often display little in-group favoritism and sometimes exhibit *out* group favoritism towards dominant members of society. Over time, although epistemic, existential, and relational needs may be satisfied to some degree, the costs of system justification may outweigh the benefits for certain members of society (Rankin et al., 2009). On an even broader scale, highly stable, legitimized social systems enable individuals, groups, and societies to function smoothly, minimizing social disorder.

To the extent that system - justifying motives lead people to support social systems in this way, they may be beneficial for society and humanity in general. At the same time, there is always the possibility of excessive ideological enthusiasm; the deleterious consequences of reactionary conservatism, extreme nationalism, and militarism are well documented throughout history. Blind rationalization of the societal status quo brings additional consequences, such as impeding social change and delaying the implementation of social justice, even when improvements are desperately needed. Insofar as the needs of the system are pitted against those of the self and of the group, system justification can forestall revolt and protest in groups that have long been “kept down.” In the present case for example it is normal to justify the prevalent violence against women in the forms of domestic violence or honor based violence in the society, but individuals who dare to stand against such systems which can disrupt the societal structure are looked down upon by the society.

### **System Justification Motivation and Attitudes Towards Feminism**

As cited by Yeung, Kay, and Peach (2013) that many researchers from the past has suggested that negative reactions towards feminists or feminist identification may be to serve the purpose of status quo protection, because of the fact that individuals who attribute unfavorable outcomes to discrimination (and thereby challenge the fairness and legitimacy of the system) face negative interpersonal consequences as a result (Kaiser et al., 2006). And likewise, feminists are less likely

to be perceived as victims of discrimination and more likely to be perceived as complainers than non-feminists, regardless of the target's attributions or the actual presence of discrimination (Roy et al., 2009).

Percy and Kremer (1995) suggested that negative stereotypes of feminists allow for a justification of the patriarchal status quo and rejection of the legitimacy of feminist objections, but no empirical evidence was offered to support this claim. Lastly, though not in the context of feminism, Diekmann and Goodfriend (2007) found that activist groups that threaten to disrupt the status quo evoke ambivalent reactions in perceivers, even when these groups are perceived as pursuing positive goals—suggesting that negative attitudes toward activists exist despite recognition of their positive qualities and intentions. Moreover, according to Zia (2019), in Muslim countries like Pakistan men are always viewed as protectors and women are considered to be performing secondary roles. Therefore, in countries like our women with feminist identity or who are vocal about their rights are always considered to be threat for the society. In other words most of the people in Pakistan justify the gender based norms that are present in the society and consider that these restrictions and limitations are for one's own good and people who defy these norms are looked down upon and considered to be challenging the societal structure.

In order to test above mentioned claims an experimental study was conducted by (Yeung et al., 2013). Results of their study suggested that by manipulating system justification motivation provokes resistance to pro-equality sentiments, when they are attributed to a feminist (vs. a non-feminist) target. Therefore, based upon the results of experimental study and other literature it is concluded that adherence to the system justifying beliefs can lead towards the development of behavior and attitudes that are not aligned with the feminist ideology. That is why in the present study it will be studied that how gender based system justification predicts attitudes towards feminist movements among Pakistani sample.

### **Religious Fundamentalism and System Justification**

Both Pakistani literature and foreign literature suggest that religious fundamentalism is linked to system justification. In a study done upon Turkish sample where relationship between religious orientation is studied with endorsement of system justification beliefs. The results of the study indicated that individual's

religious fundamentalist thought often leads towards affirming the justified system (Deirilen-Gumus, 2011). Another study also found out similar results, which states that there exist a positive relationship between religious fundamentalism and existing gender based system justification. Turkish culture similar to other Muslim cultures endorses patriarchy, different gender roles for men and women, and honor beliefs. Therefore based upon the results it is concluded that religious fundamentalism will predict system justification motivation among individuals (Ercan et al., 2009).

These results are also confirmed in the qualitative studies done in Pakistan by Noor ul Ain (2016), and Anjum (2019), where the findings suggest that negative attitudes towards feminist or feminist movements were because participants were believing that it is in accordance to Islamic principles if men will move out of the house to earn money and women to stay at home to do house hold work and take care of their.

Therefore, based upon these findings it is assumed for this study that religious fundamentalism will predict system justification and system justification motivation will lead toward the development of less positive attitudes towards feminist movements, because people will use system justification motivation to justify the prevalent hierarchies.

The gender-based role restriction which is thoroughly discussed in this study because it is these restrictions against which the feminist movements work. These gender role differentiations often lead towards the development of prejudice towards women often termed as ambivalent sexism. Ambivalent sexism is also one of the factors that can predict attitudes towards feminist movements, because concept of sexism is opposite to concept of feminism. Therefore, based upon individuals standing either upon sexism (prejudice towards women) or upon feminism (demanding equal opportunities for women), one can predict the other. In 1990s a theory upon how sexism towards women is present among individuals and what beliefs individuals hold for women if he/she has sexist attitudes was developed by Glick and Fiske (1996), called as "Theory of Ambivalent Sexism".

### **Ambivalent sexism**

In an attempt to understand more fully the nuances of gender-based prejudices, Peter Glick and Susan Fiske developed the idea of ambivalent sexism in the late

1990s. To understand ambivalent sexism, one must first understand its components: paternal and caring attitudes, or benevolent sexism, and aggressive and mistrusting attitudes, or hostile sexism. Together, these two attitudes are known as ambivalent sexism, as they imply attitudes that are seemingly both positive and negative.

### **Benevolent Sexism**

Benevolent sexism is best thought of as a set of attitudes toward or beliefs about women that categorize them as fair, innocent, caring, pure, and fragile. Rather than being overtly misogynistic, these attitudes are often characterized by a desire to protect and preserve women. In many situations, these attitudes may be casually referred to as chivalry or traditional values. However, despite their seemingly positive characteristics, the attitudes that constitute benevolent sexism are often dangerous and damaging to women's rights and even their safety. An individual who will hold benevolent sexist attitudes towards women will believe that women are physically weak to work outside the sphere of their houses, thus individual will endorse the ideas of women depriving of providing job opportunities. Along with this for any individual with high benevolence towards women is beholder of family honor and any mishap that happen to her can shatter that honor leading towards violence against women. Therefore, for such individuals it would be better for women to stay at home protected from the outside world (Glick & Fiske, 1996). From this theory it is conceptualized that having benevolent sexism will negatively predict attitudes towards feminist movements.

### **Hostile Sexism**

Hostile sexism is much more openly misogynistic than benevolent sexism. A hostile sexist is likely to think of women as manipulative, angry, and seeking to control men through seduction. Hostile sexism often views gender equality as an attack on masculinity or traditional values and seeks to suppress movements such as feminism. Hostile sexism often represents a significant danger to women. Based upon the description of hostile sexism it is assumed that individual who will believe gender equality to be threat will not support feminist movements because feminist movements talk about gender equality and providence of equal opportunities to both genders in different spheres of life, either in jobs, politics or education. Moreover, hostile sexism is dangerous for women and can encourage use of violence against

women, but feminist movements are very much vocal about abuse and violence against women and they continuously demand to stop this use of physical power that make women deprived of their basic rights (Glick & Fiske, 1996). Therefore, based upon this description it can be easily understood that hostile sexism will negatively predict attitudes towards feminist movements.

### **Impacts of Ambivalent Sexism**

The impacts of ambivalent sexism are multifaceted. Individuals who endorse high levels of hostile sexism are more likely to tolerate and even engage in sexual harassment of women in a variety of settings. Individuals who endorse such attitudes are also more likely to accept and perpetrate violence toward their intimate partners.

Finally, individuals who are high in hostile sexism are more likely to engage in or excuse sexual violence, such as rape, against women. While benevolent sexism may not appear to be as overtly dangerous an attitude as hostile sexism, there are many consequences. At its core, benevolent sexism is still based on the assumption that women are somehow weaker and inferior to men. Women may be seen as pure and caring, but they are also seen as fragile and needing protection. Although benevolent sexism is largely associated with positive emotions toward women, it still places men in a position of authority over the perceived weaker sex. Men who are high in benevolent sexism tend to express discomfort with women in leadership positions, to support male-dominated political systems, and to believe that a woman's place is in the home. Importantly, these associations often are above and beyond the associations between hostile sexism and the relevant outcome. Benevolent sexism predicts perhaps even causes inequalities between men and women in a way similar to hostile sexism.

Adding more concern is the notion that while hostile sexism predicts violence against women, benevolent sexism tends to predict victim blaming in the context of that violence. Although a benevolently sexist man may object to violence against women, he is also more likely to find the woman partially at fault for the violence she has experienced. Finally, benevolent sexism also affects how women view themselves. Women who are exposed to benevolently sexist statements are often less likely to disagree with such statements than they would with hostile sexist statements, less likely to organize against sexist inequalities, and less likely to challenge

patriarchal norms. In short, benevolent sexism functions as a subtle, yet effective, means of perpetuating traditional gender norms.

In conclusion it can be said that ambivalent sexism is an active predictor of unjust behaviors that women suffer, and individuals having prejudice towards women will believe in the cause of feminist movements and will act against it.

### **Ambivalent Sexism and Attitudes Towards Feminist Movements**

In a study done by (Ogletree et. al., 2019) in order to explore relationship between different forms of feminism and ambivalent sexism among the participants of both genders. It was found out that individuals who hold less sexist attitudes are the one who readily endorse ideology of liberal feminism. Moreover it was also found out that individuals whose perception about feminists were based upon negative attribution as men haters were more likely to support the notion that there would be set gender roles for men and women within a society and also were showing high sexist attitudes. In the similar study it was found out those individuals who are in support of feminism or agreeing upon the point that feminists support rights for all women were the people who showed support for women transcendence and also possess less sexist attitudes towards women. Results also indicated that when individuals identify themselves as feminist they are less likely to endorse sexist attitudes. Another study also indicates that individuals who hold sexism for women develop negative attitudes towards the individuals who identify with the feminist movements (Rudman & Glick, 2008). Considering the literature it can be assumed that individuals who hold sexist attitudes will be having negative attitudes towards feminism and feminist movements. Therefore in the present research study it is assumed that ambivalent sexism will negatively predict attitudes towards feminist movements.

### **Ambivalent Sexism and System Justification**

As suggested by Rollero (2013) that gender stereotypes and sexism promote and give reason for social inequalities. Therefore the researcher planned a study in 2013 to study relationships between gender specific system justification four forms of sexism and other related constructs. In contrary to the expectation results of their study suggested that endorsement of sexist attitudes towards women had no effect on the support for status quo or gender specific system justification.



In another study done by (Ercan, 2009) where relationship between sexism, gender specific system justification and physical abuse towards wife were studied among Turkish sample. Results from their correlation table suggested that gender specific system justification was positively correlated with hostile sexism but non-significant relationship was found out with benevolent sexism.

In another study done by (Jost & Kay, 2020), in which they studied the relationship between life satisfaction, ambivalent sexism and system justification it was found out that benevolent sexism was positively correlated with system justification for both men and women.

Another research showed relation between two facets of ambivalent sexism and system justification motivation. According to the results in the table it was suggested that gender specific system justification is significantly and positively related to both hostile and benevolent sexism (Gurel, 2019).

### **Ambivalent Sexism and Religious Orientation**

Literature has suggested those individuals who score high upon fundamentalist religious orientation are the one who endorse sexist attitudes more strongly. Results from another study indicated that there exists positive correlation between hostile sexism, benevolent sexism and fundamentalist religious orientation (Hannover et al., 2018). Same results were indicated in another study (Ercan et al, 2009). The research study of (Batoool et al., 2018), reports that in Pakistani society religious views often support patriarchal culture of Pakistan, individuals who claim to work for the women rights but belong to Islamic organizations often pose no threats to patriarchal society of Pakistan but those individuals who belong to liberal feminist groups and who do not fundamentalistic views are most often demanding to end the present system. Therefore it can be said that religious fundamentalism leads to support prejudice attitudes towards women or defined gender roles, ultimately negatively predicting attitudes towards feminist movements.

### **Empathy**

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position (Hodges & Mayers, 2021). Researchers from decades

are conducting studies to finding out that how states of sympathy, empathy correlate with pro-social behaviors or helping behaviors (Batson et al., 2002). Pro-social behaviors or helping behaviors are defined as behaviors through which people benefit or comfort each other either by directly doing something for others or by working through an institution (Eisenberg & Fabes, 1998). Feminism or feminist movements are an institute through which individual find out a platform to work either for their own gender or for those individuals who are deprived of their rights. Researches has found out that how empathy is related to developing positive attitudes towards feminist movements or how it helps reduce prejudice towards the discriminated group. Several researchers have found out the moderating role of empathy for reducing negative attitudes.

### **Empathy as Moderator**

A study conducted by Persson and Hostler (2021), in which he studied that prejudice attitudes towards the feminist activist upon online forums. In his study he found out that as the level of empathy increases negative attitudes or prejudice towards the feminist reduces, there by indicating that empathy can moderate the impact of prejudice towards feminist. In another study it was found out that how increase in level of empathy effects the sexism among individuals. The study results indicated that with increase in empathy scores of sexism of participants reduces (Garaigordobil, 2014). Since sexism is a concept opposite to feminism therefore it can be assumed that with increase in level of empathy scores upon positive attitudes towards feminism will also increase.

In another study relationship between system justifying beliefs and prejudice towards discriminated groups was studied (Khan et al., 2015), the results of the study indicated that increase in empathy decreases prejudice attitudes towards other groups even in the Prescence of system justifying beliefs. A study done by (Dinic, 2016), in which attitudes towards victims of gender based violence and abuse were studied. It was found out that inducing empathy among individual by increased contact with the victims can reduce negative attitudes and stereotypes towards victims. Another study found out that empathy increase can also lead toward the development of positive behavioural intentions towards the members of stereotype group (Vessali, 2016).

Based upon the findings of the studies, it is seen that at levels of empathy individuals stereotypic attitudes towards prejudice group or prosocial behavior is influenced, so it can be assumed that individuals with high empathy will have less prejudice and more positive attitudes towards feminist movements, so it is assumed that empathy will moderate the relationship study variables and attitudes towards feminist movements.

### **Relationship Between Demographic Variables and Study Variables**

**Age.** Results of a study conducted upon the US sample indicated that older adults were more conservative than younger adults on their attitudes towards feminism (Bettencourt et al., 2011). For system justification motivation results of a study which was conducted to look for its relationship with life satisfaction concluded that it has moderate positive relationship with age which means system justification motivation will increase with increase in age (Jessica & Sibley, 2013). In a study conducted in New Zealand which was conducted to look for relationship Results indicated U-shaped trajectories for men's endorsement of hostile sexism, women's hostile sexism, and women's benevolent sexism across the life span. However, over time, endorsement of these sexist attitudes tended to decrease for most ages. In contrast, men's benevolent sexism followed a positive linear trajectory across age and tended not to change over time (Hammoned et. al., 2017). For religious fundamentalism a positive relationship was found out with age (Oniszczenko, 2018)

**Gender.** In a western study it was found out that women endorse feminism or feminist ideology from a perspective which demands equal rights for both men and women whereas, for men it is perceived as a man hating ideology (Ogletree et al., 2019). In another study which studied relationship between sexism and religious orientation it was found out that men express greater hostile sexism than women but no significant differences were present upon benevolent sexism (Sakalli et al., 2016). For religious fundamentalism a study result table depicted a non-significant negative correlation with female gender (Beller et al., 2019). For system justification motivation results of the study indicated that mean scores for men were higher than women which indicated that men scored higher upon system justification than women (Dirillin, 2011).

**Education.** In study conducted to found out relationship between honor based violence, religion and religious fundamentalism it was found out that for religious fundamentalism significant negative correlation was found out with education (Beller et al., 2019). In a study conducted by Glick, Lamiras and Castro (2002) it was found out that educational attainment is negatively correlated with both facets of ambivalent sexism. Moreover studies from past have findings which suggests that increased educational attainment is generally associated with more liberal views (Humpherys & Davencote, 2005), higher feminist consciousness (Reingold & Foust 1998), less traditional gender role attitudes (Marks et al. 2009), and less likelihood to ascribe to traditional family values (Blanchard-Fields et al. 2001). However, a research (Schnittker et al. 2003) have found this relationship only with extreme differences in the education levels.

**Socioeconomic status.** Research shows that sexist attitudes are related to socio-economic factors. A lower income (Marks et al., 2009) and manual labour (Crompton & Lyonette, 2005) are associated with more traditional gender expectations. In a study done by (Dirillin, 2011) it was found out that individuals who are low in socio-economic status will be endorsing more system justifying thoughts.

### **Conceptual Model of The Present Study**

The model for the present study is based upon the above discussed literature. As suggested by the literature that in Muslim cultures like Pakistan religion play an important role in developing attitudes towards any phenomenon. And for the present study it is suggested that religious fundamentalism accounts for predicting negative attitudes towards feminist movements (Anjum, 2019). Therefore, in the current model it is proposed that religious fundamentalism will negatively predict attitudes towards feminist movements. Moreover system justification and ambivalent sexism negatively predicts attitudes towards feminist movements (Glick & Fiske, 1996; Jost & Kay, 2005). As sexism is a construct opposite to feminism and system justification is actually motivation of individual to justify the present status quo or hierarchies of the present system. Literature also suggests that individual who are religiously fundamentalistic nature are firm believers that this segregation based upon gender roles is suggested by the religion therefore any force that works to sabotage this limitation is working against religion and therefore, it must not be admired. On the

basis of this, it is assumed that system justification and ambivalent sexism will mediate the relationship between religious fundamentalism and attitudes towards feminist movements.

Role of empathy in the past researches indicates that increase level of empathy can reduce negative stereotypes towards members of disadvantaged group or prejudice towards others (Presson & Hostler, 2021). It was also suggested by the literature that empathy reduces the stereotypic behaviours towards feminist activist upon online forums. On the basis of this it is conceptualized that empathy will moderate the relationship between study variables and attitudes towards feminist movements. Below the Figure 1 is showing the proposed model of the study.

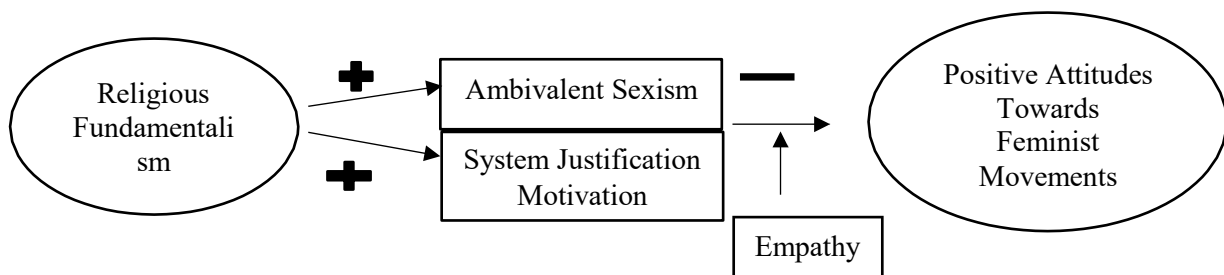


Figure 1. Conceptual Model of The Study

### Rationale

Report like Global Gender difference index are eye opening to make efforts for reducing gender inequality (World Economic Forum, 2019). Different institutions in alliance with government are working together to reduce this disparity. Among them one of the institutions is consisting of those people who are proponents of feminism and feminist movements. Aim of such movements is to bring down disparity between the two genders and is to increase opportunities for the women living inside Pakistan. Despite of putting their share in the efforts they receive backlash and criticism from the different segments of the society. And it is one of the reasons for these movements because of which they are not able to generate a powerful impact within the society, but for their success it is necessary that they are perceived by the society positively. And in order to intervene into the situation to make these impactful within the society, first it is important to know about general attitudes that prevail across Pakistan which are responsible for bringing backlash and criticism. Therefore primary aim of this study is to go into the field and get responses

of the Public to gather their attitudes towards the phenomenon of feminism and feminist movements and this task will be completed by qualitative means of research methods that is by using Focus group discussions (FGDs). FGDs will become guide for the researcher to develop instruments because of which it will be possible to gather attitudes about the phenomenon and prevailing misconceptions relevant to feminism on large scale using quantitative means. So on the whole qualitative phase of the will lead us to the development instruments measuring the attitudes.

But as it is known that attitudes towards and phenomenon do not form in isolation but there are other factors present which are responsible for our attitudes formation. Based upon the assumption in this study attitudes towards the feminist movements will not be studied in isolation but in relation to other psychosocial construct as per suggested by the literature to develop an in-depth understanding. One of the psychosocial factor that is involved in bringing back lash toward the proponents of such movements is the system justification motivation that is individuals need to justify different hierarchies based upon status quo between different segments of the society (Jost & Kay, 2005). Hierarchies within Pakistani culture are also celebrated within Pakistani culture or in Muslim world especially when these hierarchies are present between men and women based upon their traditional gender roles suggested by the society, which restricts women from doing work other than household chores or child upbringing for most of the times. This formation of hierarchies and segregation of gender roles is opposite to demands of feminism and feminist movements which is of equality for both genders and equal opportunities for women in different spheres of life. That is why in this study this relationship will be explored that what are the attitudes of those individuals towards feminist movements or feminism who hold themselves with this ranking of both genders based upon the work they do. In order to proceed with this purpose smoothly the instrument which will be used is going to be translated in Pakistan's national language Urdu using Brislin's method.

There are also other constructs that relate to both system justification and attitudes towards feminist movements and are bring upon the society due to the segregation of the gender roles that exists in Pakistan. One of them is prevailing sexism towards women. It is suggested by the literature that having sexist attitudes towards women that is either having prejudice towards them or thinking for them as

support system for their male partners both the ideologies can influence attitudes towards feminist movements in negative direction. That is why to verify the relations and their existence among Pakistani adults relationship between sexism towards women and attitudes towards and feminist movements will be developed. In countries like Pakistan where religion is given first priority in life and religion is involved in making attitudes and the way we behave toward certain things. But this question that how are person will react/ behave toward a phenomenon is based upon the way an individual's approach towards its religion.

Mainly four approaches are described by scholars named as extrinsic, intrinsic, quest and fundamentalist. By reviewing an article which was based upon that how religion can impact perception for feminism and feminist movements in Pakistan it was suggested that there are forces of religious fundamentalism which exist within Pakistani culture that can foster negative perception for feminism and feminist movement, but such claims are not analyzed quantitatively, therefore in order to confirm or reject those suggestion first it is recommended to check them via quantitative means, which is one of the aim of the present study. And for this purpose as proposed for the instruments of system justification, instrument for measuring religious fundamentalism will be translated in Urdu language using Brislin's method of translation.

Along with factors which predict negative attitudes towards feminist movements there is empathy which is positively related to the attitudes towards feminist movements and also increase in level of empathy can develop more positive attitudes towards feminist movements. Therefore along with other factors role of empathy will also be studied with respect to attitudes towards the feminist movements. In the end as suggested in the literature the differences upon the demographic variables upon the study constructs will also be studied.

So on the whole in order to look for the prevailing attitudes towards feminist movements among Pakistani adults, they will be studied in detail with the other psychosocial constructs named as religious fundamentalism, gender based system justification motivation, ambivalent sexism and empathy. Along with that role of demographic variables will be studied.

# **METHOD**



## **Method**

### **Objectives**

1. To examine the role of religious fundamentalism, ambivalent sexism, system justification motivation, and empathy in predicting attitudes towards feminist movements among Pakistani adults.
2. To examine the role of demographic variables (gender, age, education, socioeconomic status, parental education and rural and urban background) in predicting attitudes towards feminist movements.
3. To explore moderating role of empathy in the relationship between religious fundamentalism and attitudes towards feminist movements.
4. To explore the mediating role of ambivalent sexism and gender-based system justification in the relationship between religious fundamentalism and attitudes towards feminist movements.

### **Hypotheses**

1. Religious Fundamentalism will negatively predict attitudes towards feminist movements in Pakistani adults.
2. Religious fundamentalism will positively predict ambivalent sexism and system justification motivation in Pakistani adults.
3. Ambivalent sexism will negatively predict attitudes towards feminist movements in Pakistani adults.
4. High system justification motivation will negatively predict attitudes towards feminist movements in Pakistani adults.
5. Empathy will positively correlate with attitudes toward feminist movements in Pakistani adults.
6. Ambivalent sexism, system justification and religious fundamentalism will be negatively related with empathy in Pakistani adults.
7. Ambivalent sexism and system justification will mediate relationship between religious fundamentalism and attitudes towards feminist movements in Pakistani adults.
8. Empathy will moderate the relationship of ambivalent sexism and system justification with attitudes towards feminist movements in Pakistani adults.

9. Age will be negatively related with attitudes towards feminist movements in Pakistani adults.
10. Age will be positively related with system justification beliefs, ambivalent sexism, and religious fundamentalism in Pakistani adults.
11. Education will be positively related with attitudes towards feminist movements in Pakistani adults.
12. Education will have inverse relationship with ambivalent sexism, system justification and religious fundamentalism in Pakistani adults.
13. Men will score high on sexism, and system justification as compared to women in Pakistani adults.
14. Women will have more favourable attitudes towards feminist movements and higher level of empathy in comparison with men in Pakistani adults.

### **Operational Definitions of Construct**

#### ***Attitude Towards Feminist Movements***

Feminism or women movements is defined as a belief in social, political and economic equality for both genders (Burnell, 2020), such movements are also defined as movements to secure legal, social and economic equality for women .

In the present study attitudes towards feminist movements are defined as either being in favor of feminist movements (positive attitude) or not endorsing feminists movements positively (negative attitude). Operationalization of the attitudes towards feminist movements was done upon the scale developed in the first phase of the study (See Appendix A).

#### ***Ambivalent Sexism***

Hostile and benevolent sexism combined together constitute ambivalent sexism towards women. Ambivalent sexism in this study will be measured using Urdu translated version of Ambivalent Sexism Inventory (Alla-ud-Din, 2003), originally developed by (Glick et al., 1996) (See Appendix B). Ambivalent Sexism Inventory is composed of two facets. Following are the description of both the facets of ambivalent sexism;

**Hostile Sexism.** —It is defined as an antipathy based on faulty and inflexible generalization. It may be directed toward a group or an individual of that group”

(north & Fiske, 2015). It was operationalized upon Urdu translated version Hostile Sexism Sub-scale of Urdu translated version of Ambivalent Sexism Inventory (Alla-ud-Din, 2003).

**Benevolent Sexism.** –A set of interrelated attitudes toward women that are sexist in terms of viewing women stereotypically and in restricted roles but that are subjectively positive in feeling tone (for the perceiver) and also tend to elicit behaviors typically categorized as pro-social (e.g., helping) or intimacy seeking (e.g., self-disclosure)” (Glick & Fiske, 1996). It was measured using Urdu translated version of benevolent sub-scale of Urdu translated version of ambivalent sexism inventory (Alla-ud-din, 2003).

### ***Gender Based System Justification Motivation***

According to system justification theory, system justification motivation is defined as individual’s motivation to bolster the legitimacy and fairness of their system and their status quo in general by denying or rationalizing justice and unfairness (Jost & Banaji, 1994). In the current study gender-based system justification motivation was operationalized upon Gender Based System Justification Inventory (Jost et al., 2005) translated in the second phase of the present study (See Appendix C).

### ***Religious Fundamentalism***

It is characterized as a return to fundamental principles by rigid adherence to such principles and often intolerance of others point of views and opposition to secularism (Farlex, 2020). It was operationalized using Multidimensional Fundamentalism Inventory translated in second phase of the [resent study originally developed by Lith et al. (2011) (See Appendix D).

### ***Empathy***

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position (Hodges & Mayers, 2021). In the present study empathy was operationalized using Empathic Concern sub-scale from the Interpersonal Reactivity Index (Davis, 1980), translated in Urdu by (Zahid & Masood, 2020) (See Appendix E).

## **Instruments**

In order to get demographic details and scoring of the sample upon the constructs of current study, six instruments were utilized. Following are the details of study instruments.

### ***Demographic Sheet***

In order to collect demographic information from the sample of current study, a demographic graphic sheet was developed prior to entering in the field for data collection. Main demographic details which were obtained were age, gender, education, marital status, rural or urban background and socioeconomic status etc. These details were of very great importance as upon the dimensions and categories of demographic variables, scores of the study variables were further analyzed upon the advanced statistical test to get in-depth understanding of phenomenon within the Pakistani context (See Appendix F). Informed consent which was presented to the participants to get their approval was also provided along with the demographic sheet (See Appendix G)

### ***Attitudes Toward Feminist Movements Scale (AFMS)***

Attitudes Towards Feminist Movements Scale was developed in the Study-1 of the present research (See Appendix A). Overall the instrument consisted of 42 items, consisting of two sub-scales. The two sub-scales are named as, Positive Attitudes Towards Feminist Movements (PA) comprising of 13 items (1, 2, 8, 9, 15, 16, 23, 25, 29, 31, 32, 36, & 42) and Negative Attitudes Towards Feminist Movements (NA) comprising of 29 items (3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22, 24, 26, 27, 28, 30, 33, 34, 35, 37, 38, 39, 40, 41). Responses are taken 5-point Likert type response category. The  $-1$  represents *strongly disagree* and  $-5$  represent *strongly agree*.

The score range for PA sub-scale is from 13-65, with high scores indicating more positive attitudes towards feminist movements. The score range for NA sub-scale is from 29-145 with high scores indicates more negative attitudes towards feminist movements. The composite scoring of the scale can be obtained by first reversing items of NA sub-scale and then summing up scores of all 42 items. The overall score range will be from 42-210. High scores will indicate more positive

attitudes towards feminist movements. The alpha reliability of the total scale is reported to be .95. For sub-scales it is .65 for PA and .88 for NA.

### ***Ambivalent Sexism Inventory (ASI)***

Urdu translated version of the ASI originally developed by Fiske and Glick (1996) and translated by (Alla-ud-din, 2003) was used to collect data from the participants. The ASI is a 22-items self-report measure consisting of two 11-items sub-scales named as Hostile Sexism and Items appear as statements against which participants respond in the form of either agreement or disagreement ranging from 0 *strongly disagrees* to 5 *strongly agree*. The Hostile Sexism sub-scale with items 2, 4, 5, 7, 10, 11, 14, 15, 16, 18 & 21 attempts to capture dominative paternalism, competitive gender differentiation, and heterosexual hostility. Items of Benevolent Sexism sub-scale 1, 3, 6, 8, 9, 12, 13, 17, 19, 20, & 22 tap to the domains of protective paternalism, complementary gender differentiation, and heterosexual intimacy among participants. Score range of both sub-scales is from 0-55. High scores on each sub-scale indicate high benevolent and hostile sexism. None of the item in the scale is reverse coded. Overall score of range for ASI is from 0-110. High scores indicate high ambivalent sexism (See Appendix B). The co-efficient of alpha reliability is .85. Reliability of the sub-scales, for Hostile Sexism and Benevolent Sexism is .84 and .76 respectively (Fiske & Glick, 2011).

### ***Gender Based System Justification Motivation Scale (GBSJ)***

Gender Based System Justification Motivation scale originally developed by (Jost et al., 2005), translated in Urdu in second phase of the present study was used to collect data from the participants (See Appendix C). Overall, the scale consists of 8 items, for which participants have to show their agreement or disagreement on a 9-point Likert type scale. The Likert-type scale is categorized as —1 *strongly agree*, —5” *neither agree nor disagree* and —9 *strongly disagree*. Score for Gender Based System Justification Scale Ranges from 8-72, where low scores indicate high gender-based system justification motivation and high scores indicate low gender-based system justification motivation. Item 3 and item 7 are reverse coded items. Overall, the scale shows the alpha reliability of .87 (Jost et al., 2005).

### ***Multidimensional Religious Fundamentalism Inventory (MRFI)***

Multidimensional Religious Fundamentalism Inventory translated into Urdu language in second phase of this study, originally developed by (Lith et al., 2011) was used for collecting data on the construct of religious fundamentalism (See Appendix D). The Religious Fundamentalism Inventory consists of 3 sub-scales, each sub-scale consisting of 5 items making it a total of 15 item inventory. Sub-scales of the inventory are named as Internal verses External Authority, Fixed verses Malleable and Worldly Affirmation verses Worldly Rejection. Respondents show their agreement or disagreement on a 5-point Likert-type scale where,  $-1$  is *strongly disagree* and  $-5$  is *strongly agree*.

Internal verses External Authority is composed of items 1-5. Fixed verses Malleable is composed of items 6-10. Worldly Affirmation and Worldly Rejection is composed of items 11-15. The present study has utilized composite scores of the instrument. Composite score of the inventory are obtained by reversing items 1, 2, 6, 7, 8, & 10 and then summing up all the items together. The total score range for the inventory is 15-75. After calculating total scores average score is calculated. The total average score ranges from 1-5, high scores indicate high religious fundamentalism whereas, low scores indicate low religious fundamentalism. Alpha reliability of the scale is reported as .73 (Lith et al., 2011).

### ***Empathic Concerns (EC)***

Empathic Concern in this study was operationalized using Empathic Concern sub-scale from Interpersonal Reactivity Index originally developed by (Davis, 1980) translated by Zahid et al., (2020) (See Appendix E). The sub-scale consists of 7 items. Items were presented in the form of statements along with 5-point Likert-type rating format. Response format is categorized as  $-1$  *strongly disagree* to  $-5$  *strongly agree*. Scale total is obtained by first reversing items 2, 3, & 4 and then summing up scores of all the items. The total score range is from 7 to 28. High scores indicate high empathy. The alpha reliability for the Urdu version of this sub-scale is reported to be .62 (Zahid et al., 2020).

## **Research Design**

Present research study design follows mix method approach to explore the phenomenon of attitudes towards feminist movements among Pakistani adults. An initial qualitative exploration of the attitudes towards feminist movements construct is followed by quantitative data collection phase to test our hypotheses.

Present study consists of following three studies.

### ***Study I: Instrument Development***

This study was based upon the development and validation of instrument for measuring attitudes towards feminist movements.

### ***Study II: Translation of Instruments***

In this phase two instruments named as Gender Based System Justification Motivation (Jost et al., 2005) and Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) was translated into Urdu language and their factor structures were confirmed. In this study factor structure of Empathic Concern subscale from Interpersonal Reactivity Index (Davis, 1980) was also confirmed.

### ***Study III: Main study***

This part of the research study was concerned with hypotheses testing. Cross-sectional correlational survey approach was utilized to collect data from Pakistani adults. In this part relationship among study variables, with demographic variable, role of mediators and moderator and differences upon study variables based upon demographic categories were studied. At the end limitations, suggestion and implications are also discussed.

For the detailed description of three studies see the following chapters.

# **Study I- Development of Instrument**



## **Study I- Development of Instrument**

Feminism being a cultural and global construct has been studied widely by the researchers and social scientists. In Pakistan also, feminism and feminist movements are creating their impact upon the society. However, despite having long history in Pakistan such movements are perceived negatively by the masses (Noor-ul-Ain, 2016), which lowers the acceptance of such movements. Therefore, for social scientist to devise intervention to elevate acceptance of such movements, first it is necessary to inquire what attitudes does society holds towards feminist movements and what are predictors of those attitudes. To perform this task an indigenous measure which can tap attitudes towards feminist movements based upon the predictors influenced by the Pakistani culture is required. That is why this part of the study is concerned with the development of the instrument. Therefore, first of all, the phenomenon was explored qualitatively and then based upon the results of qualitative study an indigenous instrument for measuring attitudes towards feminist movements was developed. The detailed description of the process is presented below.

### **Objective**

The major aim of this study was to qualitatively explore the phenomenon of attitudes towards feminist movements among Pakistani adults and based upon the results of that exploration develop an indigenous measure for Attitudes Towards Feminist Movements.

### **Procedure**

Following were the steps followed for the exploration and development of the instrument.

Phase I: Focus Group Discussions (FGDs)

Phase II: Generation of Item Pool

Phase III: Committee Approach

Phase IV: Finalizing items by Exploratory Factor Analysis (EFA)

Phase V: Determination of reliability and construct validity of the instrument

Each step is discussed in details in this following section.

**Phase I: Focus Group Discussions**

To get in-depth information upon attitudes towards feminist movements, the construct was explored qualitatively using FGDs. For in-depth exploration of construct 5 FGDs were done with adults. The basic aim for these discussions was to assess attitudes of general public of Pakistan towards feminist movements and to explore that how psychosocial factors are involved in the development of these attitudes.

Focus group guide which was based upon extensive literature review included various topics for discussion in the form of questions (See Appendix H). These topics included definition of feminist movements, objectives of feminist movements, their need within the society, their impact on society; local concept verses western agenda, their funding matters, relevance to religion and norms of the society and individual’s personal behavioural intention towards the phenomenon. Sample was selected from Islamabad.

**Sample.** Forty-four participants took part in FGDs. Participants were approached using non-probability convenient sampling technique. A brief description of sample is present below.

Table 1

*Demographic Details of the Participants from the Focus Group Discussions (N = 44)*

Variables	Categories	f	M(SD)	Variables	Categories	f
<b>Focus group 1 (N= 8)</b>						
Age (20-35)			25.5(6.78)	Gender	Men	5
Education	Intermediate	-		Family system	Women	3
	Bachelors	2			Nuclear	6
	Masters	2			Joint	2
	M.Phil.	4		SES	Middle class	5
Marital status	Married	2			Upper class	3
	Unmarried	6				
<b>Focus group 2 (N= 12)</b>						
Age (22-38)			29.5(4.58)	Gender	Men	8
Education	Intermediate	1		Family system	Women	4
	Bachelors	2			Nuclear	6
	Masters	4			Joint	6
	M.Phil.	5		SES	Middle class	10
Marital status	Married	2			Upper class	2
	Unmarried	10				

<b><i>Focus group 3 (N= 10)</i></b>					
Age (20-46)			23.5(5.68)	Gender	Men -
Education	Intermediate	1			Women 10
	Bachelors	5		Family system	Nuclear 7
	Masters	2			Joint 3
	M.Phil.	2		SES	Middle class 8
Marital status	Married	1			Upper class 2
	Unmarried	9			
<b><i>Focus group 4 (N= 6)</i></b>					
Age (20-36)			22.5(6.88)	Gender	Men 6
Education	Intermediate	1			Women -
	Bachelors	1		Family system	Nuclear 4
	Masters	2			Joint 2
	M.Phil.	2		SES	Middle class 2
Marital status	Married	2			Upper class 2
	Unmarried	4			
<b><i>Focus group 5 (N= 8)</i></b>					
Age (20-46)			23.5(7.78)	Gender	Men 6
Education	Intermediate	1			Women 2
	Bachelors	1		Family system	Nuclear 4
	Masters	2			Joint 4
	M.Phil.	4		SES	Middle class 7
Marital status	Married	1			Upper class 1
	Unmarried	7			

\*SES = Socio Economic Status

***Instrument.*** Prior to entering in the field for exploration of attitudes towards feminist movements a tool was needed to collect that information. For this purpose already existing literature relevant to feminist movements was reviewed. On the basis of extensive literature review relative themes which were helpful in generating question for guide were highlighted. While developing questions it was taken into consideration that questions formulated were simple and clear. Questions were developed in such a way that they cover all dimension suggested in the literature. Along with the question probing questions were also added. The arrangement of questions was from general to specific. Over all the focus group guide included 18 broader questions and 3 to 4 probing questions with each question to get in-depth information (See Appendix H).

***Demographic Sheet.*** For obtaining the demographic details of the participants, a demographic sheet was presented to the participants. general details of participants such as gender, age, education, marital status socioeconomic status were obtained (See Appendix I).

**Procedure.** For the qualitative exploration of the study FGDs were conducted within the premises of Quaid-i-Azam University with adults. FGDs were conducted until the saturation within the information obtained from the participants was achieved. Overall five FGDs were done, with sample of ( $N = 44$ ). In each FGD, the total number of participants was from 8-12. Participants were approached using non-probability convenient sampling technique and were briefed about the nature and purpose of the study. Their consent for the participation is discussion and for audio recording their voices were taken. Before starting discussion researcher built rapport with participants so that they will make themselves comfortable and at ease while sharing information. In order to collect information one by one all the questions were discussed within the groups. All of the discussions were recoded via an audio recorder and along with that notes were taken by the moderator as well. A FGD took almost 40-60 min. to complete. After the completion of FGDs the discussions were transcribed and information obtained was further analyzed. Thematic analysis was done to generate codes from the data. Based upon these codes items for the instruments for measuring attitudes towards feminist movements were generated. After taking opinion from subject matter experts against the generated item pool an initial version of Attitudes Towards Feminist Movement Scale was finalized. This initial version was later on taken into the field for data collection on the basis of which its factor structures were explored and its psychometrics was established.

**Data Analysis and Results.** Information collected from the FGDs were analysed with the help of thematic analysis technique. It is an independent qualitative research method which is used mostly for identifying, analysing and reporting of patterns (themes) across data (Braun & Clark, 2006). In this technique a researcher implies minimal description to the data set and interprets various aspects of the research topic (Vaismoradi, Turunen, & Bondas, 2013). Various steps were involved in the thematic analysis of the data, for this purpose, familiarity with the data is developed by the process of transcription and by reading and listening to it again and again. Next step was to generate data codes by arranging the relevant data. After that themes were searched by organizing codes into potential themes. These extracted themes were reviewed again to check if the extracted themes relates to the generated codes and data set. At last these themes were given names. While transcribing data it was make sure that none of the data is lost while transcribing it. After transcription, researcher went through the data again and again with the aim of discovering themes

and subthemes. Based upon these analysis data was categorized into different sections. Reduction in data was done by merging data under meaningful codes. This whole process of going again and again through the data is known as immersional (Potteat et al., 2007). Table 2 is showing the themes and sub-themes generated after the analysis.

Table 2.

*Themes and Subthemes of the Focus Group Discussions (N = 44)*

Themes	Sub-themes	Codes	Verbatim
Positive perception of women rights	Advocacy of women rights	Talk about women right to education, job	<i>“It talks for women to have all the basic rights that being a human we have, that is right to live with respect, to have job and to have education” (FGD 5, P2)</i>
		Integration of women in different sectors of life	<i>“It is an effort of integration of women in different economic spheres of life” (FGD 5, P8)</i>
		Women deprived of their rights	<i>“women who lead such movements are victims and they raise their voices to gain their rights” (FGD 4, P1)</i>
		Women from backward areas	<i>“We talk about the rights of those people who are not able to get their rights”..... “in Aurat march rights of those women who are from backwards areas of Pakistan and those who do not talk about their rights and who are not aware about their rights are portrayed” (FGD 2, P 2).</i>
	Raising awareness	People are recognizing issue	<i>“Up to some extent people have started to talk about women right” (FGD 4, P3).</i>
		People are talking about women	<i>“People are getting awareness regarding</i>

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		rights	<i>women rights because of feminist movements.” (FGD 5, P4).</i>
Negative perception of feminist movements	Anti-Islamic	To ignore restrictions set by religion for women	<i>–women want liberation from the boundaries which are suggested by the Islam for their own safety (FGD 4, P5)”</i>
		To negate male dominancy	<i>“being Muslims we should know that in an Islamic society male is dominant upon women, although Islam has given rights to both men and women and we should make sure to not let women deprived of given rights, but one should remember that the status of men and women is not equal rather men are little superior to women” (FGD 1, P5).</i>
		To take away Islamic values	<i>“Feminism and Islam are two separate entities” (FGD 3, P10).</i>
		Demands are in clash with Islamic principles	<i>–Such movements are reinforces of prevalence of anti-Islamic practices within the society such as homosexuality and polygamy” (FGD 1, P8).</i>
		It is effort to take Islam away from society	<i>–Those societies who are Islam phobic introduce such movements in our society, so that they can banish Islam and they want that our upcoming generations to give up Islamic tradition” (FGD 2, P2).</i>
		Sabotage cultural norms and values	To enforce women superiority
		False perception	<i>–In every society there</i>

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of women superiority	exist a hierarchy, but these movements are trying to destroy that hierarchy.” (FGD 5, P8).
They are sabotaging our culture	–They do not want liberation or superiority rather they want their rights, but they are perceived as they wanting superiority” (FGD1, P2).
Reinforcing vulgarity and obscenity	–It is an imported ideology and is causing obscenity and vulgarity within the society” (FGD 1, P7).
Objectives are in direct clash with gender roles	–Gender is socially constructed and a societal frame work suggests what are the roles of men and women for the running of society...taking care of child is functional role of women which is suggested by the society but such movements perceive it negatively....These movements are in direct clash with our societal structure and are also cause of domestic disputes” (FGD 5, P4).
They are increasing hate between genders	–Those who lead such movements are saying that everyone has right to live peacefully but in actual they are creating hatred among both gender and are cause of increased familial disputes in the society” (FGD 3, P4).
Women are trying to compete with men.	–Such movements state that they are doing efforts for eliminating violence against women from the society but on the contrary their major focus is to compete with men”(FGD 1, P8).

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Work for privilege class	Secure the rights of privilege class	<i>–The social growth of Pakistan is not up to the level of west, individual who live their lives in west when return to Pakistan are not able to adjust themselves with the environment and they get depressed, then they want to change the societal structure as that of west therefore they become advocate of such movements ” (FGD 2, P 12).</i>
Western ideology/conspiracy	Adopted ideology from the west	<i>–People working for such movements are from Europe and they want to copy that culture and implement it over here in Pakistan” (FGD 4, P5).</i>
	It is conspiracy of enemy countries	<i>–By looking now a days situation it can be said that such movements are supported by our enemies, who don’t want our country to get stabilized such forces want Pakistan to remain tangled in issues and problems ” (FGD 5, P1)</i>
	These movements are funded by Pakistan’s enemy countries	
It’s a drama	People don’t know what is happening	<i>–A common person in the society does not know what is happening in the society, for them it is a sort of protest that happens for a day or two and then it’s over” (FGD 1, P4).</i>
	It a one or two day drama for a common person	<i>–A common person is not aware of what is happening rather he is confused about the situation” (FGD 1, P5).</i>
Behavioural tendencies`	Participation in movements	<i>–I definitely wanted to be part of such movements, based upon the aims and</i>



	bring positive change	<i>objectives and people linked with such activities I will take part in such movements” (FGD 1, P2).</i>
	I will become part of such movements to get them on the right track	<i>“I will be part of such movements and will bring them to right path because right now these movements have been high jacked” (FGD 5, P3).</i>
Participation through online platforms	I share post through online forums	<i>“yes I do follow such post which talk about such movements and also share them with my social circle as well” (FGD 5, P3).</i>
	I report post related to such movements	<i>“Such things which are contradictory can cause disturbance within the society therefore I often report or dislike relevant posts” (FGD 3, P3).</i>
Indifferent	I do not want to be part of such movements	<i>“such movements do not talk about issues of my region therefore I will never be a part of such movements” (FGD 4, P1)</i>
	I ignore post relevant to such movements	<i>“That they follow idealism whereas reality is very different from this they don’t have middle way therefore I do not want to be part of such movements if given a chance” (FGD 4, P6).</i>

*Note.* P = Participant, FGD = Focus group Discussion.

Following is the detailed description of all the themes and sub-themes presented in the above Table 2.

***Positive Perception of Feminist Movements.*** First theme that emerged from the thematic analysis was about positive perception of feminist movements among the sample. Participants were inquired about what do they think and feel about feminist movements. From the discussion, it was revealed that some of the participants perceive that such movements are actually advocates of rights of women or equal

rights for both genders. It was also believed by some participants that such movements are source of raising awareness about the issues of gender inequality and violence. Detailed description of the sub-themes is presented below.

**Advocate of Women's Right.** Participants explained that objective of the feminist movements in Pakistan and worldwide is to fight for the rights of women. According to participants feminist movements talks for women to have all the basic rights of living within a country they live. As one participant said during the discussion that *“It talks for women to have all the basic rights that being a human we have, that is right to live with respect, to have job and to have education”* (FGD 5, P2). Another participant added, *“It is fight for the rights of women such as right of health facilities, education and right to job”* (FGD 2, P1). It was also added *“It is an effort of integration of women in different economic spheres of life”* (FGD 5, P8). Participants also added that most women who are part of such movements are also victims of violence and they become part of such activities to demand for their rights, as a participant said *“women who lead such movements are victims and they raise their voices to gain their rights”* (FGD 4, P1). Moreover it was added, that these movements are for those women or victims who themselves do not get chance to talk about their rights and also for those who are unaware of their basic rights, as a member said *“We talk about the rights of those people who are not able to get their rights”..... “in Aurat march rights of those women who are from backwards areas of Pakistan and those who do not talk about their rights and who are not aware about their rights are portrayed”* (FGD 2, P 2).

**Raising Awareness.** In the discussion participants talk about the change that these movements are bringing in the society. People believed that such movements are one of the reason that issues of violence and women being deprived of rights are getting recognition, and now these issues are also discussed within society. A participant states that *“up to some extent people have started to talk about women right”* (FGD 4, P3). In another FGD participant added *“people are getting awareness regarding women rights because of feminist movements.”* (FGD 5, P4). Acknowledgment of the role of feminist movements in bringing into light the issues of gender based violence in the society, depicts having feelings of trust in these movements.

These responses indicate that a section of participants from the FGDs withhold positive beliefs about feminist movements. Such positive beliefs about the movements can play their role in the formation of favorable attitudes towards such movements.

### ***Negative Perception of Feminist Movements***

The second major theme that emerged in the FGDs was of negative perception of feminist movements among the masses. Participants of the discussion believed that such movements are proving to be harmful for the society in different aspects. Participants believed that basic pillars upon which the foundation of such movements is laid do not complement with the norms, values and culture of our society. So it was highly reflected in the FGDs that these movements are anti-Islamic and an imported ideology of the west. Detailed description of the subthemes is given below.

**Anti-Islamic.** The participants in the FGDs thought ideology of such movements is against the Islamic principles. They believed that individuals who belong to such movements or support them want to ignore all of the restrictions set by our religion as a participant reported that *“women want liberation from the boundaries which are suggested by the Islam for their own safety (FGD 4, P5) .* People in the discussion also believed according to Islamic principles men are dominant over women, but objectives of feminist movements are in direct clash with this principle as an individual said *“being Muslims we should know that in an Islamic society male is dominant upon women, although Islam has given rights to both men and women and we should make sure to not let women deprived of given rights, but one should remember that the status of men and women is not equal rather men are little superior to women”* (FGD 1, P5). Moreover it was added that supporters of such movements, not only themselves want to ignore the Islamic principles but they also want to take away Islam from the society as it was added by a participant *“Feminism and Islam are two separate entities”* (FGD 3, P10), another person added, *–Such movements are reinforces of prevalence of anti-Islamic practices within the society such as homosexuality and polygamy”* (FGD 1, P8). Moreover a participant reported that, *–Those societies who are Islam phobic introduce such movements in our society, so that they can banish Islam and they want that our upcoming generations to give up Islamic tradition”* (FGD 2, P2).

From the above discussion it is concluded that people in Pakistan believe in superiority of religion Islam above all other things and anticipating the fact that these movements are here to promote anti-Islamic ideology generates negative sentiments for feminist movements

**Sabotage Cultural Norms and Values.** Another sub-theme that emerged from the discussion was that feminist movements in Pakistan are deviating from societal structure. Individuals who believed that such movements are anti-Islamic also believed that such movements are cause of sabotaging cultural norms and values. It was said by a participants that these movements want to enforce women superiority, *–Women want to prioritize themselves against men within the society.*” (FGD 4, P7). It was also discussed by the participants that in our society their exist a gender based hierarchy, but these movements wanted to disturb that hierarchy and are floating the idea of women supremacy as it was reported, *–In every society there exist a hierarchy, but these movements are trying to destroy that hierarchy.*” (FGD 5, P8). Another person added that *–Gender is socially constructed and a societal frame work suggests what are the roles of men and women for the running of society...taking care of child is functional role of women which is suggested by the society but such movements perceive it negatively....these movements are in direct clash with our societal structure and are also cause of domestic disputes*” (FGD 5, P4). It was also discussed by the participants that such movements are not only disturbing our societal structure but are also alleviating hatred among both genders and women belonging or showing support to such movements are trying to compete with men. As per the participant has said *–Those who lead such movements are saying that everyone has right to live peacefully but in actual they are creating hatred among both gender and are cause of increased familial disputes in the society*” (FGD 3, P4), another participant added that, *–Such movements state that they are doing efforts for eliminating violence against women from the society but on the contrary their major focus is to compete with men*” (FGD 1, P8).

Some participants believed that such movements in actual may not be wanting superiority over men or liberation from Shariya but they are perceived as by the masses as they are wanting superiority, as it was reported, *–They do not want liberation or superiority rather they want their rights, but they are perceived as they wanting superiority*” (FGD1, P2). For some participants they said that these

movements are promoting vulgarity and obscenity in our culture as it was reported by a participant, *“It is an imported ideology and is causing obscenity and vulgarity within the society”* (FGD 1, P7).

Pakistan being a patriarchal society have distinct gender role for both men and women. Majority of people favor this distinction in roles as it is depicted in the FGD, and are not able to comply with demands which are stated by feminist movements. Therefore, these movements become irritable for them leading to the development of negative attitudes towards them.

**Western Ideology.** One of the most consistent themes of all of the discussions regarding feminist movements was that this is actually an adopted ideology of west which is not compatible with our society. Individuals who were reporting that these movements are anti-Islamic and against our society were also firm believers that feminist movements is western concept adopted in Pakistan. Our social structure is different from that of west, and is in direct clash with our values. It was said by a participant *“many people in our society think that it is a western ideology which is deteriorating our culture”* (FGD 1, P6). Further it was added that *“people working for such movements are from Europe and they want to copy that culture and implement it over here in Pakistan”* (FGD 4, P5). People also thought that such movements are actually conspiracy done by enemy countries of Pakistan who do not want our nation to progress and prosper; therefore such countries introduce such movements in our country which can generate chaos in the society. As a participant in the FGD reported that *“By looking now a days situation it can be said that such movements are supported by our enemies, who don’t want our country to get stabilized such forces want Pakistan to remain tangled in issues and problems ”* (FGD 5, P1).

Such thoughts that this ideology is imported by some other culture generates feelings of disconnection with the cause of feminist movements leading to negative perception regarding the phenomenon.

**It Is A Drama.** While discussing it was revealed there are also individuals who are indifferent of these movements because either they are confused or they think such movements are not creating any difference. Participants were saying that such movements have no influence on the life of common man. One of the participant in

the discussion stated that *“a common person in the society does not know what is happening in the society, for them it is a sort of protest that happens for a day or two and then it's over”* (FGD 1, P4). Another person added *“a common person is not aware of what is happening rather he is confused about the situation”* (FGD 1, P5). Moreover, it was said that such movements are not taken seriously by the masses, either they are not supported or else they are taken as joke as a participant said *“in our society feminism has become a joke, major issues are not discussed by such movements”* (FGD 4, P3). Others said that *“in our society such movements are neither beneficial nor harmful, people make joke of such movements and they are not able to bring any change in the society”* (FGD 5, P2).

Therefore, believing the fact that such movements are not going to have any positive influence upon the life of common man and they are not taken seriously by them because, according to them real issues are neglected by such movements. That is why; such thoughts can lead to develop negative perception for feminist movements.

### ***Behavioral Tendencies***

In focus group discussions participants were asked about their participation in such movements either physically or through social media platforms in the current time period or in the future. Some participants showed their enthusiasm for their participation in such movements for eradication of violence from the society whenever they will get a chance, while others were suspicious of how genuine these movements are and if they can create any impact in the society. Based upon such consideration they revealed that they do not participate or support these movements. Sub-themes are discussed below.

**Active Participation.** Those individuals who seem to be very positive about the objective of feminist movements showed the tendency to be an active supporter whenever they get a chance. It was revealed by the participants that they want to take part in such activities which can bring about positive change in society, as it was said *“I definitely wanted to be part of such movements, based upon the aims and objectives and people linked with such activities I will take part in such movements”* (FGD 1, P2). Same words were spoken by another person *“I wanted to be part of such movements to bring a positive change”* (FGD 3, P2). Those individuals who were having feelings of hatred or distrust towards feminist movements also revealed their

tendency to be a part of these movements. One of the participant said, *“I will be part of such movements and will bring them to right path because right now these movements have been high jacked”* (FGD 5, P3).

Participants also talked about their social media participation *“yes I do follow such post which talk about such movements and also share them with my social circle as well”* (FGD 5, P3). Other said that they follow and report such post which are cause of disturbance as reported by the person *“such things which are contradictory can cause disturbance within the society therefore I often report or dislike relevant posts”* (FGD 3, P3).

**Active Ignorance.** For those individuals who believed that these movements cannot bring any change or were confused or were believing that they are not generating any impact showed the behavioral tendency of not getting involved with them even if given a chance. They also added that do not follow post relevant to this phenomenon on social media. A participant said that *“such movements do not talk about issues of my region therefore I will never be a part of such movements”* (FGD 4, P1), another person said that *“that they follow idealism whereas reality is very different from this they don't have middle way therefore I do not want to be part of such movements if given a chance”* (FGD 4, P6).

About social media participation it was said that they do not actively follow such post one of the member said *“I do not actively follow such post rather they appear on my wall automatically but I ignore such posts”* (FGD 1, P6). It reveals that behavioral intensions of people are depending upon the relative beliefs or feelings which they hold regarding feminist movements. Having positive or negative beliefs and feelings lead to active participation to either support or not support these movements.

### ***Phase II: Generation of Item pool***

The verbatims of the participants were transcribe and codes were generated. These codes generated in the study were further utilized to develop items. The codes which were recurrent among all of the FGDs were retained. Initially and item pool of 85 items was generated (See Appendix J). After that the initial item pool was revisited several times to look for repetitive items, which led towards the reduction of items from 85 to 62 (See Appendix K). None of the theme mentioned in the Table 2 were

neglected while generating item pool using codes, because all of the themes that are extracted were supported by the existing literature related to perception of masses towards such movements. Items generated were related to perceptions and behavioral tendencies of people toward feminist movements. A few items were related to the objectives of these movements, and compliance of those objectives with societal and religious boundaries. Some items referred to these movements perceived as foreign agenda. There were some items that tap the consequences, that these movements bring within the societal structural such as encouraging liberal values. Some items were related to perception of these movements as inducing gender based wars within society. Moreover, an important component of attitudes is behavioral intentions, that is why based upon the generated codes some items were related to behavioral intentions, such as participating in these movements, liking or unliking post on social media platforms etc.

Overall the results of the thematic analysis revealed that both favorable and non-favorable attitudes towards feminist movements exist within the society, but there is prevalence of non-favorable attitudes that is why the number of items tapping these negative attitudes is larger than favorable ones.

### ***Phase III: Committee Approach***

Three Subject Matter Experts (SME), in the field of test construction (M.Phil. in Psychology), who were having psychological background and who were having experience of conducting and analyzing FGDs were involved for the selection of potential items from the item pool of 65. Following was the criteria utilized for item reduction.

1. If the item is measuring attitudes towards feminist movements or not
2. If content of any item is ambiguous
3. If there is repetition of items
4. Which item is better if there are repeated items
5. If there are double barreled statements

Based upon the review of subject matter experts items which were ambiguous, double barreled or repetitive were removed from the item pool. Review from the subject matter experts was incorporated and this process led to the reduction of items from 65 to 42 (See Appendix A).



#### Phase IV: Selecting Final Items by Exploratory Factor Analysis

Following are the details of exploratory factor analysis of Attitudes Towards Feminist Movements Scale.

**Procedure.** Items finalized ( $N = 42$ ) after review from subject matters experts for Attitudes Towards Feminist Movements Scale were given to the participants of the study (See Appendix A). Items were presented in the form of statements and responses were taken on a 5 point Likert type rating scale, with  $-1$  = *Strongly Disagree* and  $+5$  = *Strongly Agree*. Scale total for Attitudes Towards Feminist Movements Scale is obtained by reversing Items (3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22, 24, 26, 27, 28, 30, 33, 34, 35, 37, 38, 39, 40, 41), high scores represent more favorable attitudes towards feminist movements and low scores indicate less favorable attitudes towards feminist movements

**Sample.** Number of items present in a scale suggests the suitability of sample size upon which exploratory factor analysis is to be performed. Field (2000) suggests ratio of 10 to 1 which indicates that for every items there must be 10 cases included for factor analysis. Considering this criteria a sample of 350 individuals (Men = 283 & Women = 182) was collected from different provinces of Pakistan, with  $M (SD)$  of 28(8.78). Sample was collected using convenient sampling technique.

Table 3

#### *Demographic and Psychographic Profile of the Sample for Study-I (N =350)*

Variables	Categories	<i>f</i>	%	<i>M(SD)</i>
Age (18-69)				28.29(9.045)
Gender				
	Men	245	70	
	Women	105	30	
Education				
	Below Matric	9	2.6	
	Matric	30	8.6	
	Intermediate	39	11.1	
	Bachelor	80	22.9	
	Graduate	110	31.4	
	Post-Graduate	64	18.3	

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	Ph.D. and Above	6	1.7	
Marital status				
	Married	122	34.9	
	Unmarried	227	64.9	
Monthly Family Income (PKR)				128321.03(237046.120)
Ethnicity				
	Punjab	187	53.4	
	Sindh	15	4.3	
	KPK	62	17.7	
	Baluchistan	17	4.9	
	Gilgit-Baltistan	6	1.7	
	Islamabad	42	12.0	
	Azad Kashmir	20	5.7	
Background				
	Rural Area	94	26.9	
	Urban Area	254	72.6	
SES (self-reported)				
	Lower	18	5.1	
	Middle	312	89.1	
	Upper	18	5.1	
Family system				
	Nuclear	163	46.6	
	Joint	172	51.7	
Parent's Education (In years)				
	Father's Education			10.11(5.67)
	Mother's Education			6.47(5.96)
Mother's employment status				
	Employed	40	11.4	
	Unemployed	308	88.0	
Feminist Identity				
	Feminist	185	52.9	

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	Non-Feminist	165	47.1
IWRI			
	Yes	146	41.7
	No	202	57.7
IAA			
	Yes	80	22.9
	No	269	76.9
AFMA			
	Yes	81	23.1
	No	269	76.9

*Note.* SES = Socioeconomic status; IWRI = Do you know any institute which work for women's rights? IAA = Have you taken part in any women's right activity? AFMA = Had any of your family member taken part in any such activity?

**Procedure.** To collect data from the participants both physical and online forums were utilized. Participants were briefed about the nature of study and their consent for participating in the study was taken. A booklet containing Attitudes Towards Feminist Movements Scale was presented to the participants and were asked to give their response. All the ethical consideration as per Guided by the APA were followed while collecting data.

**Results.** Initial form of the scale was subjected to item to total correlation and EFA for the development of scale.

Table 4

*Item to Total Correlation for Attitudes Towards Feminist Movements Scale (N = 350)*

Items	<i>r</i>	Items	<i>r</i>	Items	<i>r</i>	Items	<i>r</i>
1	.45**	12	.71**	23	.49**	34	.68**
2	.51**	13	.49**	24	.72**	35	.71**
3	.39**	14	.59**	25	.57**	36	.65**
4	.67**	15	.65**	26	.74**	37	.73**
5	.67**	16	.66**	27	.44**	38	.70**
6	.71**	17	.42**	28	.76**	39	.59**
7	.67**	18	.56**	29	.58**	40	.64**
8	.17**	19	.65**	30	.65**	41	.37**
9	.49**	20	.66**	31	.59**	42	.63**
10	.52**	21	.76**	32	.66**		
11	.61**	22	.72**	33	.30**		

\*\*  $p < .01$

Table 4 is showing item to total correlation of Attitudes Towards Feminist Movements Scale. Items are significantly positively correlated with the scale total. All of the items are showing value higher than .30\*\* except for item 8 which has

correlational value of .17\*\*. Since all of the items were having significant positive relationship with scale total therefore none of the item was deleted from the exploratory factor model.

### **Exploratory Factor Analysis for AFMS**

Exploratory factor analysis was carried out to validate the factor structure of Attitudes Towards Feminist Movements Scale. EFA is beneficial for a researcher as it helps in the identification of latent variables by providing meaning to the complex data, by removing unnecessary information and retaining useful information (Matsunaga, 2011). By this process of factor exploration a researcher performs estimations of unknown structure of the dataset. Thus the main aim of EFA is to explore underlying factors by bringing into light the common factors of the latent variable.

Several extraction methods to bring forward common factor are suggested by EFA but, Principle Axis Factoring (PAF) is considered superior for exploring factors while developing and validating constructs. Moreover, it also facilitate the researcher by providing estimations if an item is measuring more than single factor and by recognizing if items are not related to any underlying factors (Worthington & Whittaker, 2006). Therefore 42 items of AFMS were factor analyzed by PAF.

Selection of factor rotation is also important while exploring or validating factor structure of construct. Rotation helps in maximizing loading of items on one factor and minimizing their loadings on other factors. Two forms of factor rotations are present in EFA one is oblique selected when underlying factors are related, and the other is orthogonal which is preferred when underlying factors are unrelated (Field, 2009). In social sciences it is very rare that underlying components of a construct are not related even when multidimensional measure is developed (Brenner, 2019), therefore based on assumption of correlated underlying factors oblique rotation was used. Promax rotation is appropriate type of oblique rotation which was used for EFA. This rotation is most suitable as it is simple and quick (Meyers, Gamst & Guarino, 2016).

Prior to conducting EFA several tests to confirm the fitness of dataset for applying factor analysis were conducted. These tests includes Bartlett's test of sphericity and Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy. The

range for KMO varies from 0 to 1. Any value near to 0 indicates that the sum of partial correlations is greater than sum of correlations, thus indicating that it is not appropriate to perform factor analysis. Value near to 1 reflects that sum of correlations are compact and one can proceed with factor analysis, it will lead to extraction of reliable factors. For the present dataset value for KMO was .96, which is an indication that responses obtained from the sample are appropriate to conduct EFA (Field, 2009). The other test Bartlett's test of sphericity test a null hypothesis which states that the original correlational matrix is actually an identity matrix. For the present dataset this value was significant ( $p < .001$ ) and Bartlett's test of sphericity  $\chi^2$  was found to be 10450.3122(861), and it reflects that sample size is adequate for performing exploratory factor analysis.

Initially six factors were suggested by EFA and Scree plot was also suggesting 6 factors (See figure 1). But by adjusting number of factors different factor solutions were applied. Thus at the end two factor solution for AFMS has provided the most meaningful picture of AFMS through oblique rotation with Eigen value greater than 1 and converging factor on the iteration value of 25, which explained 40.58 % of the cumulative variance. After this reliability coefficients for all the factors and scale total were calculated. All the reliability estimates were satisfactory. Criteria for retaining the items included:

1. Items with factor loading greater than .35 were retained
2. Cross loaded items were removed
3. Face validity of items with their respective factor was also checked qualitatively.

Since all the items of the scale were having factor loading of greater than .05 and none of the items were cross loaded, therefore all of the 42 items were retained in the final form of Attitudes Towards Feminist Movements Scale (See Appendix A). Below is the figure of scree plot initially showing the total number of factor which were extracted, and in the Table 3 are details of the factor loadings of the items upon their factors, Eigen values and the percentage of variance that each factor is contributing for tapping attitudes towards feminist movements along with their cumulative variance. At the end Table 4 is showing reliability coefficients and

correlation of the whole scale and its factors, and their brief description is also presented.

(Continue to next page)

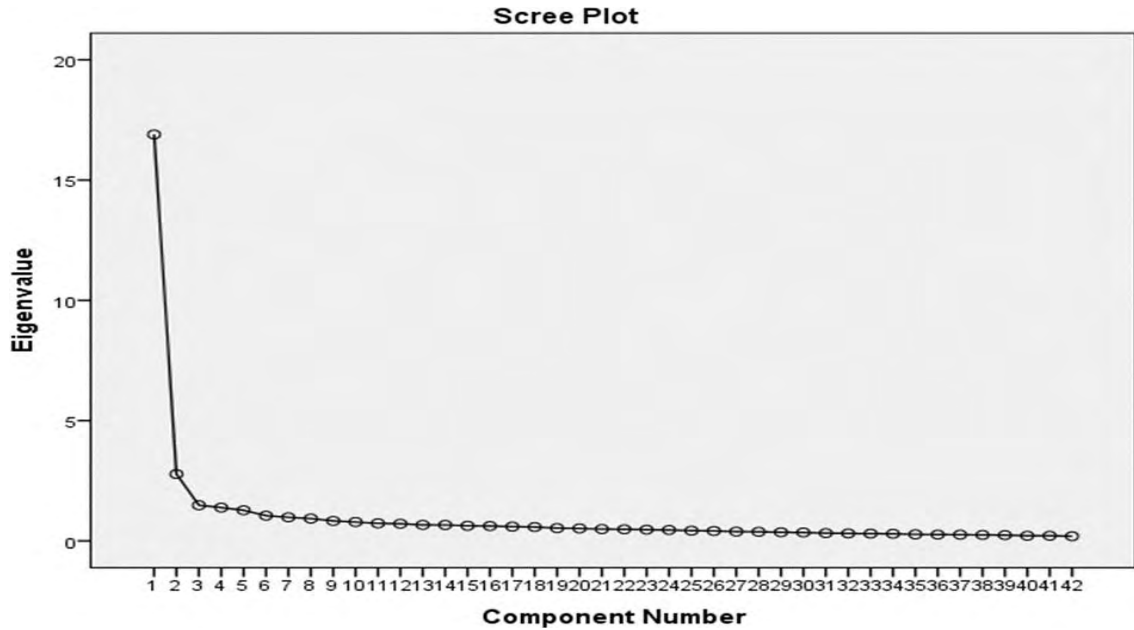


Figure 1. Scree plot showing 6 factor solutions for Attitudes Towards Feminist Movements Scale

Figure 1 is representing the initial factor structure of the instrument. By the look of the plot the present instrument was suggested to be of 6 factor solution. Item distribution with respect to 6 factor solution was not providing any meaningful interpretation of the instrument. Therefore, factors were explored by reducing the factor solution. After applying different factor solution and discussion with expert two factors solution was finalized for the final form of AFMS. The two factor solution is also in compliance with the major themes that were extracted via FGDs (See Table 2).

Table 5 is showing factor loadings of all the items upon two factors of Attitudes towards Feminist Movements Scale. The results show that all of the items are having factor loadings greater than .50 except for item 8, 13, 33 and 17, these items are accepted upon the criteria of .35 factor loadings. None of the item is cross loaded. Upon first factor 29 items are loaded and on second factor, 13 items are loaded. Eigen value for Factor 1 and Factor 2 are 14.7 and 2.4 respectively. Percentage variance that factor 1 is contributing is of 35.0% and that of factor 2 is of 5.89%. The cumulative percentage of both factors is of 40.58. The variance indicates

that a large that the present items contribute very much to measure attitudes of individuals towards feminist movements. Below in the Table 5 are the results of EFA of for Attitudes Towards Feminist Movement Scale and after that a detailed description of the instrument and both of its subscales is discussed.

Table 5

*Exploratory Factor Analysis for Attitudes Towards Feminist Movements Scale (N = 350)*

	Items	Factor1	Factor2	Items	Factor1	Factor2	Items
1	Item 10	<b>.75</b>	.22	24	Item41	<b>.57</b>	.21
2	Item14	<b>.75</b>	.08	25	Item 35	<b>.57</b>	-.25
3	Item34	<b>.74</b>	.01	26	Item 13	<b>.49</b>	.06
4	Item 11	<b>.73</b>	.04	27	Item 27	<b>.55</b>	.09
5	Item 18	<b>.73</b>	.09	28	Item 33	<b>.41</b>	.23
6	Item 38	<b>.72</b>	-.02	29	Item 17	<b>.39</b>	.02
7	Item 5	<b>.71</b>	-.28	30	Item 32	.04	<b>.85</b>
8	Item 7	<b>.71</b>	-.03	31	Item25	.08	<b>.76</b>
9	Item 39	<b>.71</b>	.04	32	Item 29	.04	<b>.73</b>
10	Item 22	<b>.70</b>	-.08	33	Item 23	.14	<b>.73</b>
11	Item 4	<b>.70</b>	-.01	34	Item 31	.003	<b>.71</b>
12	Item40	<b>.70</b>	-.01	35	Item 42	-.04	<b>.69</b>
13	Item 6	<b>.68</b>	-.14	36	Item 36	-.07	<b>.69</b>
14	Item21	<b>.68</b>	-.17	37	Item 1	.12	<b>.64</b>
15	Item19	<b>.67</b>	-.03	38	Item 15	-.12	<b>.64</b>
16	Item12	<b>.67</b>	-.11	39	Item 16	-.13	<b>.63</b>
17	Item 26	<b>.66</b>	-.15	40	Item 2	.03	<b>.62</b>
18	Item24	<b>.66</b>	-.13	41	Item 9	.05	<b>.62</b>
19	Item 37	<b>.65</b>	-.14	42	Item 8	-1.88	<b>.35</b>
20	Item 28	<b>.61</b>	-.23				
21	Item 3	<b>.60</b>	.16				Eigen value 14.7 2.4
22	Item 20	<b>.59</b>	-.16				% of 35.0 5.89
23	Item 30	<b>.58</b>	-.13				variance
							Cumulative% 35.0 40.58

### **Description of AFMS**

Following is the description of Attitudes Towards Feminist Movements Scale.

### **Attitudes Towards Feminist Movements Scale (AFMS)**

Based on the results of Table 5 it is finalized that AFMS consist of 42 items, and all of the items are having factor loading greater than .03. AFMS measures

favorable attitudes towards feminist movements, high scores indicate more favorable attitudes towards feminist movements and lower scores indicate less favorable attitudes towards feminist movements. Score range for AFMS is from 42-210. From Table 5 it is also evident that AFMS consists of 2 factors. Brief description of both factors is presented below.

***Factor 1 Negative Attitudes Towards Feminist Movements (NA)***

Factor 1 comprises of 29 items in total. Items comprising this facet of AFMS are numbered as, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22, 24, 26, 27, 28, 30, 33, 34, 35, 37, 38, 39, 40 & 41, with score range of 29-145. Together these items tap negative attitudes towards feminist movements, where high scores indicate more negative or less favorable attitudes towards feminist movements. Having negative attitudes towards feminist movements would mean that individual has tendency to believe these movements as against Pakistani culture and society. Moreover, he/she may talk against such movements publicly or on social media.

***Factor 2 Positive Attitudes Towards Feminist Movements (PA)***

Factor 2 comprises of 13 items in total, these items are numbered as items 1, 2, 8, 9, 15, 16, 23, 25, 29, 31, 32, 36, & 42, with score range from 13-65. Together these items tap positive attitudes towards feminist movements, where high scores indicate more positive attitudes towards feminist movements. It would mean that individual believes that these movements are working for acquiring women's rights and they may become part of such activities which fight for this cause, and may support such movements through social media or publicly.

Composite scores are obtained by reversing items of Negative Attitudes Towards Feminist Movement sub-scale and then afterwards the total score is computed. High scores indicate favorable attitudes towards feminist movements, that is individual scoring high will think of these movements working for women rights. The score range is from 42-210.

Reliability co-efficient of the scale and subscale was measured using cronbach alpha reliability. Along with that Pearson's correlation was measured between scales and its subscales.



Table 6

*Reliability Coefficient and Correlation of Attitudes Towards Feminist Movements Scale (N = 350)*

		1	2	3	<i>r</i>
1	<b>AFMS</b>	-	.83**	-.95**	.95
2	PA		-	-.65**	.65
3	NA			-	.88

*Note.* AFMS is Attitude Towards Feminist Movements Scale; PA is Positive Attitude; NA is Negative Attitude;

\*\*  $P < .01$

Table 6 is depicting correlation among Attitudes Towards Feminist Movements Scale and its sub-scales along with their alpha reliability co-efficient. In the above table it is represented that scale total which represents favorable attitudes towards feminist movements is showing significant positive correlation with its sub-scale PA which also measures positive attitudes towards feminists movements and is significantly negatively correlated with NA which measures negative or non-favorable attitudes towards feminist movements. Similarly both the subscales PA and NA are significantly negatively correlated with each other. It is also evidence of construct validity of the scale, the significant positive relationship between AFMS and PA provides an evidence of convergent validity, whereas, significant negative relationship between Attitudes Towards Feminist Movements Scale and its sub-scale Negative Attitudes Towards Feminist Movements. Similarly, a significant negative relationship is present between both the sub-scales named as Positive Attitudes Towards Feminist Movements and Negative Attitudes Towards Feminist movements which is an evidence of discriminant validity. Alpha reliability coefficient of AFMS and its sub-scales are also satisfactory all above .60

The results of EFA are discussed in detail in the following section.

### **Discussion of EFA**

To develop a valid instrument for measuring attitudes towards feminist movements, was one of the major aim of this research study. Since feminism is culture specific construct therefore, predictors which can play their role in developing attitudes towards feminism and its related movements are manifested in that culture where a person is living in. Pakistan a country rich in culture, having different ethnic group living together and every aspect of their life highly influenced by their religion.

Therefore, in order to understand what are the attitudes of Pakistani adults towards feminist movements it was very important to access these attitudes with a measure containing such predictors which can tap those attitudes which Pakistani population has actually developed because of the strong influences from the societal hierarchies, religious practices and norms that different ethnic group of this country holds. So far, there is no such measure available which is based upon indigenous Pakistani culture. Therefore, on the basis of indigenous findings of the qualitative part of this study a Likert type scale was developed. In social sciences Likert type rating scale are most popular one (Croasmun & Ostrum, 2011).

Empirical approach for item generation as suggested by (Wrothington & Whittaker, 2006) was adopted to develop items. For this purpose FGD's were conducted to indigenously explore the construct. Overall, FGD's were conducted which were then analyzed to develop codes and based upon those codes an item pool was generated. Overall, an item pool of 80 items was generated but after consulting face validity and repetition of the content within the items, the item pool was reduced to 57 items which was then presented to subject matter experts for their review to finalize the items for further quantitative exploration. After review from subject matters experts 42 items were finalized which were administered upon the sample of 350 Pakistani adults. After receiving response from the participants, scale was subjected for validation through the process of EFA.

EFA was carried out upon ( $N = 350$ ), Pakistani adults. It was carried out to reveal the uncovered factor of the construct. Principal Axis Factoring was applied to explore and validate factors. Oblique rotation was applied to maximize the loadings of item upon the related factors. Oblique factor rotation is recommended when underlying factors are correlated. According to (Brenner, 2019), in social sciences factors for a construct are correlated therefore, for the present construct it was assumed that, the underlying factors are correlated and ProMax factor rotation a type of oblique rotation was applied.

Initially, a 6 factor solution was suggested by the EFA but six factors were not providing any meaningful information of the factors suggested. Therefore by adjusting different numbers of the factors two factors solution was confirmed. The estimated variance that both factors contributed for the construct was

% and 5.89% respectively and their cumulative variance is reported as 40.58% (See Table 5). All the items were having factor loadings above .35 and none of the items were cross loaded. Based upon the loadings of the items none of the item was discarded from the final version of the scale, therefore, finalized instrument for Attitudes Towards Feminist Movements Scale (AFMS) consisted of 42 items and two subscales named as PA (Positive Attitudes Towards Feminist Movements) 13 items and NA (Negative Attitudes Towards Feminist Movements) 29 items (See Table 5). PA also represents positive attitudes towards feminist movements, NA represents negative attitudes towards feminist movements. Scale total can be obtained by reversing items of NA and summing them up with PA. Scale total represents positive/favorable attitudes towards feminist movements.

After validation of the factor structure of developing scale, reliability estimates and correlation among scale total and its subscales were calculated (See Table 6). Reliability estimates for total scale and its subscales were satisfactory all above .60. High reliability values are suggesting that measure is reliable. Correlation table depicts significant positive correlation between scale total and PA, and significant negative correlation with NA. Both NA and PA are significantly negatively correlated with each other. High correlation values of the subscale with total scale and each other is representing that both the subscales are contributing in the measurement of same construct. These high significant correlations are also evidence of construct validity.

## **Study II: Translation and Validation of Instruments**

## Translation of the Study Instruments

To address cultural variability and to make instruments more indigenous and reliable across cultures, translation of instrument is very important (Bassnet, 2011). This study has also incorporated instruments that were developed in other cultures. Therefore, in this part of the study those imported instruments were translated into Urdu language to increase the sensitivity of the instruments for the sample and to make those measures more reliable to use. The instruments which were translated are Gender Based System Justification Scale (Jost et al., 2005) an 8 item scale and Multidimensional Religious Fundamentalism Inventory (Lith, et. al., 2011) a 15 item inventory. These were used to measure the construct of system justification and religious fundamentalism respectively. Following are the details discussed about the study.

### Objectives

1. To translate Gender Based System Justification and Multidimensional Religious Fundamentalism Inventory into Urdu language.
2. To confirm the factor structure of translated instruments.

### Instruments

1. Gender Based System Justification Scale (Jost et al., 2005)
2. Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011)

### Translation of Gender Based System justification and Multidimensional Religious Fundamentalism Inventory

Basic aim of this part of the study was to translate Gender Based System Justification Scale (Jost et al., 2005) and Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) into Urdu language to make the items more comprehensible for Pakistani sample. For this translating purpose, guidelines provided by Brislin (1981) were followed. Following are the details for sample and procedure selected for translations.

### ***Sample***

For translation of instruments 10 bilinguals were approached. Individuals who were good in both in English and Urdu language and were having background of psychological and social sciences were approached for translation purpose in both Urdu and English language. Inclusion criteria for having background of psychological or social sciences was because the instruments used were having terminologies which are more commonly used by social scientist but may not be used by individuals belonging to other disciplines.

### ***Procedure***

First of all, permission via email was sought from the original authors of the instruments to utilize them in the study and to translate them. After the permission was acquired participants were approached to initiate the process of translation, using Brislin's guidelines (1981). Detailed description of the process is given below.

**Step 1: Forward Translation.** This step was concerned for translating the above specified instruments from English language into Urdu language. All bilinguals independently translated. Instruments were given to them and they were instructed to translate each English item of the presented instrument into Urdu language considering both literal and conceptual meaning of the items or the words/terminologies used and translations should not lose the inherent meaning of the items when comprehended in Pakistani culture. They were also requested to highlight any item which does not seem to be appropriate for using in Pakistan cultural context. Five forward translations of both the instruments were received by following this step of procedure. Bilinguals contacted for this purpose were having M.Phil. in Psychology. After receiving translations, next step was to do a committee approach to evaluate the presented translations.

**Step 2: First Committee Approach.** In this step all of the translations received were evaluated in a committee to select best possible translation for each item of both the instruments. For this purpose, items were presented in front of committee; all translations of every item were written under every specific item, then by comparing translations with original items and based upon the recommendations of the committee most desirable translations were chosen with whom further

proceedings were done. One member of committee approach had M.Phil. in psychology while other members were having Ph.D. in psychology.

Concerns regarding items 6, 7, & 8 from Multidimensional Religious Fundamentalism Inventory were showed by the committee. They expressed their thought that these items when translated in Urdu may not be perceived accurately by Pakistani sample, therefore, it was recommended to use explanatory words such as (تشریح اور وضاحت) in parentheses along with translated statement of the item (See Appendix D).

**Step 3: Backward Translations.** After selecting Urdu translation of both scales next step was to approach bilinguals again, but this time aim was to translate chosen items from Urdu translations back into English language. Therefore, once again 5 bilinguals were approached but it was made sure that none of the participant was involved in the forward translation of the instrument earlier. All of them were presented with Urdu versions of the instruments (selected in first committee approach) and were instructed to translate items them into English. All of the translators were having M.Phil. in Psychology. After receiving back translations, next committee approach was conducted in order to find equivalence of those translations with the original items.

**Step 4: Second Committee Approach.** This committee approach was concerned with comparing original items with the back translated items. For this purpose, bilingual experts, in psychometrics were approached. Based upon their analysis of both versions of the instruments, it was found out that there was no ambiguity found out in the meaning of the original items. After completing second committee approach, back translations were shared with original authors.

***Sharing of Results With Original Authors*** After all procedure for translating instruments was done, back translations obtained were shared with the original authors so that they can share their opinion upon back translations as well. Suggestion provide by the members of first committee approach regarding items (6, 7, & 8) of the Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) were also shared with the author to get approval (See Appendix L, M, N & P ). After receiving their feedback and receiving approval for the recommended changes provided by the

members of first committee approach, forward translated version and back translated versions were finalized.

### **Adapted Items of the Instruments**

In the finalized Urdu version of instruments an extension of (ہمارے معزز رے )، was added for Gender Based System Justification Scale (Urdu version) and for Multidimensional Religious Fundamentalism Inventory (Urdu version) explanatory words in parentheses for items (6, 7, & 8) as suggested were added. These were not part of original version but after discussing with original authors these changes were made in the finalized translated versions (See Appendix C & D).

After completing process of translation, next step was to confirm the factor structure of these translated instruments. Details of factor confirming analysis are provided in the next section.

### **Confirmation of Factor Structures of Translated Instruments**

In this part of the study factor structures for the instruments used in the study were confirmed using IBM AMOS 22 statistical package. For this purpose, data was received from Pakistani adults ( $N = 465$ ) using both online and physical formats. Participants were briefed about the nature of the study and all ethical guidelines were taken into consideration while collecting data. After obtaining data it was entered into IBM SPSS 22 statistical package, and then further analyses were performed. Following are the details of Confirmatory Factor Analysis of all the instruments.

#### ***Objective***

To confirm the factor structure of Gender Based System justification Scale (Jost et al., 2005) and Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) translated in Urdu in the second phase of this study.

#### ***Instruments***

1. Gender Based System Justification Scale (Jost et al., 2005), translated in this study (See Page 37 for detail).
2. Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011), translated in this study (See Page 38 for detail).



## **Sample**

For Confirmatory Factor Analysis (CFA) data was collected from Pakistani adults ( $N = 465$ ). Below in the Table 7 are the details of sample collected for CFA.

Table 7

### *Demographic Details of the Participants (N = 465)*

<b>Variables</b>	<b>Categories</b>	<b>f</b>	<b>%</b>	<b>M</b>	<b>SD</b>
Age (18-70)				28	8.78
Gender	Men	283	60.9		
	Women	182	39.1		
Education	Below Matric	9	1.9		
	Matric	38	8.2		
	Intermediate	48	10.3		
	Bachelor	101	21.7		
	Graduate	159	34.2		
	Post-Graduate	87	18.7		
	Ph.D. and Above	8	1.7		
Marital status	Married	153	32.9		
	Unmarried	310	66.7		
Family Monthly Income (PKR)				121070.84	213592.266
Ethnicity	Punjab	254	54.6		
	Sindh	18	3.9		
	KPK	83	17.8		
	Baluchistan	19	4.1		
	Gilgit-Baltistan	6	1.3		
	Islamabad	61	13.1		
	Azad Kashmir	23	4.9		
Background	Rural Area	115	24.7		
	Urban Area	348	78.4		
SES	Lower	22	4.7		
	Middle	421	90.5		
	upper	20	4.3		
Family system	Nuclear	226	48.6		
	Joint	230	49.5		
Parent's Education (In years)					

	Father's Education.	11.7	1.85
	Mother's Education.	8.5	1.69
Mother's Employment Status	Employed	49	10.5
	Unemployed	414	89
Feminist Identity	Feminist	252	45.6
	Non-feminist	212	54.2
IWRI	Yes	186	40.0
	No	277	59.6
IAA	Yes	105	77.2
	No	359	22.6
AFMA	Yes	107	77.0
	No	358	23.0

*Note.* SES = Socioeconomic Status; IWRI = Do you Know any institute which work for Women's right? IAA = Have you taken part in any women's right activity? AFMA = Had any of your family member taken part in any such activity?

Contents in the Table 7 are showing distribution of sample on the based upon gender, age, education, marital status, socioeconomic status, feminist identity etc. The age range of the sample is from 18-70 with mean and standard deviation of 28(8.78). In the present sample men are in majority in comparison to women, and educational background is ranging from below matric to Ph.D. level of education. Majority of participants have either bachelor or graduate level attainment. On the basis of socioeconomic status and income majority of the participants are from middle class. Punjab is the most frequent ethnicity, while majority of participants are from urban background. From the sample of 465 only 49 participants' mothers are employed or doing any labor. The number of participants who are identifying themselves as feminists are 252 while who do not identify themselves as feminists are 212. Despite of showing feminist identity majority of the participants has reported about not taking part in any activity related to feminist movements.

### ***Procedure***

Instruments were provided to the participants in the form of booklet who were approached physically and to those who were approached through online forums, Google forms were disseminated. Participants were briefed about the nature of study

and were assured about confidentiality and anonymity of the responses. After the data was collected it was subjected to the statistical package of IBM AMOS 22 for executing CFA. After calculating indices for Model 1 (Default Model), suggested modification indices were applied to calculate goodness of the model fit. Following are the details of CFA of Gender Based System Justification Scale (Jost et al., 2005), Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) translated in this study

### ***Confirmatory Factor Analysis (CFA) of Instruments***

CFA for the above mentioned instruments was conducted using AMOS 22 statistical package. Using maximum likelihood option CFA was carried out, to test that whether factor structure of Instruments could be replicated on an independent sample or not. According to Stevens (1996), CFA is used to test hypothesis however, in the present research study this analytical tool is used to confirm the factor structure of Gender Based System Justification (Urdu version), Multidimensional Religious and Fundamentalism Inventory (Lith et al., 2011) will remain the same as the original structure.

Several indices were calculated to examine the overall goodness of fit for the model, which included chi-square ( $\chi^2$ ), relative normed chi-square ( $\chi^2/df$ ), Normed Fixed Index (NFI), goodness of fit index (GFI), comparative fixed index (CFI), incremental fixed index (IFI), Tucker – Lewis Index (TLI), and RMSEA. Below in the tables is the description of these modification indices for the above mentioned instruments.

Table 8

#### *Confirmatory Factor Analysis (Indices of Model Fit) For Gender Based System Justification Scale (N = 456)*

	$\chi^2 (df)$	IFI	TLI	GFI	CFI	RMSEA	$\Delta\chi^2 (\Delta df)$
Model 1	114.289 (20)	.86	.80	.94	.86	.10	
Model 2	661.554 (21)	.95	.92	.97	.95	.07	547.265 (1)

*Note.* IFI= Incremental Fit Index; CFI= Comparative Fit Index; GFI= Goodness of Fit Index; TLI=Tucker-Lewis Index; RMSEA= Root Mean Square Error of Approximation;  $\chi^2 (df)$  = Chi Square (degrees of freedom)

Table 8 is representing values for both Model 1 (default model) and Model 2 (after applying indices) for Gender Based System Justification Scale. Model 1 is representing that except for GFI none of the indices are within the range of model fit. According to Bryne (1994) GFI and CFI should be greater than .90, in the present case value of GFI is .94. For TLI Bentler and Bonett (1980), proposed that it should be greater than .90, whereas RMSEA should be less than .08 (Browne & Cudeck, 1993). To improve values of indices an item was removed and error variance was drawn between high error terms as suggested by modification indices. After addition of error variances all values of the model fit indices came within the acceptable range, with CFI value being .95 and RMSEA value as .07.

Table 9

*Factor Loadings for all Items of Gender Based System Justification Scale (N 465)*

Items	$\lambda_1$	$\lambda_2$
1	.48	.41
2	.64	.60
3	.21	.22
4	.55	.56
5	.45	.44
6	.72	.72
7	-.12	—
8	.71	.74

*Note.*  $\lambda_1$  is factor loadings of model 1;  $\lambda_2$  is factor loadings of model 2

Table 9 shows factor loadings and their direction of both Model 1 and Model 2 of Gender Based System Justification Scale. Factor loadings in the model 1 ( $\lambda_1$ ) are showing that all of them are in positive direction except for item 7. Therefore prior to applying modification indices item 7 was removed from the model. Model 2 ( $\lambda_2$ ) is showing factor loadings after applying modification indices. Factor loadings of all items is equal and above .22. Based upon the results of confirmatory factor analysis for Gender Based System Justification Scale, results for main study were computed by excluding item 7 from the instrument's total score.

Table 10

*CFA (Indices of Model Fit) for Multidimensional Religious Fundamentalism Inventory (N = 465)*

	$\chi^2$ (df)	IFI	TLI	GFI	CFI	RMSEA	$\Delta\chi^2$ ( $\Delta df$ )
Model 1	510.371 (87)	.76	.71	.84	.76	.10	
Model 2	250.509 (82)	.90	.87	.93	.90	.06	259.862 (5)

*Note.* IFI= Incremental Fit Index; CFI= Comparative Fit Index; GFI= Goodness of Fit Index; TLI=Tucker-Lewis Index; RMSEA= Root Mean Square Error of Approximation;  $\chi^2$  (df)= Chi Square (degrees of freedom)

Table 10 is showing values for both Model 1 (default model) and Model 2 (after applying modification indices) for Multidimensional Religious fundamentalism Inventory. The values in the Model 1 are indicating that none of the indices are within the range of model fit. After applying error variances between items within subscales and across subscales all of the indices fell with the model fit range except for the value of TLI, but according to Hu and Bentler (1999), two model fit indices are enough to validate the goodness of model fit. The values in the Table 10 is representing CFI being .90 and RMSEA equal to .06

Table 11

*Factor Loadings for all Items of Multidimensional Religious Fundamentalism Inventory (N 465)*

subscales	Items	$\lambda_1$	$\lambda_2$
IEA	1	.44	.49
	2	.57	.59
	3	.57	.66
	4	.49	.28
	5	.61	.42
Fixed	6	.79	.79
	7	.80	.81
	8	.73	.73
	9	.35	.28
	10	.09	.13
WAR	11	.44	.39
	12	.69	.66

13	.68	.71
14	.63	.66
15	.18	.17

*Note.*  $\lambda_1$  is factor loadings of model 1;  $\lambda_2$  is factor loadings of model 2; IEA is Internal verses External Authority; Fixed is Fixed verses Malleable; WAR is Worldly Affirmation verses Worldly Rejection.

Table 11 is showing factor loadings for items of Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011), upon its three sub-scales translated in the second phase of this study. The three subscales are named as Internal verses External Authority, Fixed verses Malleable and Worldly Affirmation verses Worldly Rejection. All of the subscales are comprised of 5 items each. Factor loadings of all the items are in positive direction and are equal or above .28 except for items (10 & 15). Therefore, scale total for Multidimensional Religious Fundamentalism Inventory is calculated by excluding item 10 and item 15.

## **Discussion**

It is a common practice in social sciences to use already developed instruments by researchers from different parts of the world, to tap different psychological constructs. A researcher may translate those instruments into language which is sensitive to the target population. But for the original version of instrument a meaningful factor structure has been explored with the specific population. Therefore, whenever any instrument is imported for new population and is translated it is important to confirm that already explored factor structure upon some other population. As confirmation of the factor structure is evidence of construct validity of the instrument and also it shows the compatibility of that instrument for the new population.

Second phase of this study was also concerned with translation of two instruments named as Gender Based System Justification (Jost et al., 2005) and Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011) into Urdu language. Therefore, prior to calculating results for the main study their factor structure was confirmed.

Confirmatory Factory analysis (CFA) was the technique utilized to confirm the factor structure of instruments. For this purpose data ( $N = 465$ ) was collected both using physical and online sources from Pakistani adults. Instruments were presented

in the form of booklet and consent was taken from them prior to taking response from them. After the data was collected it was subjected to CFA. It was done to confirm the already explored factor structure of the instruments. The statistical package of IBM AMOS 22 was used for executing CFA upon the instruments. Following are details of CFA for the three instruments used in the present study.

Table 7 shows the results of confirmatory factor analysis of Gender Based System Justification Scale (Jost & Kay, 2005) translated in this study. CFA is determined on the basis of the modification indices of the model 1 and model 2 of the instrument. Several indices were calculated to examine the overall goodness of fit for the model, which included chi-square ( $\chi^2$ ), relative normed chi-square ( $\chi^2/df$ ), Normed Fixed Index (NFI), goodness of fit index (GFI), comparative fixed index (CFI), incremental fixed index (IFI), Tucker – Lewis Index (TLI), and RMSEA. Model 1 shows values prior to applying indices, whereas Model 2 shows values after applying modification indices which lead towards the fitness of model. According to Bryne (1994) GFI and CFI should be greater than .90. For TLI Bentler et al., (1980), proposed that it should be greater than .90, whereas RMSEA should be less than .08 (Browne et al., 1993). For GBSJs after application of indices CFI becomes .95 and RMSEA value becomes .07. The values of TLI, GFI and IFI all are above .90 representing goodness of the model fit. According to Hu et al., (1999), two model fit indices are enough for goodness of a model fit. For GBSJs all indices are representing goodness of the model fit, which means that already proposed factor structure of the instrument is also confirmed upon Pakistani adult sample.

Table 8 represents the loadings of the items of GBSJs for both Model 1 (Default Model) and Model 2 (After applying indices). Several criteria for appropriate factor loadings have been suggested by researchers and Statisticians. According to Hair, Anderson, Tatham and Black, (1998), items with factor loadings greater than .40 should be retained in the model. Another Statisticians (Awang, 2015), said items with low factor loadings should be deleted from the model until the model fit indices are obtained, once the goodness of the model fit is obtained one can stop deleting items from the model. For Gender Based System Justification Scale (Jost et al., 2005), Model 1 in the Table 8 is depicting negative factor loading for item 7. Therefore by deleting item 7 from model and applying suggested modification indices goodness of model fit is obtained. That is why, in the present study scale total for GBSJs (Jost et

al., 2005), is obtained by summing up scores of 7 items (by excluding item 7) for the main study results, giving a score range of 7-63 with low scores representing beliefs in gender based system justification and high scores representing low beliefs in gender based system justification.

Table 9 is showing CFA (goodness of model fit) for Multidimensional Religious Fundamentalism Inventory (Lith et al., 2011), translated in this study. Original explored factors suggest three factor structure of instrument. These factors are named as External verses Internal Authority, Malleable verses Fixed and Worldly Confirmation verses Worldly Rejection with every factor consisting of 5 items each. There it was proposed that CFA of Multidimensional Religious Fundamentalism Inventory will confirm these pre-explored factors. The values in the Model 1 (default model), reveals that none of the indices of GFI, CFI, IFI, TLI and RMSEA are within the range of model fit, but after applying modification indices all of the values except for TLI are within the range of model fit with CFI .90 and RMSEA .70. As per the values of indices it is concluded that three factor structure of MRFI (Lith et al., 2011) is confirmed upon Pakistani population as well.

Table 10 is showing relative factor loadings of items on three factor of MRFI, upon both the Model 1 (Default Model) and Model 2 (After Applying Indices). The direction of all of the loadings is in positive direction, but for two items (10 & 15) factor loading are less than .20 which is very low. Therefore for calculating scale total these items were not included because of their very low loadings. These low factor loadings are indicating that either these two items have lost their sensitivity because of transfer from one language to another, which is from English to Urdu, or these two indicators are not efficient predictors of religious fundamentalism for Pakistani sample. This issue needed to be addressed in future to tap religious fundamentalism for Pakistani sample more effectively. As long this study is concerned scores for religious fundamentalism were calculated by summing up scores of 13 items (excluding 10 & 15), with a score range of 13-65 or average score range of 1-5. High scores indicate high religious fundamentalism and low scores indicate low religious fundamentalism.



After the factor structures of translated instruments were confirmed results for the main study were computed. In the next section tabulated and brief theoretical description of the findings of the main study are presented.

## **Study III: Hypotheses Testing**

## Results

Current study was designed to examine the attitudes towards feminist movements among Pakistani adults. Therefore, after developing instrument and language translation of scales, data for main study was collected from field. Statistic package of IBM SPSS 22 and IBM AMOS 22 were used for data analyzing purpose. Internal consistency of the scale was measured using Cronbach's alpha co-efficient of reliability. Correlation was calculated using Pearson's Product Moment Correlation and Spearman's Correlation co-efficient among study and demographic variables. Simple Multiple Regression, Moderation, Mediation analysis and group differences were also calculated. Description of all the results is tabulated below.

### Psychometric Statistic of Measures

Psychometric statistics for all the instruments used in the study was calculated upon the sample ( $N = 465$ ) of Pakistani adults (Age 18-68) using SPSS-22. For sample details see Table 7. The statistical analyses were calculated, to know about the descriptive statistic of instruments upon the present sample, and to get information about the relationship patterns that exist between the study variables and demographic details. Descriptive and psychometric properties of the instruments are given below in the Table 12.

Table 12

*Descriptive Properties of Instruments Used in Main Study (N = 465)*

Measures	Items	$\alpha$	Scores		Ranges		Skew.	Kurt.
			$M(SD)$		Actual	Potential		
<b>AFMS</b>	42	.95	128.12(31.48)		74-204	42-210	.43	-.55
PA	13	.69	38.62(12.55)		13-65	13-65	-.001	-.87
NA	29	.88	92.64(28.80)		32-145	29-145	-.13	-.93
<b>ASI</b>	22	.86	73.48(17.28)		22-110	22-110	-.49	-.026
BS	11	.82	38.72(8.74)		11-55	0-55	-.59	-.05
HS	11	.84	34.77(11.61)		0-55	0-55	-.39	-.25
<b>GBSJ</b>	7	.73	37.48(11.89)		7-63	7-63	-.10	-.38
<b>MRFI</b>	13	.81	3.58(.77)		1.38-5	1-5	-.39	-.43
<b>EC</b>	5	.61	22.56(4.36)		11-30	6-30	-.001	-.91

Note. AFMS = Attitudes Towards Feminist Movements Scale; PA = Positive Attitudes; NA = Negative Attitudes; ASI = Ambivalent Sexism Inventory; BS = Benevolent Sexism; HS = Hostile Sexism, GBSJ = Gender Based System Justification; MRFI = Multidimensional Religious Fundamentalism Inventory; EC = Empathic Concern

Table 12 shows the descriptive details of all the study variables. Description includes values for mean, standard deviation, skewness, and kurtosis. It also shows reliability co-efficient of the measures. The Gender Based System Justification Scale (Jost et al., 2005), consists of 8 items, but for hypotheses testing 7 items are utilized, and Multidimensional Religious Fundamentalism Inventory (Lith, et al., 2011) consists of 15 items but from it 13 items were utilized. Details for reducing items are provided in the Study-II. Empathic Concern sub-scale from IRI (Zahid et al., 2020), consists of 7 items in total but in the present study 5 items from the inventory were utilized. The table here shows that alpha reliability of all the instrument is ranging from .61 - .94 which is indication of acceptable reliability as per the proposed criteria. For Skewness and Kurtosis acceptable range as per suggested by Field 2009 is from - 2.96 to +2.96. Values for skewness and Kurtosis mentioned in the table above shows that they all lie within the specified range. Mean scores in the table are indicating the average score of participants upon the specific instruments along with their Standard Deviations. Standard deviations for the instruments are indicating the consistency of score deviation of the sample from its mean.

Table 13

*Correlation between Study Variables (N = 465)*

	1	2	3	4	5	6	7	8	9
1 <b>AFMS</b>	-	.83**	-.95**	-.40**	-.14**	-.51**	.30**	-.42**	-.01
2 <b>PA</b>		-	-.65**	-.21**	-.01	-.31**	.30**	-.42**	-.07
3 <b>NA</b>			-	.48**	.22**	.58**	-.26**	.41**	.03
4 <b>ASI</b>				-	.82**	.89**	-.20**	.37**	.14**
5 <b>BS</b>					-	.49**	-.09*	.25**	.20**
6 <b>HS</b>						-	-.24**	.35**	.05
7 <b>GBSJ</b>							-	-.24**	.028
8 <b>MRFI</b>								-	.23**
9 <b>EC</b>									-

*Note.* AFMS = Attitudes Towards Feminist Movements Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS is Hostile Sexism, MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathetic Concern

\*  $p < .05$ . \*\*  $p < .01$ .

The above Table 13 shows the direction of relationship between the study variables. Pearson Product Moment Correlation was used to calculate value for correlation. From viewing table results it is evident that attitudes towards feminist movements is significantly negatively correlated with ambivalent sexism, benevolent sexism, hostile sexism and religious fundamentalism, and non-significant negative correlation is present between favorable attitudes towards feminism and empathy. For system justification significant positive correlation exists between non system justifying gender-based beliefs and favorable attitudes towards feminist movements.

Table 14

*Correlation between Study Variables and Demographic Variables (N = 465)*

	Age	Education	Income	Mother's Education	Father's Education
<b>AFMS</b>	-.06	.16**	.15*	.04	.09
PA	-.06	.13**	.13*	.09	.05
NA	.04	-.20**	-.17*	-.03	-.12**
<b>ASI</b>	.05	-.20**	-.13*	-.03	-.08
BS	.07	-.14	-.13*	.005	-.06
HS	.03	-.20**	-.10*	-.05	-.08
<b>GBSJ</b>	-.03	.17**	.16**	.08	.16**
<b>MRFI</b>	.09*	-.23**	-.25**	-.03	-.09
<b>EC</b>	.02	-.11	-.09	-.02	-.04

*Note.* AFMS = Attitudes Towards Feminist Movements Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, MRFI = Multidimensional Religious Fundamentalism Inventory, EC is Empathetic Concern

\* $p < .05$ . \*\* $p < .01$ .

Table 14 shows relationship between study variables and demographic variables. Results in the table depict significant positive relationship between favourable attitudes towards feminist movements, education and income. Significant negative correlation exists between negative attitudes towards feminist movements, education, income and father's education income. Significant negative correlation is present between ambivalent sexism towards women, education and income. Hostile sexism also has significant negative correlation between education and income. Significant positive correlation exist between non-system justifying gender based beliefs, income and father's education. Religious fundamentalism is significantly

positively related with age and is significantly negatively correlated with education and income. There is no significant correlation present between empathy concerns and any of the demographic variables in the Table 14

Table 15

*Multiple Linear Regression for Predicting Attitudes toward Feminist Movements from Study Variables (N = 465)*

Predictors	$R^2$	Adjusted $R^2$	$\beta$	$p$	$F(df)$	95 % CI	
						<i>LL</i>	<i>UL</i>
Constant	.29	.28			48.066** (4)	166.57	205.14
GBSJ			.16	.000		.247	.647
ASI			-.27	.000		-.642	-.338
MRFI			-.31	.000		-15.47	-8.537
EC			-.03	.40		-.412	.949

*Note.* GBSJ = Gender Based System Justification; ASI = Ambivalent Sexism Inventory; MRFI = Multidimensional Religious Fundamentalism inventor; EC = Empathic Concern

Table 15 shows results for gender based system justification, religious fundamentalism, ambivalent sexism and empathic concern as a predictor for attitudes towards feminist movements. All of the variables were entered simultaneously. Among all predictors religious fundamentalism ( $\beta = -.31$ ;  $p < .01$ ) comes out as a strongest predictor for attitudes towards feminist movements, followed by ambivalent sexism ( $\beta = .27$ ;  $p < .01$ ) and non-gender based system justifying beliefs ( $\beta = .16$ ;  $p < .01$ ). Whereas, empathy did not came out as a significant predictor of attitudes towards feminist movements.

Below is the Table 16 showing results for religious fundamentalism as a predictor of ambivalent sexism and system justification motivation. The results show that religious fundamentalism predict both ambivalent sexism and religious fundamentalism. Variance produced by religious fundamentalism is greater for ambivalent sexism ( $\beta = .34$ ;  $p < .01$ ) than for system justification motivation ( $\beta = -.24$ ;  $p < .01$ ). The negative beta value for system justification motivation indicates that with increase in religious fundamentalism, system justification increases.

Table 16

*Multiple Linear Regression for Predicting Ambivalent Sexism and System Justification Motivation from Religious Fundamentalism (N = 465)*

Predictors	$R^2$	Adjusted $R^2$	$\beta$	$p$	$F(df)$	95 % CI	
						<i>LL</i>	<i>UL</i>
Predicting Ambivalent Sexism (ASI)							
Constant	.12	.11			63.415** (1)	38.927	52.861
MFRI			.34	.000		5.806	9.611
Predicting System Justification Motivation (GBSJ)							
constant		.056			28.63** (1)	49.833	59.950
	.058						
MRFI			-.24	.000		-4.511	-1.751

*Note.* MRFI = Multidimensional Religious Fundamentalism inventory; ASI = Ambivalent Sexism Inventory; GBSJ = Gender Based System Justification Motivation.

Below is Table 17 which shows that ambivalent sexism act as a mediator between religious fundamentalism and attitudes towards feminist movements. Direct effect has been found to be significantly negative, from which it is inferred that religious fundamentalism leads to reduce favourable attitudes towards feminist movements. The indirect effect of religious fundamentalism upon favourable attitudes towards feminist movements through ambivalent sexism is also significant and explaining the variance by 7 %. Sobel statistic ( $z = -5.18$ ;  $p = .000$ ) is also indicating that mediation has occurred.

Table 17

*Mediating Role of Ambivalent Sexism between Religious Fundamentalism and Attitudes towards Feminist Movements (N = 465)*

Variables	95 % CI			
	Model 1	Model 2	<i>LL</i>	<i>UL</i>
Constant	189.76***	214.38***	200.75	228.01
MRFI	-17.22	-13.08***	-20.56	-13.88
ASI		-.53***	-.68	-.38
$R^2$	.18	.25		
$\Delta R^2$		.07		
$F$	102.43***	80.06***		
$\Delta F$		22.37		

*Note.* AFMS = Attitudes Towards Feminist Scale Total, MRFI = Multidimensional Religious Fundamentalism Inventory, ASI = Ambivalent Sexism Inventory

\*\*\*  $p < .001$ .

Figure 2 is representing the mediation in pictorial form. Below is the description of the figure.

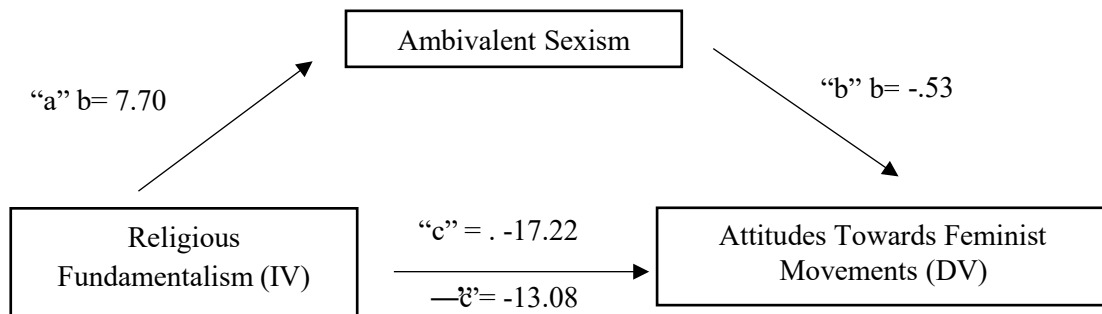


Figure 2. Ambivalent Sexism as mediator between religious fundamnetalism and attitudes towards feminist movements

In this figure ambivalent sexism is represented as a mediator between religious fundamnetalism as independent variable (IV) and favorable attitudes towards feminist movements as dependent variable (DV). Three different path named as  $-a$ ,  $-b$ ,  $-c$  and  $-e$  are representing beta co-efficient present between independent variable, dependent variable and mediator. Path  $-a$  is representing value of co-efficient ( $b = 7.70$ ) in positive direction between IV and Mediator, which means that religious fundamentalism will lead to ambivalent sexism in individual. Path  $-b$  is representing value of co-efficient ( $b = -.53$ ) between mediator and DV, negative sign indicates that increase in ambivalent sexism will lower favourable attitudes towards feminist movements. Path  $-c$  is representing value of co-efficient between independent variable religious fundamentalism and dependent variable attitudes towards feminist movements. It is the direct effect of independent variable upon dependent variable. Its co-efficient value ( $b = -17.22$ ) represent that with increase in religious fundamentalism favourable attitudes towards feminist movements will decrease. Path  $-e$  is representing indirect effect of IV upon DV through ambivalent sexism. Its co-efficient value ( $b = -13.08$ ) is negative and lower than the direct effect of IV on DV. Negative sign is indicating that with increase in religious fundamentalism favourable attitudes towards feminist movement decreases. Magnitude of indirect effect being lower than direct effect indicates occurrence of mediation, and it shows that religious fundamentalism predicts attitudes towards feminist movements through sexism. Values of lower and upper confidence intervals of all path are statistacly significant.



Table 18

*Mediating Role of Hostile Sexism between Religious Fundamentalism and Attitudes Towards Feminist Movements (N = 465)*

Variables	95 % CI			
	Model 1	Model 2	LL	UL
Constant	189.76***	210.56***	198.86	222.26
MRFI	-17.22	-11.53	-14.76	-8.33
HS		-1.18	-1.40	-.96
R <sup>2</sup>	.18	.33		
ΔR <sup>2</sup>		.15		
F	102.43***	117.75***		
ΔF		15.32		

Note. AFMS = Attitudes Towards Feminist Scale Total, MRFI is Multidimensional Religious Fundamentalism Inventory, HS is Hostile Sexism.

\*\*\* $p < .001$ .

Table 18 is showing mediating effect of hostile sexism between religious fundamentalism and favourable attitudes towards feminist movements is significant negative which indicates that increase in religious fundamentalism decreases favourable attitudes towards feminist movements. The indirect effect of religious fundamentalism upon attitudes towards feminist movements through hostile sexism is also significantly negative and explains the variance by 15 %. Sobel statistic ( $z = -6.15$ ;  $p < .001$ ), also confirms the occurrence of mediation. Mediation is further explained through Figure 3.

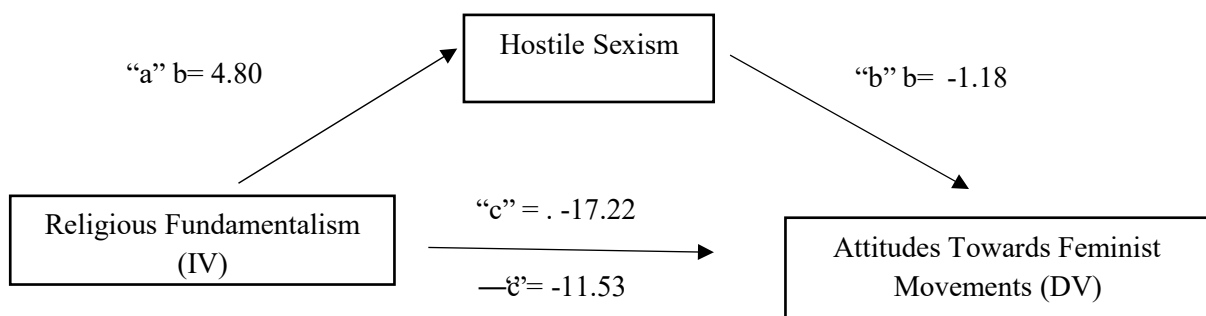


Figure 3. Hostile Sexism as a mediator between religious fundamentalism and attitudes towards feminist movements

In this figure hostile sexism is represented as a mediator between religious fundamentalism as independent variable (IV) and favorable attitudes towards feminist movements as dependent variable (DV). Three different path named as  $a$ ,  $b$ ,  $c$  and  $e$  are representing beta coefficient present between independent variable, dependent variable and mediator. Path  $a$  is representing value of co-

efficient ( $b = 4.80$ ) in positive direction between IV and Mediator, which means that religious fundamentalism will lead to hostile sexism in individual. Path  $\beta$  is representing value of co-efficient ( $b = -1.18$ ) between mediator and DV, negative sign indicates that increase in hostile sexism will lower favourable attitudes towards feminist movements. Path  $\gamma$  is representing value of co-efficient between independent variable religious fundamentalism and dependent variable attitudes towards feminist movements. It is the direct effect of independent variable upon dependent variable. Its co-efficient value ( $b = -17.22$ ) represent that with increase in religious fundamentalism favourable attitudes towards feminist movements will decrease. Path  $\gamma'$  is representing indirect effect of IV upon DV through hostile sexism. Its co-efficient value ( $b = -11.53$ ) is negative and lower than the direct effect of IV on DV. Negative sign is indicating the direction of relationship that indicates that with increase in religious fundamentalism, favourable attitudes towards feminist movement decreases. Magnitude of indirect effect being lower than direct effect indicates that mediation has occurred, and religious fundamentalism is predicting attitudes towards feminist movements through hostile sexism. Values of lower and upper confidence intervals from the Table 7 are depicting that all path are statistically significant.

Table 19

*Mediating Role of System Justification between Religious Fundamentalism and Attitudes Towards Feminist Movements (N = 465)*

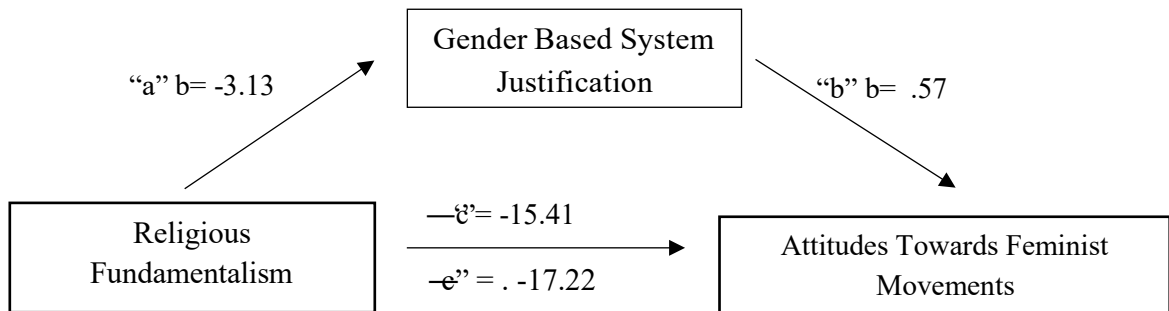
Variables	95 % CI			
	Model 1	Model 2	LL	UL
Constant	189.76**	161.49**	145.16	177.82
MRFI	-17.22	-15.16**	-18.52	-11.80
GBSJ		.55**	.33	.77
$R^2$	.18	.22		
$\Delta R^2$		.04		
$F$	102.43**	66.29**		
$\Delta F$		36.14		

Note. AFMS = Attitudes Towards Feminist Scale Total, MRFI is Multidimensional Religious Fundamentalism Inventory, GBSJ is Gender Based System Justification

\*\*\*  $p < .001$ .

Table 19 is depicting mediation of gender based system justification for religious fundamentalism and favourable attitudes towards feminist movements. The direct effect between religious fundamentalism and favourable attitudes towards

feminist movement is found to be negative. The indirect effect of religious fundamentalism upon favourable attitudes towards feminist movements through gender based system justification is significantly negatively, explaining variance by 4 %. Sobel statistic ( $z = -3.37$ ;  $p < .001$ ) is also indicating that mediation has occurred. Mediation is further explained with the help of Figure 4.



*Figure 4.* Gender based system justification as mediator between religious fundamnetalism and attitudes towards feminist movements

In this figure gender based system justification is represented as a mediator between religious fundamnetalism as independent variable (IV) and favorable attitudes towards feminist movements as dependent variable (DV). Three different path named as —à, —b”, —e” and —c” are representing beta co-effeicient present between independent variable, dependent variable and mediator. Path “a” is representing value of co-efficient ( $b = -3.13$ ) in negative direction between IV and Mediator, which means that religious fundamentalism will lead to gender based sytem justifying beliefs in individual. Path —b” is representing value of co-efficient ( $b = .57$ ) between mediator and DV, positive sign indicates that decrease in gender based system jutifying beliefs will increase favourable attitudes towards feminist movements . Path —c” is representing value of co-efficient between independent variable religious fundamentalism and dependent variable attitudes towards feminist movements. It is the direct effect of independent variable upon dependent variable. Its co-efficient value ( $b = -17.22$ ) represent that with increase in religious fundamentalism favourable attitudes towards feminist movements will decrease. Path —c” is representing indirect effect of IV upon DV through ambivalent sexism. Its co-efficient value ( $b = -15.41$ ) is negative and lower than the direct effect of IV on DV. Negative sign is indicating the direction of relationship that indicates that with increase in religious fundamentalism favourable attitudes towards feminist movement

decreases. Magnitude of indirect effect being lower than direct effect indicates that mediation has occurred, and religious fundamentalism is predicting attitudes towards feminist movements through gender based system justification. Values of lower and upper confidence intervals from the Table 19 are depicting that all path are statistically significant.

Table 20

*Moderating Role of Empathic Concern for Ambivalent Sexism and Favourable Attitudes Towards Feminist Movements (N = 465)*

Predictor	$\beta$	95% CI	
		LL	UL
Constant	128.355**	125.78	130.92
EC	.057	-.65	.76
ASI	-.72***	-.87	-.57
EC*ASI	-0.09***	-.13	-.05
R <sup>2</sup>	.20**		
$\Delta R^2$	.035		
F	20.58**		

Note. EC = Empathic Concern; ASI = Ambivalent Sexism Inventory

\*\* $p < .01$

Table 20 demonstrates the moderating effect of empathic concerns for ambivalent sexism for predicting favourable attitudes towards feminist movements. The main effect of empathic concern ( $t = .28; p > .05$ ) for favourable attitudes towards feminist movement is statistically non-significant, which shows that empathic concerns and favourable attitudes towards feminist attitudes are not correlated. The main effect of ambivalent sexism ( $t = -8.85; p < .01$ ) for favourable attitudes towards feminist movements is statistically significant and is negative, which indicates that with increase in ambivalent sexism favourable attitudes towards feminist movements decreases. The interaction effect ( $t = -4.34, p < .01$ ) of ambivalent sexism and empathic concern is statistically significant for favourable attitudes towards feminist movements. Moderation is further explained through mod graph Figure 4.

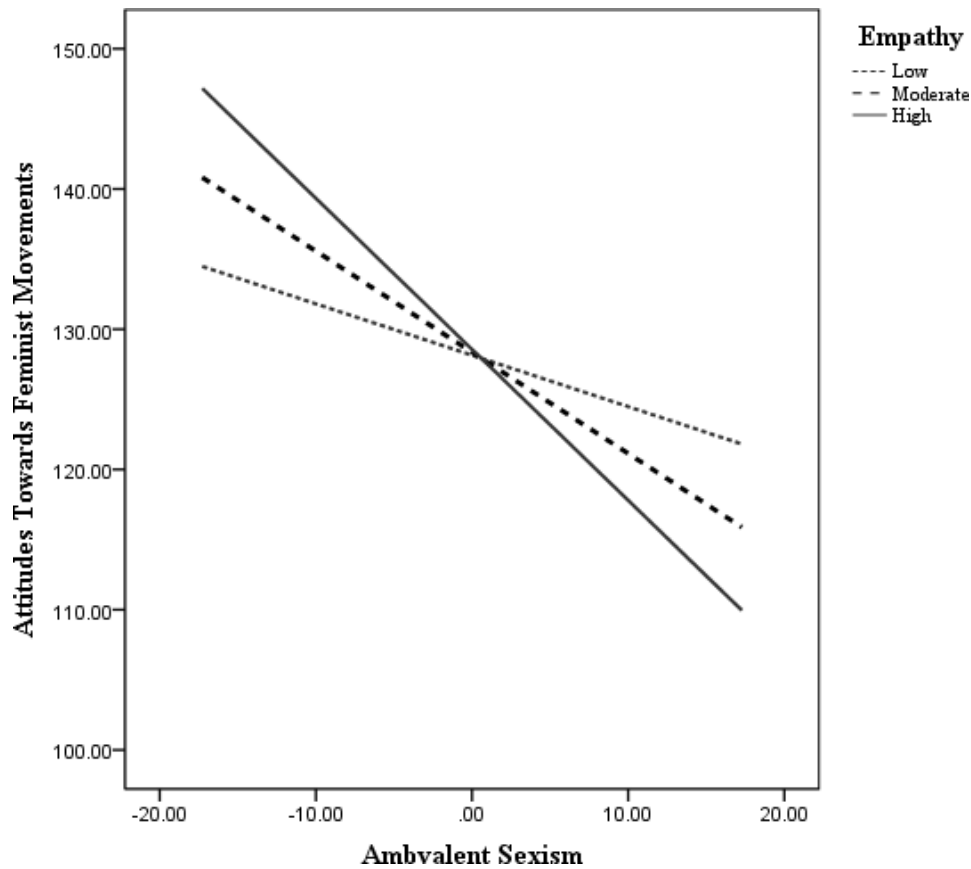


Figure 5. Mod graph shows interaction effect of ambivalent sexism and empathy for attitudes towards feminist movements

The mod graph (Figure 5) shows moderating effect of empathic concerns for ambivalent sexism in predicting favourable attitudes towards feminist movements. It can be observed in the graph that at all level of empathy negative relationship exists between ambivalent sexism and attitudes towards feminist movements. However the strength of relationship differs at different levels of empathy. At low level of empathy ( $b = -3.27, p < .001$ ) when ambivalent sexism is low, favourable attitudes towards feminist movements are not very much high. But as level of empathy is increasing, at Moderate level ( $b = -9.49, p < .01$ ) favourable attitudes towards feminist movements are evidently increasing, and at high level of empathy ( $b = -10.13, p < .01$ ) favourable attitudes towards feminist movements are significantly higher and relationship between attitudes towards feminist movements and ambivalent sexism has become significantly more stronger and consistent.

Below Table 21 demonstrates the moderating effect of empathic concerns for benevolent sexism for predicting favourable attitudes towards feminist movements. The main effect of empathic concern ( $t = .15; p > .05$ ) for favourable attitudes towards

feminist movement is statistically non-significant, which shows that empathic concerns and favourable attitudes towards feminist attitudes are not correlated. The main effect of benevolent sexism ( $t = -2.61; p < .001$ ) for favourable attitudes towards feminist movements is statistically significant and is negative, which indicates that with increase in benevolent sexism favourable attitudes towards feminist movements decreases. The interaction effect ( $t = -2.59, p < .001$ ) of benevolent sexism and empathic concern is statistically significant for favourable attitudes towards feminist movements.

Table 21

*Moderating Role of Empathic Concern for Benevolent Sexism in Predicting Attitudes Towards Feminist Movements (N = 465)*

Predictor	$\beta$	95% CI	
		<i>LL</i>	<i>UL</i>
Constant	128.47**	125.63	131.32
EC	-.09	-.87	.69
BS	-.51***	-.84	-.19
EC*BS	-.12***	-.22	-.02
$R^2$	.035**		
$\Delta R^2$	.013		
<i>F</i>	6.48		

Note. EC = Empathic Concern; BS = Benevolent Sexism

\*\* $p < .01$ .

Moderation is further explained through mod graph Figure 5. The mod graph (Figure 6) shows moderating effect of empathic concerns for benevolent sexism in predicting favourable attitudes towards feminist movements. At low level of empathy ( $b = -.049, p > .05$ ) statistically non-significant relationship is present between benevolent sexism and attitudes towards feminist movements. But as level of empathy has increased, at Moderate level ( $b = -3.11, p < .01$ ) a statistical significant negative relationship is present between benevolent sexism and attitudes towards feminist movements, which indicates that having empathy will increase favourable attitudes towards feminist movements. At high level of empathy ( $b = -3.98, p < .01$ ) favourable attitudes towards feminist movements have increased in comparison to low

and moderate level of empathy. These results are depicting that with increase in empathy favourable attitudes towards feminist movements will increase.

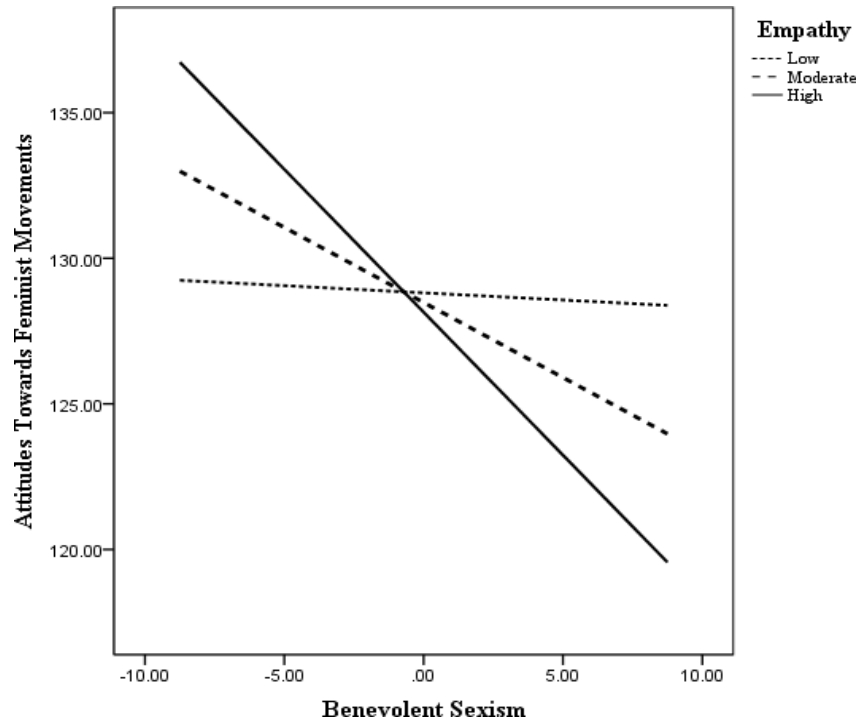


Figure 6. Mod graph showing interaction effect of empathy and benevolent sexism in predicting attitudes towards feminist movements

Table 22

*Moderating Role of Empathic Concern for Hostile Sexism in Predicting Attitudes Towards Feminist Movements (N = 465)*

Predictor	$\beta$	95% CI	
		LL	UL
Constant	128.07**	125.64	130.50
EC	-.19	-.86	.47
HS	-1.38***	-1.60	-1.16
EC*HS	-.11***	-.16	-.05
$R^2$	.29**		
$\Delta R^2$	.26		
F	13.34**		

Note. EC = Empathic Concern; HS = Hostile Sexism

\*\*  $p < .01$

Table 22 demonstrates the moderating effect of empathic concerns for hostile sexism for predicting favourable attitudes towards feminist movements. The main effect of empathic concern ( $t = -.44; p > .05$ ) for favourable attitudes towards feminist movement is statistically non-significant, which shows that empathic concerns and favourable attitudes towards feminist attitudes are not correlated. The main effect of hostile sexism ( $t = -11.69; p < .01$ ) for favourable attitudes towards feminist movements is statistically significant and is negative, which indicates that with increase in hostile sexism favourable attitudes towards feminist movements decreases. The interaction effect ( $t = -3.45, p < .01$ ) of hostile sexism and empathic concern is statistically significant for favourable attitudes towards feminist movements. Moderation is further explained through mod graph Figure 6.

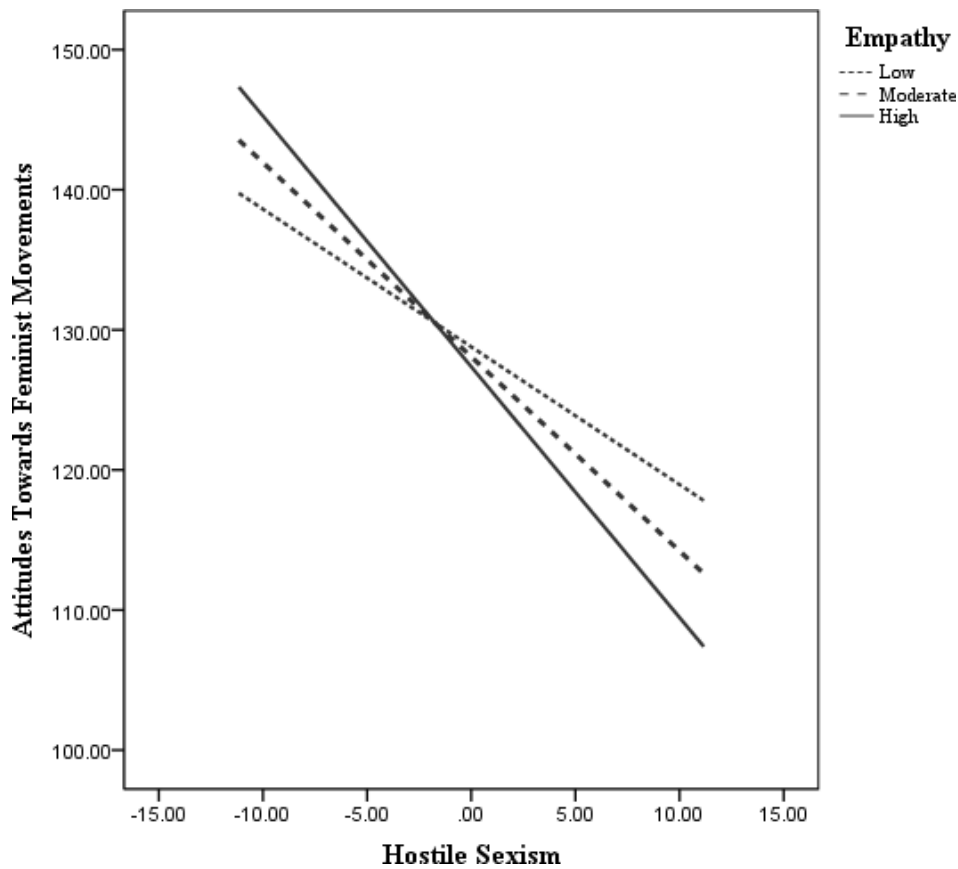


Figure 7. Mod graph shows interaction of empathy and hostile sexism in predicting attitudes towards feminist movements

The mod graph (Figure 7) shows moderating effect of empathic concerns for hostile sexism in predicting favourable attitudes towards feminist movements. It can be observed in the graph that at all level of empathy negative relationship exists between hostile sexism and attitudes towards feminist movements. However the



strength of relationship differs at different levels of empathy. At low level of empathy ( $b = -98, p < .01$ ), favourable attitudes towards feminist movements are not very much high. But as level of empathy is also low at Moderate level ( $t = -1.38, p < .001$ ) favourable attitudes towards feminist movements are evidently increasing, and at high level of empathy ( $t = -1.78, p < .01$ ) favourable attitudes towards feminist movements are significantly higher and relationship between attitudes towards feminist movements and hostile sexism has become significantly more stronger and consistent.

Table 23

*Moderating Role of Empathic Concern for System Justification in Predicting Attitudes Towards Feminist Movement (N = 465)*

Predictor	$\beta$	95% CI	
		LL	UL
Constant	128.00**	125.38	130.82
EC	-.37	-1.12	.36
GBSJ	.72***	.48	.95
EC*GBSJ	.09***	.025	.15
$R^2$	.10**		
$\Delta R^2$	.014		
F	7.74**		

Note. EC = Empathic Concern; GBSJ = Gender Based System Justification

\*\* $p < .01$ .

Table 23 demonstrates the moderating effect of empathic concerns for gender based system justification for predicting favourable attitudes towards feminist movements. The main effect of empathic concern ( $t = -1.00; p > .05$ ) for favourable attitudes towards feminist movement is statistically non-significant, which shows that empathic concerns and favourable attitudes towards feminist attitudes are not correlated. The main effect of gender based system justification ( $t = 6.02; p < .01$ ) for favourable attitudes towards feminist movements is statistically significant and is positive, which indicates that with increase in non-system justifying gender based beliefs favourable attitudes towards feminist movements increases. The interaction effect ( $t = 2.74, p < .01$ ) of gender based system justification and empathic concern is statistically significant for favourable attitudes towards feminist movements.

Moderation is further explained through mod graph Figure 8.

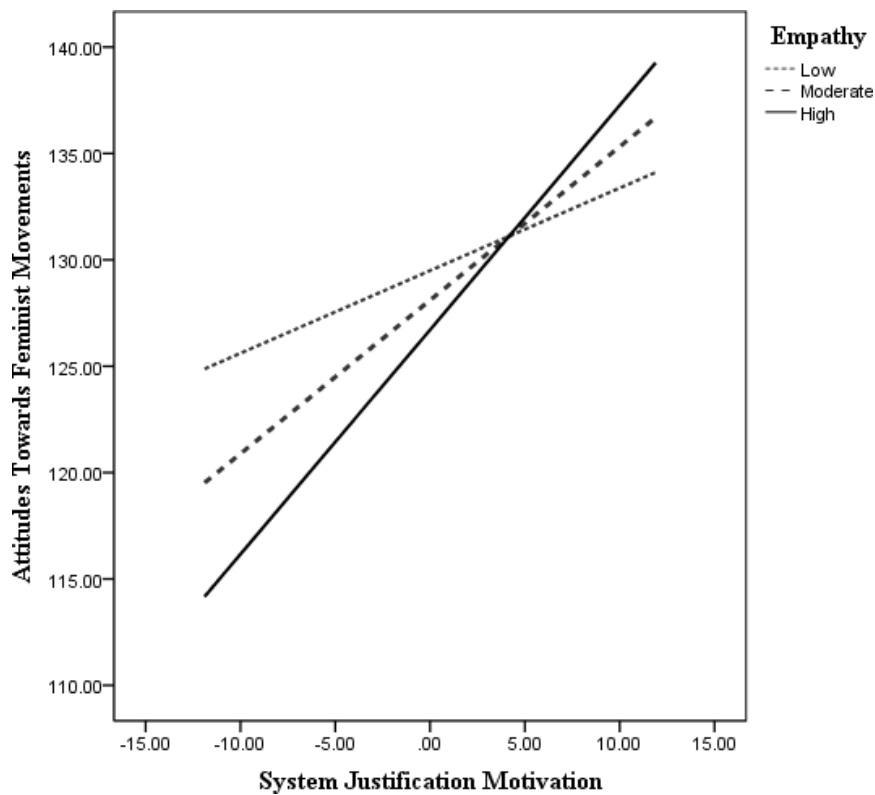


Figure 8. Mod graph shows interaction effect of gender based system justifying beliefs and empathic concern in predicting attitudes towards feminist movements

The mod graph (Figure 8) shows moderating effect of empathic concerns for gender based system justification in predicting favourable attitudes towards feminist movements. It can be observed in the graph that at all level of empathy positive relationship exists between gender based system justification and attitudes towards feminist movements. However the strength of relationship differs at different levels of empathy. At low level of empathy ( $b = .38, p < .05$ ) when non-system justifying gender based beliefs are high favourable attitudes towards feminist movements are lower in comparison to high level of empathy. At moderate level ( $b = .72, p < .01$ ) favourable attitudes towards feminist movements are evidently increasing, and at high level of empathy ( $b = 1.05, p < .01$ ) favourable attitudes towards feminist movements are significantly higher and relationship between attitudes towards feminist movements and non-system justifying gender based beliefs has become significantly stronger and consistent.

Table 24

*Moderating Role of Empathic Concern for Religious Fundamentalism in Predicting Attitudes Towards Feminist Movements (N = 465)*

Predictor	$\beta$	95% CI	
		<i>LL</i>	<i>UL</i>
Constant	129.36**	126.76	131.97
EC	.36	-.34	1.07
MRFI	-15.63***	-19.09	-12.18
EC*MRFI	-2.1***	-3.10	-1.22
$R^2$	.21**		
$\Delta R^2$	.03		
<i>F</i>	20.39***		

Note. EC = Empathic Concern; MRFI = Multidimensional Religious Fundamentalism Inventory

\*\* $p < .01$ .

Table 24 demonstrates the moderating effect of empathic concerns for religious fundamentalism for predicting favourable attitudes towards feminist movements. The main effect of empathic concern ( $t = .101$ ;  $p > .05$ ) for favourable attitudes towards feminist movement is statistically non-significant, which shows that empathic concerns and favourable attitudes towards feminist attitudes are not correlated. The main effect of religious fundamentalism ( $t = -8.89$ ;  $p < .001$ ) for favourable attitudes towards feminist movements is statistically significant and is negative, which indicates that with increase in religious fundamentalism, favourable attitudes towards feminist movements decreases. The interaction effect ( $t = -4.51$ ,  $p < .001$ ) of religious fundamentalism and empathic concern is statistically significant for favourable attitudes towards feminist movements. Moderation is further explained through mod graph Figure 8.

The mod graph (Figure 9) shows moderating effect of empathic concerns for religious fundamentalism in predicting favourable attitudes towards feminist movements. It can be observed in the graph that at all level of empathy negative relationship exists between religious fundamentalism and attitudes towards feminist movements. However the strength of relationship differs at different levels of empathy. At low level of empathy ( $b = -7.71$ ,  $p < .001$ ) when religious

fundamentalism is low, favourable attitudes towards feminist movements are not very much high. But as level of empathy is increasing, at Moderate level ( $b = -15.63, p < .001$ ) favourable attitudes towards feminist movements are evidently increasing, and at high level of empathy ( $b = -23.56, p < .001$ ) favourable attitudes towards feminist movements are significantly higher and relationship between attitudes towards feminist movements and religious fundamentalism has become significantly more stronger and consistent. It shows that empathy is acting as a moderator for attitudes towards feminist movements, with the increase in empathy favourable attitudes towards empathy are also increasing despite the presence of sexist beliefs towards women.

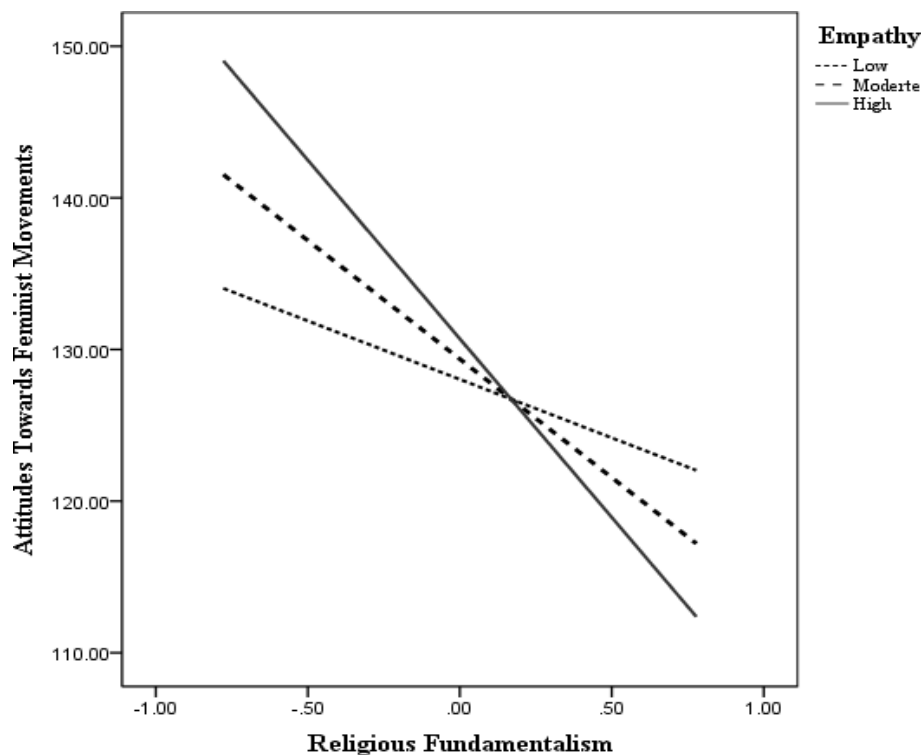


Figure 9. Mod graph shows interaction effect of empathic concern and religious fundamentalism in predicting attitudes towards feminist movements

Below Table 25 shows differences in the average scores of the sample upon study variables based upon gender. Results are indicating that average score of women upon favorable attitudes towards feminist movements and non-system justifying gender based beliefs are significantly higher in comparison to men. However, for men they are scoring significantly higher average scores upon the constructs of negative attitudes towards feminist movements, ambivalent sexism,

benevolent sexism and hostile sexism. For religious fundamentalism and empathic concerns there are non-significant gender differences present in average scores.

Table 25

*Mean Differences upon Study Variables Based on Gender (N = 465)*

	Men	Women	95% CI				Cohen's
	(n = 283)	(n = 182)	t	p	LL	UL	d
	M(SD)	M(SD)					
<b>AFMS</b>	123.25(29.65)	135.70(32.80)	-4.23	.000	-18.22	-6.67	.46
PA	39.96(12.34)	41.20(12.47)	-3.60	.000	-6.55	-1.92	.09
NA	97.20(28.26)	85.55(28.67)	4.33	.000	6.63	16.92	.40
<b>ASI</b>	75.94(15.79)	69.66(18.7)	3.88	.000	3.10	9.46	.36
BS	39.53(8.0)	37.46(9.5)	2.50	.01	.44	3.69	.23
HS	36.42(10.43)	32.20(11.78)	4.03	.000	2.16	6.26	.37
<b>GBSJ</b>	36.11(12.00)	39.59(11.43)	-3.10	.002	-5.68	-1.28	.29
<b>MRFI</b>	3.55(.83)	3.63(.68)	-1.13	.25	-.29	.061	--
<b>EC</b>	22.38(4.3)	22.84(4.3)	-1.10	.26	-1.27	.35	_

*Note.* AFMS = Feminist movement scale total, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, GBSJ = Gender Based System Justification Motivation, MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathic Concern

Table 26

*Mean Differences upon Study Variables Based on Marital Status (N = 465)*

	married	unmarried	95 % CI				Cohen's
	(n = 153)	(n = 310)	t	p	LL	UL	d
	M(SD)	M(SD)					
<b>AFMS</b>	119.52(28.59)	132.15(32.02)	-4.12	.000	-18.62	-6.61	.41
PA	35.97(12.65)	39.94(12.35)	-3.23	.001	-6.39	-1.55	.31
NA	100.90(27.10)	88.82(28.72)	4.33	.000	6.60	17.55	.43
<b>ASI</b>	77.41(15.03)	71.64(17.89)	3.43	.001	2.46	9.07	.34
BS	40.37(7.59)	37.97(9.10)	2.85	.005	.75	4.11	.28
HS	37.04(9.92)	33.70(11.56)	3.05	.002	1.19	5.48	.31
<b>GBSJ</b>	36.39(11.86)	38.00(11.91)	-1.36	.17	-3.91	.70	_
<b>MRFI</b>	3.80(.72)	3.47(.77)	4.42	.000	.18	.48	.09

<b>EC</b>	22.55(4.33)	22.59(4.38)	-.08	.93	-.88	.81	—
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*Note.* AFMS = Attitude towards Feminist Movement Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, GBSJ = Gender Based System Justification Motivation; MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathetic Concern

Table 26 shows that average scores of unmarried individuals are significantly higher upon favorable attitudes towards feminist movements whereas, married individuals are showing significant high average scores upon negative attitudes towards feminist movements, ambivalent sexism towards women, benevolent sexism, hostile sexism and religious fundamentalism. For empathic concerns and gender based system justifying beliefs non-significant differences are found out.

Table 27

*Mean Differences upon Study Variables Based on Mother Employment Status (N = 465)*

	Nonworking	working	<i>t</i>	<i>p</i>	95% CI		<i>Cohen's d</i>
	( <i>n</i> = 414)	( <i>n</i> = 49)			<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
<b>AFMS</b>	127.63(31.74)	132.88(29.36)	-1.10	.27	-14.59	4.10	—
PA	38.22(12.68)	42.16(11.11)	-2.08	.03	-7.65	-.21	.33
NA	92.82(28.97)	90.82(27.87)	.46	.64	-6.56	10.57	—
<b>ASI</b>	73.30(17.28)	75.27(17.24)	-.75	.45	-7.09	3.16	—
BS	38.64(8.56)	39.33(10.16)	-.51	.60	-3.27	1.91	—
HS	34.65(11.32)	35.94(9.84)	-.76	.44	-4.60	2.03	—
<b>GBSJ</b>	37.46(12.01)	37.88(11.05)	-.23	.81	-3.95	3.12	—
<b>MRFI</b>	3.60(.78)	3.43(.74)	1.38	.16	-.06	.39	—
<b>EC</b>	22.49(4.39)	23.35(4.06)	1.50	.19	-2.15	.43	—

*Note.* AFMS = Attitude towards Feminist Movement Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, GBSJ = Gender Based System Justification Motivation; MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathetic Concern

The only significant average score difference that Table 27 is representing for participants, if their mother is working or not, is for positive attitudes towards feminist movements. For those individuals whom mothers' are employed are showing more positive attitudes towards feminist movements. For negative attitudes, those individuals whom mother is non-working are showing non-significant high scores.

Total average scores for attitudes towards feminist movement scales which also represent favorable/positive attitudes are higher for individuals whose mothers are working but non-significantly.

Table 28

*Mean Differences upon Study Variables Based Upon Exposure to Feminist Movements (N = 465)*

	No	Yes			95 % CI		Cohen's <i>d</i>
	( <i>n</i> = 277)	( <i>n</i> = 186)	<i>t</i>	<i>p</i>	<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
<b>AFMS</b>	123.90(30.66)	134.31(31.67)	-3.53	.000	-16.20	-4.62	.33
PA	36.74(12.33)	41.39(12.33)	-3.98	.000	-6.95	-2.35	.37
NA	95.99(28.60)	87.72(28.50)	3.05	.002	2.94	13.59	.28
<b>ASI</b>	73.92(17.25)	72.88(17.40)	.63	.52	-2.18	4.26	—
BS	38.63(8.78)	38.80(8.74)	-.20	.83	-1.80	1.46	—
HS	35.29(11.04)	34.08(11.34)	1.14	.25	-.86	3.29	—
<b>GBSJ</b>	36.3(11.86)	38.81(11.82)	-2.02	.04	-4.48	-.06	.29
<b>MRFI</b>	3.71(.71)	3.38(.82)	4.65	.000	.19	.47	.43
<b>EC</b>	22.56(4.52)	22.51(4.12)	.14	.88	-.75	.87	—

*Note.* AFMS = Attitude towards Feminist Movement Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, GBSJ = Gender Based System Justification Motivation; MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathetic Concern

Table 27 is showing results for participants based on their exposure to feminist movements. Exposure towards feminist movements was measured in the demographic details via statements which were inquiring “if individual him/herself or any relative/family member has been part of any such movement?” From the results in the table it is inferred that those individuals who have any sort of exposure towards feminist movements are significantly showing high average scores upon favorable/positive attitudes towards feminist movements and non-system justifying gender based beliefs. Moreover individual reporting no exposure are showing significant high average score upon negative attitudes towards feminist movements, and religious fundamentalism. Ambivalent sexism, hostile sexism, benevolent sexism and empathic concern are showing non-significant average score differences.

In this last Table 28 of this section average score differences on the basis of feminist identity are reported. It is evident from the table that individuals who have identified themselves as feminist are showing significant high averages upon favorable/positive attitudes towards feminist movements and non-system justifying gender based beliefs. Those participants who do not consider them-selves to be feminist are showing high scores upon negative attitudes towards feminist movements, ambivalent sexism towards women, hostile sexism and religious fundamentalism. Upon benevolent sexism and empathic concern non-significant differences on the average scores has been found out.

Table 29

*Mean Differences upon Study Variables Based on Feminist Identity (N = 465)*

	No	Yes			95% CI		Cohen's <i>d</i>
	( <i>n</i> =212)	( <i>n</i> =252)	<i>t</i>	<i>p</i>	<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
<b>AFMS</b>	113.94(26.28)	139.90(30.61)	-9.70	.000	-31.22	-20.70	.91
PA	32.39(10.79)	43.86(11.53)	-10.98	.000	-13.52	-9.41	1.02
NA	103.79(26.64)	83.40(27.22)	8.12	.000	15.44	25.32	.75
<b>ASI</b>	77.23(15.52)	70.31(18.09)	4.37	.000	3.81	7.79	.41
BS	39.32(8.05)	38.21(9.29)	1.35	.17	-.50	2.70	–
HS	37.92(10.11)	32.10(11.34)	5.77	.000	3.83	7.79	.54
<b>GBSJ</b>	34.33(10.99)	40.13(12.01)	-5.38	.000	-7.91	-3.68	.52
<b>MRFI</b>	3.80(.71)	3.39(.78)	5.80	.000	.26	.54	.54
<b>EC</b>	22.73(4.45)	22.42(4.299)	.76	.44	-.49	1.11	–

*Note.* AFMS = Attitude towards Feminist Movement Scale, PA = Positive Attitude toward feminist movements, NA = Negative attitudes towards feminist movements, ASI = Ambivalent Sexism Inventory, BS = Benevolent Sexism, HS = Hostile Sexism, GBSJ = Gender Based System Justification Motivation; MRFI = Multidimensional Religious Fundamentalism Inventory, EC = Empathetic Concern

These mentioned above were the brief descriptions of the results. In the next section these results are discussed in detail with respect to literature and culture.



## **DISCUSSION**

## Discussion

In the present study predictors of attitudes towards feminist movements were explored. To explore this phenomenon both qualitative and quantitative research methods were used. In the Study-I an instrument to measure attitudes towards feminist movements was developed and validated. In the Study-II instruments were translated and validated. The last part Study-III was the quantitative phase of the study, it was concerned with hypothesis testing. For this purpose data was collected from participants ( $N = 465$ ) using both physical and online mode. For data analysis statistical package of IBM SPSS 22 was utilized to measure psychometrics, correlations, regression, mediations, moderations and group differences of the sample based upon the demographic variables. The present section discusses all the calculated results.

Table 12 is showing descriptive details of all of the instruments used in the study. Measures of parametric statistics (Skewness & Kurtosis) of all of the measure are within the satisfactory range which indicates that data of the sample is normally distributed. That is why, parametric statistics were applied to test hypotheses which are discussed below. The reliability coefficient of all the instruments is equal to or greater than .61 which indicates that all the measures are reliable and can be used to test hypotheses. Discussion of hypotheses testing is presented below.

First hypothesis in the research study states that religious fundamentalism will negatively predict attitudes towards feminist movements. Results from both the (Table 13 & 15) are depicting that Hypothesis 1 is supported by this study findings. From the correlational Table 13 it can be seen that a strong negative correlation is present between religious fundamentalism and attitudes towards feminist movements. Moreover in the Table 15 results of the regression analysis are indicating that religious fundamentalism has appeared as the strongest predictor of attitudes towards feminist movements. The direction of prediction is also in negative direction. These results are also supported by existing literature. Anjum (2019), in an article has written that in Pakistan participation in women activism or feminist movement is highly influenced by religious views, and the way those religious views are interpreted about feminism and feminist movements. according to her there are forces of religious fundamentalism that are present in the Pakistani culture who tend to tend to accept traditional gender roles against such movements without questioning either those traditions or objectives

of such movements. Moreover, other researchers has also stated this fact that religious fundamentalism has always been crucial in promoting xenophobia, traditional gender roles and conservative societies. Based upon the literature and results obtained in the present study it is concluded that religious fundamentalism negatively predicts attitudes towards feminist movements. That is any individuals who adhere to one's own religious principles rigidly and do not have tendency to tolerate other's point of view will have negative attitudes towards feminist movements and will be against those who leads such movements. Incidences of organizing walks by people of "*right wing groups*" in response to "*aurat march*" is an example which shows that how religious fundamentalism can predict negative attitudes towards feminist movements.

The second hypothesis states that religious fundamentalism will predict ambivalent sexism and system justification. Table 16 shows the results for regression analysis. From the results it is depicted that religious fundamentalism do predict ambivalent sexism and religious fundamentalism. The beta coefficient values for both system justification and religious fundamentalism are statistically significant and is in positive direction for ambivalent sexism and in negative direction for system justification. It indicates that an individual with fundamentalist religious orientation will believe in male supremacy upon women and will also be motivated to justify this hierarchy present in the society. In a past a study performed by (Hannover et al., 2018) it was found out that Muslims who were more religious and endorse more strongly religious fundamentalism also hold strong benevolent and hostile sexist beliefs towards the other women. Also there are studies which have found out that religious fundamentalism is associated with having beliefs about dominancy of one group upon others and preferring the hierarchy within a social system (Brandt & Reyna, 2014). Moreover, most members in our society also believes that our religion has granted men superiority over women and they are obliged to obey their male counter parts subsiding their own wishes and dreams. Therefore, based upon the present finding and results from the past it can be concluded that religious fundamentalism predicts ambivalent sexism and system justification and hypotheses have been confirmed.

The third hypothesis in the present study states that ambivalent sexism will negatively predict attitudes towards feminist movements. Table 13 and 15 are showing that results of this study, that are supporting the phrased hypothesis. In the Table 13 a significant negative correlation is present between ambivalent sexism and attitudes

towards feminist movements, which means that when ambivalent sexism will increase favorable attitudes towards feminist movements will decrease. In Table 15 results of Multiple Linear Regression indicate that ambivalent sexism emerge as a strong predictor of attitudes towards feminist movements. The direction of prediction is also negative. The results of the present study are also supported by the past literature. According to Ogletree (2019), ambivalent sexism is found out to be one of the correlate of feminism, according to the results of that study individuals who hold fewer sexist attitudes towards women highly, endorse ideology of feminism. Results from the study of Rudman and Glick, (2008), individuals who hold sexism for women also develop negative attitudes towards those individuals who identify with feminist movements.

Based upon the results of the study and support from literature it is concluded that ambivalent sexism can predict attitudes towards feminist movements negatively. Such results are consistent with the practices of our society, where it is considered more likely for women to stay at home and fulfil their gender roles. A girl who is married and is having kids is considered to be more successful than a girl who is having higher education and is working outside the boundaries of house. Such beliefs are an indication of that how sexism is practiced in our society. Moreover, those women who suffer violence either domestic violence or violence from the society and choose to compromise instead of standing up for their rights or demanding justice are more appreciated.

The fourth hypothesis of this study stated that belief in system justification will predict attitudes towards feminist movements negatively. By looking at the correlational Table 13 and regression Table 15 it can confirmed that beliefs in system justification will predict attitudes towards feminist movements negatively. As it has already been discussed that high scores on GBSJ scale (Jost & Kay, 2005) indicate low gender based system justifying beliefs. It means that an individual scoring high on this scale will endorse that existing system based on gender is not justified. The significant positive correlation between AFMS and GBSJ in the Table 13 suggests that with lowered gender based system justifying beliefs, attitudes towards feminist movements will increase. The regression Table 15 suggests that GBSJ significantly predicts attitudes towards feminist movements. Here the positive direction in both correlation and regression indicates that having low system justifying beliefs predicts attitudes towards feminist movements positively.

These results are in alignment with the past literature, in an experimental study where high system justification was studied as a predictor for backlash towards the feminist movements. The results of that experimental study revealed that high system justifying beliefs predicts backlash towards feminist movements (Yeung, Kay & Peach, 2013). In another study done by (Jost et. al., 2013), it was revealed that when people tend to endorse system justifying beliefs they tend to oppose the collective action of others even if they are doing a legitimate effort to secure their rights. Another research identified a factor which can increase system justification based upon gender. According to that research negative stereotypes of feminists allow people to adhere to patriarchal status quo more strongly and become a reinforcer for rejecting the legitimacy of feminism (Osborne et. al., 2019).

Based upon the study findings and past literature it is concluded that high beliefs in system justification can predict attitudes towards feminist movements negatively. This legitimacy of existing gender based system being a predictor of looking down upon or stereotyping feminism, feminist movements and feminists can be explained in our society as well. In our society decision power is mostly in the hands of men even if a women is educated mature adult, a good women in our society is mostly the one who obeys the decisions made for her by male members of the family. Right to do job, before and after marriage are conditioned with permission of family specially male family members or husband. Whereas, those girls or women who against the will of their family members, specially male members if wishes to opt for a job, marriage or get divorced because of not being able to fulfil these justified gender based beliefs easily get the tags of being a liberal or feminist.

Fifth hypothesis of this study was that empathy will positively predict attitudes towards feminist movements. Based upon the results in the Table 13 and Table 15 it is understood that this hypothesis is not confirmed. The correlation Table 13 shows non-significant correlation between empathy and attitudes towards feminist movements. In the regression Table 13 it is evident that empathy did not appear to be a predictor of attitudes towards feminist movements. However, existing literature suggests that empathy is positively related to attitudes towards feminist movements. In a study done by (Persson & Hostler, 2021), it was found out that increasing empathy among individual will lead to reduction of prejudice towards feminist activist on online forum. Another study by (Dinic , Kodzopeljic, Sokolovska, & Milovanovic, 2016), suggests

that increase in empathy and contact with the stereotype group can increase positive attitudes towards feminist movements.

Considering the existing literature and findings it is concluded that this hypothesis is rejected. Rejection of this hypothesis can be explained in terms of findings of qualitative study (See Part 1 of this study). As it was constantly reported by the participants of the focus group discussions that agenda of such movements are against the norms and culture of our society. They also added that these movements are anti-Islamic and are cause of disturbance within the society. Therefore, if a person believes that such movements are threat to our culture and they can sabotage our societal structure, then even having high empathy one cannot think in favor of such movements or to those who lead such movements. That may be the reason why in this study empathy do not predict attitudes towards feminist movements positively.

Hypothesis 6 of the present study states that there will be negative relationship between ambivalent sexism, system justification, religious fundamentalism and empathy. Results in Table 13 are showing that this hypothesis is not confirmed with present sample. As results are indicating significant positive relationship of empathy with religious fundamentalism, ambivalent sexism and one of its sub-scale benevolent sexism, where non-significant relationship of empathy is reported with hostile sexism and system justification. Although the literature says that high empathic tendencies are linked with more gender equity and low with gender based beliefs (Lucas, Brian, Kteily, & Nour, 2018). The significant positive relationship of empathy with ambivalent sexism may be because benevolent sexism is perceived positively by individuals although it limits activity of women in different spheres. The indicators of benevolent sexism indicate women as a weak creature who needs to be protected and women should be modest and pure and she completes men. Such beliefs seem positive and such characteristics are admired in patriarchal society like ours, that is why empathy had positive relationship with ambivalent sexism and benevolent sexism because people consider such beliefs and restriction to be positive and think of them as they are for the goodness of women. According to (Moya et al., 2007), people who are high in benevolent sexist attitudes when provided with protective restrictive inhibitions think about those restrictions as protective factors but not as restrictions.

Fundamentalist religious orientation is also positively related to empathy although literature suggests that high levels of religious fundamentalism will lower empathic concerns among individuals (Bradley, 2019). It is because it is our firm belief

that following Islam and the code of life provided by it is the only way to get success in life and hereafter. Indicators of MRFI (Lith et. al., 2011), contain items which are similar to general beliefs that we hold about religion such as “*my religion is the true religion*”, “*I admire those who choose my religion*” “*a true religion never changes*” .Therefore, following religion and its teachings mean one is making efforts to make his/her life beautiful here in this world or hereafter and same is wished for others as well. Therefore, here a person is considered empathic because that person wants to follow religion and wish same for others too, which is also an indication of empathic concerns for others. That is why there is a positive relationship between religious fundamentalism.

Hypothesis 7 states that ambivalent sexism and system justification will mediate the relationship between religious fundamentalism and attitudes towards feminist movements. Findings of the results find out that ambivalent sexism, hostile sexism and system justification act as mediator between fundamentalism and attitudes but benevolent sexism do not come out as a significant predictor (See Table 17, 18, 19 & 20). Past literature has also suggested that higher level of religious fundamentalism are linked with having sexism which ultimately leads to having prejudice beliefs towards minorities or discriminatory attitudes towards outgroups (Whitly, 2009). These results are also in line with the findings of FGDs in the Study-I of present research (See Table 2), it suggests that participants believed that feminism and Islam are two separate entities, Islam has given rights to women rights and we should not make women deprived of those rights but we should also understand that in Islam men are superiors to women and they are not equal in status.

Thus the literature suggests that having adherence with the traditional religious beliefs set by the society leads towards the development of sexist beliefs towards women which ultimately leads to having less favorable attitudes towards feminist movements. The link between religious fundamentalism and views about feminism were also explored by Anjum (2019) qualitatively. The results of her study indicated that views about feminism among Pakistani women are linked to religious views and religious interpretations. The participants of her study stated, they believe that religion Islam is the source of guidance for us, they justify restricted gender roles and believed that the major role of women is to stay at home look after their kids and stay away from any political activities. These findings from the literature support the hypothesis that

religious fundamentalism leads towards sexism or supporting traditional gender roles which ultimately lead to belief that one should respect these restriction and get not involved in any activity which tends to violates these pre-defined restrictions set by the society, or in other words it can be said that ambivalent sexism mediate the relationship between religious fundamentalism and attitudes towards feminist movements.

Moreover, past study also suggests that religiously conservative beliefs account for variability in hostile sexism (Masser & Abrams, 1999), and in according to Glick and Fiske (1997), hostility towards women accounts for having beliefs which perceives women as using sexuality or feminist identity to control men and characterizes women inferior in ways that supports for men to have social control over women, thus leading to have negative attitudes towards any such movements that can threaten social control of men. Moreover, there are also incidences reported where groups who identified themselves with religious organizations have used violence against the participants of Aurat March (a sort of women walk that highlights issues related to women in society) who according to them were violating the societal structure or prevalent gender based hierarchy. Therefore in the light of past literature and present result it is concluded that our hypothesis is supported.

In the hypothesis 7 it is also stated that system justification will mediate the relationship between religious fundamentalism and attitudes towards feminist movements. The results show that system justification act as a mediator between religious fundamentalism and attitudes towards feminist movements. These results are also supported by findings of Anjum (2019), which states that participants of her study who showed adherence to the traditional religious beliefs set by the society were more eagerly justifying restricted gender roles with the society and according to them, these limitations were set by the religion and they were showing prejudice towards the members of feminist movements who according to them acting against religious boundaries. In another study it was found out that individuals with both high or low religious fundamentalism will show prejudice towards dissimilar group in order to protect their beliefs that are formed based upon their religious fundamentalistic ideology (Brandt & Tongeren, 2017). Literature has also suggested that religious beliefs paly key role in system-justifying belief system, and individuals having system justifying beliefs tend not to support any such event which violates that present system



(Jost et al., 2014). Therefore, based upon the present and past study results the hypothesis is confirmed.

Hypothesis 8 states that empathy will moderate the relationship between ambivalent sexism, system justification, religious fundamentalism and attitudes towards feminist movements. Results of the present study confirm the above stated hypothesis that empathy moderate the relationship between ambivalent sexism, hostile sexism and benevolent sexism (See Table 21, 22, 23, 24 & 25). In the tables the results suggests that with the increase in the level of empathy at low levels of sexism participants tend to score high upon positive attitudes towards feminist movements. past literature also suggest similar trend. In a study which was carried out to look for strategies which can reduce online backlash towards feminists it was found out that perspective taking induces empathy among individuals and increase in the levels of empathy reduces prejudice towards feminists (Persson & Hostler, 2021). Another study also revealed that increase in level of empathy can lead with having less prejudicial behavioural responses towards the individuals of discriminated group (Lindsey et al., 2015). This can be explained based on the fact that empathy increases one's understanding of the perspective of the outgroup their suffering and their objectives, thus making individuals enable to think about the situations more critically and objectively reducing stereotypic behaviours towards them. As it was also revealed in the focus group discussions that one of the thing that these movements are able to do are that they have brought the violence and discrimination faced by women to the surface, this revelation can give individual a chance to dig upon their agendas and motives more critically which can ultimately reduce prejudice towards them.

Hypotheses (9 & 10) are stating about relationship between age and study variables. Hypothesis 9 says that age will be negatively correlated with attitudes towards feminist movements. Table 14 is showing the correlation between study variables and demographic variables. The Table 14 depicts that a non-significant negative correlation exist between age and attitudes towards feminist movements. however the literature suggest that younger adults have more positive attitudes towards feminist movements in comparison to older adults (Kethyrn, 2011) whereas, our results indicate that age in our sample age is not a potential demographic to predict attitudes towards feminist movements. This finding can be explained in the light of the findings of FGDs, the Table 2 which shows the descriptive details of the sample of FGDs shows

that mean age of the sample near to 23 which indicates that, the majority of participants were younger adults. But despite their young age majority of themes that emerge based upon data of FGDs are not in favor of feminist movements. It indicates that in Pakistan based upon age one cannot predict attitudes towards feminist movements rather there must be other factors which can be the covariates of attitudes towards feminist movements.

In hypothesis 10 it was stated that age will be positively related to system justification, sexism and religious fundamentalism. In Table 14 the only significant relationship is present between age and religious fundamentalism. A significant positive relationship indicates that with increase in age fundamentalistic orientation towards religion also increases. A study from existing literature also reports positive relationship between age and religious fundamentalism (Oniszczenko, 2018). It can be explained as it is normal in our society that in early ages people do not put much effort in learning about religious teachings except some of the obligatory practices, but in their old age individual become more religious and gain knowledge through what is taught by the preachers and religious scholars as they are considered to be the experts of religion, individual receive readily available knowledge without questioning or thinking over it leading to adopt a fundamentalistic approach towards religion.

In the hypotheses (11 & 12) relationship of education with sexism, religious fundamentalism and attitudes towards feminist movements are stated. Hypothesis 9 states that there will be a positive relationship between education and attitudes towards feminist movements. That is with the increase in education attitudes towards feminist movements become more positive. By looking at the results in Table 14 it is confirmed that education and attitudes have positive relationship as significant positive relationship is present between education and attitudes towards feminist movements. Both the scale total and Positive Attitude Subscale which represents positive attitudes towards feminist movements are in significant positive relation with education whereas, the Negative Attitude Subscale is negatively correlated with education which means that with increase in education negative attitudes towards feminist movements decrease. Past literature suggests that with the increases in educational attainment individual develop more liberal though (McCabe 2005; Thornton and Freedman 1979), feminist consciousness (Reingold and Foust 1998), and less traditional gender role attitudes (Marks et al. 2009). Through education an individual get awareness about issues that are prevalent in society, it can let an individual think upon a matter from

different angles which can lead to reduce in bias that we normally hold toward other gender or toward our own gender. Moreover studying in different institutes help individual to interact with one another and discuss things together which further open up their minds.

In Hypothesis 12 it is stated that education will be negatively related to sexism, system justification and religious fundamentalism. Results in the Table 14 shows that ambivalent sexism and education are significantly negatively correlated. It indicates that with increase in education sexiest attitudes towards women decreases. Glick, Lamiras and Castro (2002) also find out same results. Both sexism and feminism are opposing ideologies, the Hypothesis 9 in our study in which it is proved that education and attitudes towards feminist movements are positively related is also an evidence of confirmation for negative relation between sexism and education.

Being a sexiest person means belief in male supremacy and subordnacy of women, believing that men are stronger, bread earner, protector of their women and have right to use power when it comes to save honor of the family whereas, women are weak who perform secondary roles, are symbol of purity and modesty and their actions or any bad thing directed to them can sabotage honor of their family. Education can help reduce sexiest beliefs towards women and their may be several reasons for that. Training of an individual as a knowledge acquirer means a training of mind to sharpen one's ability to think and reason because, purpose of education is not only to gain knowledge but to use that knowledge when needed. Therefore, an educated person who can gather knowledge from different sources and have developed the abilities to think reasonably and rationally may not be a supporter of such beliefs who make a women bearer of family honor or who can only perform task which are secondary to men. Another reason for this inverse relations may be because of interaction with individuals (both men and women) in settings from where they gain education seated at different post (both high and low), can make a person believe that work or jobs are gendered neutral entities any individual either men and women can acquire that job based on their knowledge skills and abilities. Thereby, increasing support for feminist movements who talk about equality of both genders in different spheres of life.

Hypothesis 12 also states that education will be negatively related to system justification. Results in the Table 14 shows that system justification is significantly positively correlated with education. Here the relationship represent that with increase in education non-system justifying beliefs also increases. In a study done by (Azevedo

& Jost, 2021), in which they studied whether people believe in science or not, they found out that people who were not highly educated scored high upon system justified beliefs, which confirm our findings as well.

With increase in education people believing in non-system justifying beliefs indicates that they are rejecting the existing gender based hierarchy, and are in favour of collective actions that will be taken by others to reduce this justified system. The existing gender based hierarchies suggests distinct gender roles for both men and women. In our society within a family the assigned role to man is of working outside the house to earn money, controlling behaviours of family member specially women, whereas, a women's job is to perform household chores, give nurturance to the offspring and function according to will of family. Individuals who receive high education are more likely to end up in professional lives and fulfil their dreams understands that how these gender based hierarchies are limiting women from achieving their dreams and increasing burden upon men to do the financial assistance of not only themselves but their family as well, and being financial leader of the home increases the rigidity in men's leading to his controlling nature.

The part of Hypothesis 12 says that education will be negatively related to religious fundamentalism. In the Table 14 the correlation between education and religious fundamentalism is found out to be significantly negative. In a research study done by (Beller, Kroger, & Hosser, 2021), where they study influence of religious fundamentalism and education upon gendered violence found out that education is significantly negatively correlated with religious fundamentalism. A religiously fundamentalist person is inflexible to others point of view and adheres to known religious beliefs very firmly and accepts the readily available information without critically thinking upon it. Its inverse relationship with education is because a person who is educated does have an idea that it is not necessary for everyone to agree on a same point and every person can have their own conceptualization of specific phenomenon, moreover they know that they can get information on a specific phenomenon so that is why they have the ability to not just consider the readily available information but also search for it from different sources and then reach to conclusion of agreement or disagreement regarding that information.

Next it was hypothesized in (13 & 14) hypothesis that there will be gender difference upon the scores of study constructs. Men will score higher upon sexism, system justification, religious fundamentalism significantly whereas, women will score

significantly higher upon attitudes towards feminist movements and empathy. To look for the results based upon the gender differences (See Table 25), in the table it shows that men and women are differing on all of the study variables significantly except for religious fundamentalism and empathy. It is depicted in the table that upon attitudes towards feminist movements women are scoring significantly higher than men. These findings are consistent with previous literature which confirms that women are more likely to identify themselves as feminist than men and possess more favourable attitudes towards feminist movements (Glick & Fiske, 2002). From these results it can be concluded that women in comparison to men more strongly adhere to the belief that gender inequality exists in the system and they believe in the efforts of collective action taken by such movements to eliminate this gender difference from different spheres of life. Men on the other hand had scored higher upon Negative Attitudes towards Feminist Movements (NA) which explains that men in our society do not believe in the cause of feminist movements rather they believe them as a threat to their dominance. For them women use their identity to take control over men and to gain superiority (Glick & Fiske, 1996)

Upon ambivalent sexism men are scoring significantly higher than women. It shows that men firmly endorse the idea that they are protectors of the family honor, can exercise power upon family members especially women of the family to regulate their behaviors. The use of power can include violence in any form. On the other hand women are scoring low upon ambivalent sexism, which indicates that women hold non-favorable beliefs towards male controlling and directing their behaviors and are not supporting the use of violence by male family members as an act of showing their dominance over women. Past literature also states that women more strongly adhere with beliefs of equality than men (Breen, 2017).

Upon both the facets of ambivalent sexism named as benevolent sexism and hostile sexism significant gender based differences are found out. In the present sample men are more likely than women to hold sexist attitudes towards women. Upon both the facets of ambivalent sexism towards women men are scoring significantly higher, which indicates that men are more likely to consider women as pure and modest, who bring harmony and comfort in the lives of their male family members. Along with this they also believe that men can use power to control the behaviour of their female family members. The results are also affirming with norms of Pakistani culture it is expected from women to not have any sort of relationship with men and they are demanded to

protect their chastity and virginity before marriage. The existence of honor based violence, forced marriages and such other acts are evidence of use of power by men in the society to control the behaviour of their female family members in order to protect the family honor or to comply with the norms of the society.

On the basis of gender based system justification it was found out that men justify these existing gender based hierarchy as they are significantly scoring lower than women in the present sample (See Table 26). It is also in compliance with the results obtained upon the facets of sexism where men are more likely to hold sexist attitudes towards women. From the present results it is concluded that among the Pakistani adults men are more likely to show conformity with the existing gender roles whereas, women think that these gender roles need to be restructured or changed. This contrast in the result based upon system justification is also explaining the high score of women upon positive attitudes towards feminist movements in comparison to men (See Table 26) as these movements are an effort to bring change in the existing gender roles. In Pakistan it is considered that it's a women job to do house hold task and for men it is more legit to work outside the home and to earn money for the family, which is highly endorsed by men but women in Pakistan has now started to think that these gender roles should not be fixed like this every member of the society either men or women should be given equal chance to contribute their efforts in different sectors comprising of both home and outside world. (Zia, 2020). The gender differences based upon religious fundamentalism and empathy were also calculated for the present sample. From the Table 26 it can be seen that non-significant gender differences are found out between both genders based upon religious fundamentalism and empathic concern.

After hypotheses testing group differences based upon demographic categories which were not included in the hypotheses were calculated. The significant group differences obtained are discussed below.

One of the objective was to look for the group differences based upon the marital status of the individuals. The results (See Table 27) showed that unmarried individuals are more likely than married individual to support the cause of feminist movements as they are scoring significantly higher than married individuals upon positive attitudes towards feminist movements and are having low scores upon sexism towards women, negative attitudes towards feminist movements and religious fundamentalism. One of the reason for this difference may be because that unmarried individuals are usually younger adults and literature indicate that younger adults have

more positive attitudes towards feminist movements and they also have less sexist attitudes towards women. Another reason for this may be that in our society when individuals become part of the marriage institution there is pressure upon them from the family and society to convert it into a lifelong relationship, therefore married individuals may have internalized all the standards set by society which are way a forward toward a successful married relationship and their family to stay together. That is why married individuals are scoring high upon sexism and system justifying beliefs. Moreover, upon gender based system justification result shows that mean score of unmarried individuals are higher than married individuals, it shows that, married individuals are less likely to justify the gender based norms prevalent in the society.

Table 28 shows that differences of the participants based upon the employment status of their mother. The results showed that, participants whom mothers are employed are showing positive attitudes towards feminist movements then those whom mothers are not employed. This difference may be based on the fact that feminist movements talk about difficulties faced by women in different spheres of lives, sample whom mother were employed know more closely difficulties of working women that is why they have shown positive scores higher those whom mothers do not work outside houses.

Table 29 shows the differences based upon exposure to feminist movements, this exposure towards feminist movements was measured by taking responses upon the last four statements in the demographic sheets of the booklet. The results showed that significant mean differences of the participants are upon the attitudes towards feminist movements, gender based system justification and religious fundamentalism. The participants who are more likely to take part in feminist movements, or who are more aware of different activities relevant to feminist movements are showing significant higher mean scores upon positive attitudes towards feminist movements and non-system justifying gender based beliefs, while those individuals who do not take part in any activity relevant to feminist movements have shown significantly high scores upon negative attitudes towards feminist movements. These differences suggest that individuals who are more open to information related to feminist movements, or who have more exposure to any sort of information can relate more with the aims of such movements and are more likely to support the cause of feminist movements. From the results mentioned in the table it can be concluded that openness towards such movements can increase development of positive attitudes towards these movements

and individual will less likely to support gender based system justification and will support any such activity that is working to reduce this system justification. These results are also supported by the past literature which states that individuals with personality traits of openness to experience are more likely to identify themselves with feminists or have positive attitudes towards feminist movements (Smith, 2007). Moreover these results can be supported in light of contact theory, which states that conflicts between groups or prejudice towards marginalised groups can be reduced if member of the two groups interact or cooperate with each other (Allport, 1954). Therefore, in the present sample those participants who have engaged themselves either directly with feminist movements or who are in contact with the information relevant to feminist movements either because of their relatives or feminist movements are having positive attitudes or it can be said that less prejudice towards feminist movements.

The table also shows that those participants who not engaged with any activities related to feminist movements and are less exposed to any information relevant to them, are scoring significantly high upon religious fundamentalism and are supporting gender based system present in the society. It can be explained on the basis of past literature which suggests that individuals who are fundamentalist in nature are less open to experience new things or events which will ultimately lead to have less contact with members of such movements or any such activities , therefore explaining that such individuals will have negative attitudes towards feminist movements and will support existing gender based system as it is already explained that their exist a positive relationship between negative attitudes towards feminist movements and system justification.

## **Implications of the Study**

### ***Theoretical Implication***

The present study has contributed in the literature by the development of instrument that measures attitudes towards feminist movements, therefore, findings of the present study ensures that they are an actual reflection of perception of Pakistani sample regarding feminist movements. Along with that the influence of religious ideologies and fundamentalist practices that are done in the past upon negative perception of feminist movements in Pakistan has been highlighted , but it was not tested hypothetically priorly, therefore present research study has filled this gap by



testing the relationship between religious fundamentalism and attitudes towards feminist movements. Findings of both qualitative and quantitative studies confirm that in Pakistani culture religious fundamentalism act as one of the significant precursor that leads towards sexism and justifying gender based system which further leads towards the development of negative attitudes towards feminist movements. On the other hand the findings also suggests that having contact with individuals who participate in the activities of such movements can lead to having less negative attitudes towards feminist movements.

### ***Practical Implications***

Findings of the study suggests that religious fundamentalism leads towards sexism, system justification and negative attitudes towards feminist movements, whereas empathy moderates the relationship between the predictors and attitudes towards feminist movements. Therefore, interventions which can induce empathy and critical thinking among individuals should be developed to reduce backlash toward such movements. Secondly, findings of the qualitative study suggests that Pakistani individuals think that objective of these movements are opposite to our cultural values and religious teaching. Therefore, debates and programs at different media forums should be organized where actual objective, achievements and benefits that these movements can bring for all of the members of the society can be communicated easily, which will be a way to increase the contact between the opposing groups, as increase in contact can lead to increase in empathy which will influence positive attitudes towards such movements ultimately.

### **Limitations and Suggestions**

1. One of the limitation of the present research study is that for measuring religious fundamentalism and ambivalent sexism, instruments developed based upon the culture outside the Pakistan were utilized. Although prior to use, instruments were translated to make them more comprehensible, issues were reported by participants regarding understanding some of the statements from the instrument. Therefore it is recommended in future to either develop instrument based upon the content of Pakistani culture or adapt the instrument further to get efficient results.

2. Another limitation of the present study was that participants who reported to be from the rural areas were mostly from the villages near to main cities where environment was almost similar to main cities or were studying in universities, that is why non-significant differences were obtained. Therefore, it is recommended that in future to select participants from remote area to get better understanding that if differences exist or not.
3. Data was collected upon self-reported measure so there were risk for social desirable responses especially with the instrument of empathy, therefore in the future it is recommended to use Social Desirability scale to control this effect.
4. Present research was a correlational design therefore for future it recommended to test the significance of relationship in the light of some intervention or by applying some treatment.
5. Although efforts were made to collect data from different provinces of Pakistan through online forum or physically but most of the data is from Punjab so generalizability of results may be an issue in other provinces. Therefore it is suggested to collect large data from other provinces to ensure the generalizability.

## **Conclusion**

In the present research study it was concluded that religious fundamentalism, ambivalent sexism and system justification predicts attitudes towards feminist movements. Empathy was not significantly correlated with attitudes towards feminist movements. Ambivalent sexism, hostile sexism, benevolent sexism and system justification act as mediator between religious fundamentalism and attitudes towards feminist movements. Whereas, empathy comes out as significant moderator for ambivalent sexism, hostile sexism, benevolent sexism, religious fundamentalism and system justification. Women were scoring significantly higher upon attitudes towards feminist movements and system non-justifying gender based beliefs, whereas, men were scoring higher upon religious fundamentalism, ambivalent sexism, hostile sexism, and benevolent sexism. Unmarried individuals were having more positive attitudes towards feminist movements, less sexist beliefs towards women and less fundamentalist beliefs than married individuals. People who identify themselves as feminist were showing more positive attitudes towards feminist movements, less sexism and religious fundamentalism. Individuals who were more in contact with the

activities related to feminist movements either directly or indirectly were also having more positive attitudes towards feminist movements. On the basis of results, it is suggested that increased contact with the information related to feminist movements can help develop positive attitudes towards feminist movements. Moreover, such interventions which can reduce sexist beliefs towards opposite gender should be planned which will ultimately lead towards reduction of gender inequality within the society.

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# **APPENDICES**





## Ambivalent Sexism Inventory (ASI)

وس الہم پہن 2-

لہ ایت- ہوس اللہم رم دوس اور وروتس ے کدرا این لقتت ے سق لعتم آ پیکر لے کولعم رک ے ن ے ک ے نل ے ہ۔ رہا بن ے ک اس ے ند ے پئے نگ  
وجاب وکد م رظن ر ے نکو ے کاش دنیہ رکنیہ ک آپ ان ے سسکد حکت قی قتم ریغ قی قتم نیہ۔

0- اہل ی غنم 1- و غنم 2- بسکد حکت ی غنم 3- بسکد حکت غنم 4- غنم 5- اہل غنم

ریمن امشر	ایبات	بلکل وغ غنم	بلکل غنم
1	رم داچ ے ہانکی ہب اکایب وکی ہن وہوہ اسوت قکت ل مکم نیہن وہانکسب جکت اے سوعرت کتیکتہم اہل صہن وہ۔		
2	تہب کی سوعر ریت درال ص "ر باربی اور اسموات" ے کانہر پا اسیہ و صخ کی صوس نیلا اور راع ریتہ اہل صر کان اچ نیہ نیہ سج ے س ان نیہن رم دوس ر پوئتیق اہل صوہ ے کس۔		
3	اسحن کی کو صرت نیہم وروتس وکر مدوس ے س لہا اہم ادی تہا اچے نیہ۔		
4	ارنگو عر ریت ے بر ضرر ولہجوں اکر وکی وکی سکی کتہم دے دکتہ نیہ۔		
5	وعر ریت تہب آ اسکن ے س ان رضوہ اچ نیہ۔		
6	بجکت رم داو وروتس اکی دور سے ے کاس ہتر واپن کی وطرر پوا سہن وہ ان نیہن دن گنیم شیخ و خیش اہل ص نیہنو بیٹکس۔		
7	وس اتین ے ک رہلہ دار وروتس وکر مدوس ے س ز اددہ ایخ ر ات دول ان اچ ے تہ نیہ۔		
8	تہب کی سوعر ریت نیہم اسیہ این کی گاپی کت اچ ے تہ ہوجت بم کر مدوس نیہم کتہ ے۔		
9	رم دوس وک اچ ے یہ کوعر وروتس ے س تہم ے س شہرپ آ نیہ اور ان کی کتہ نظر کنیہ۔		
10	ارنگو عر ریت اس کی دق ر نیہن رکاپن ریت ہکر مدان ے ک ے نل ایک چکر ک ے ت نیہ۔		
11	وعر ریت رم دوس وک اچ نیہم اسیہ این کی گاپی کت اچ ے تہ ہوجت بم کر مدوس نیہم کتہ ے۔		
12	رہم دے کاپس اکی اسیہ وروتس ضرور وہن اچ ے س ج کی کوہ ے باب اچ تہ اور زعت رک ے کس۔		
13	رم دوعر وروتس ے ک رہلہ ادوہر ے وہ ے ت نیہ۔		

						14	وَعَرَّيْتَا أَنبَاءَ الْبَرِّ لِقَوْمٍ أَعْرَفٍ فَسَمِعْنَا لَقْنَةً مِنَ الْبَرِّ لَوَاعِدًا لِّمَنْ كَفَرَ أَنَّهُمْ لَأُكْرَهُنَّ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						15	اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						16	وَعَرَّيْتَا اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						17	اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						18	تَهْبِطُ سَوْءُ عُرِّيَّتٍ اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						19	رَمَدُ عَيْنٍ مِّنَ الْوَعْدِ اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						20	وَعَرَّيْتَا اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						21	وَسَنَاتٍ يَنْزِلُ فِيهَا اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ
						22	رَمَدُ عَيْنٍ مِّنَ الْوَعْدِ اَلَّذِي يَدْعُو بَعْدَ الْوَعْدِ اَلَّذِي يَخْتَفِىْ بِمَا كَسَبَتْ وَهُمْ لَا يُؤْمِنُونَ





										امہ ر ل رشہ ایس ر ط ح ے س ا ق م ک ا ی ک ا ی گ ے ہ ہ ک ر م د و خ ا ن ی ت و ک و ی ہ ہ چ ک ا ل ہ ے س ج ے ک و ہ د ق ج ا ر ر ہ ی ہ ۔	8
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## Multidimensional Religious Fundamentalism Inventory (MRFI)

سوئال نمبر 4-

۱۰ اوقات - ہیوس انلاہم ذمہ ہے کہ ابا سے ہم آپ اکہ طقن رظن ایمن رکات مہر با لے کر ہم ایمن مچن دے دیئے نگوس الت / ابع رات و کوغ رے س  
 ڈپس بیہ، اور اسے نوم و جدی سکی ہر ہم مے کر گددار کنگر اس ابات کی کاشن دنیم رکھی مے کہ آپ ان ابون مے س سکت دج کت ق قتم اریغ  
 قتم مہم۔

۱ الیکل و قتم 2 بوی عقتم 3 مہن ی عقتم 4 عقتم 5 ابیکل عقتم

ریٹن امشر	بیانات	ابیکل ی عقتم	ابیکل لغات
1	ریمی ز دنیگ مے کر ہولہ پ پ ذمہ ہار نا اذن از مہن مے۔		
2	ذمہ ہ و کوغ ایم ل الت مے س دخی ہر انہا اچے مہ۔		
3	ذمہ ہ بیق مے کی ک اچ مے ل قع و دل یل السن و کل مے مے کر لار نبی نیر امن مے۔		
4	اکہ السن کی کت بیق مے س آ مے گز مے نہ / الفاح اپ مے مے کر ل د خ ای ک اطت ع ب مے س امہ ر ج و مے۔		
5	نیم ان ول و گس کی کر عت ف ی رکات / رکیت و ہ، و ج ا مے نپ ایخ الت و کس پ ت شپ ڈال ر ک د خ ای ک ر م ی ض مے کہ آ مے گ کھج اچ مے ت مہ۔		
6	ری مے ذمہ ہ کی (رشت ح ی و و اضتخ (نیم ل س ل س م د جت دی) دبت لہ (وین اچے مہ۔		
7	ل رش مے نیم دبت لہ مے کہ اس ہت ذمہ ہ م ی م ی ہب د جت دی) رشت ح ی و و اضتخ (وین اچ مہ۔		
8	ذمہ ہ کی کر شت ح ی و و اضتخ (و ک د ج دی دور مے ک ا ج الت مے ک اط م ق ب ڈال ہا اچے مہ۔		
9	مے چس ذمہ ہ کی ک ایندی ہکس مہن دبت لہ۔		
10	وع ر و ن و ک (ریمی (ذمہ ہ امج ت ع / ادار مے نیم س کی ہب بقدت و ک انپ مے مے ک ا قلب و ہا ن اچے مہ۔		

					11	ارگ بیج ایخالت میں لوگوں کو ادنیٰ اہن رکداو ہوتا رنگ ولگ ریہے ذمہ وکم یست رکس بل ے گ۔
					12	دور سے ذمہ ہ کے کامے نوا لے ولگ اے نپ آے گڑے نہ / الفح اپے من کے اکمانت کے اظ ے س لکھوہے کئی یہ۔
					13	بہر ضروری ہے کہ اسن و خدو کو ملے ، ریوی اور ٹی۔ وی سے دور رہے۔
					14	(کس کو (ووٹ ڈالے تو قنیم ب س سے سزاید ذمہ بہ ولہبوں اک ایخ ل راتھ / رکتھ کوہے۔
					15	رہر طح کے کونین بیٹا و کدخا کی کر اہن یم اہتس ل رک ان اچے یہ۔

## Empathic Concern Sub-Scale (EC)

وس الہم پیمین 5-

ہم ایتہ-ہیوس اللہ ہم آپ کے جذبات و F است سے سلفتمے رہ رہا ہے کی رہا ہی نے جین دے ہیں نگہ ایان ت و کو غرے سڑ پنیہ، اور اسے نم و وج دی سک  
یہ رہیں کے گرد ار تہا لگرا کا اس بات کی کاش دنیہ رکنی کے آپ ان اوتن و کسک دج کت درتس اس اطلغ رہتہس رہ۔

1- بلکل طغ 2- وس کد حکت طغ 3- ل عہم رہن 4- وس کد حکت ی حص 5- بلکل ی حص

بلکل ی حص	بلکل طغ	ایانات	امشر رہمن۔
		یسکر پدینقت رکے نے سے لہیں یوس ایچ / وس کیچ وہں ہکا رگں ہم اس کی گگج وہ اتنا سیک و سحم سرکات / رکیت۔	1
		ارگے ہجمن یقیہ وہہ کی ہم کی سکر یچ کے ابار سے ہم درتس وہں ہتاں ہم دور سے ولوگں کی کر اے کی تہس ہم ز ادہوت ق اضعتیہ ہنرکات / رکیت۔	2
		نیم اے نپ دو و تہس و کز ادہ ای ہج رطح رہتہس کے لہ ز یچ وں وکان کے کر ظن سے ی سے دے نیکی کی و کدش سرکات / رکیت وہں۔	3
		رہم ان یقیہ سے دے کر ہلنم / وس ال کی کد و اس ڈی و ہت نیم اور ہم ان دو وں و کدے نیکی کی و کدش سرکات / رکیت وہں۔	4
		ضعب اواق ت رہم سے لہ ز یچ وں و کدور سے کی کر ظن سے س انہجس ل کشم و اجات ہے۔	5
		و کی کی تہب اضا ہنرکے نے سے لہیں ہم ہا کی کی کر طرف سے آئی و ہت ناخم نقل پ و غر رکات / رکیت وہں۔	6
		ہج ہم کی سکے سے ان راض وہں ہن ہج کد ری کے لہں ہم و کد و کد اکیس ہج ر ہکر کو سے ہج کی کی و کدش سرکات / رکیت وہں۔	7

## Demographic Sheet (Main Study)

ذاتی وکائی

رمع: \_\_\_\_\_ سنہ - رمد \_\_\_\_\_ وعرت \_\_\_\_\_

مطعت: \_\_\_\_\_ انجیلویٹیج: \_\_\_\_\_ شدیدشم \_\_\_\_\_ ریغشدیدشم \_\_\_\_\_

ارگش دی شہری ہونے میں وکدعتاد: \_\_\_\_\_ ابا \_\_\_\_\_ بیبا \_\_\_\_\_

آپس کو صعب/لعے سے رہنے کی؟ اجنب \_\_\_\_\_ دسہ \_\_\_\_\_ ریغ وخب وخبنا \_\_\_\_\_

ولبانسنج \_\_\_\_\_ نگلگ - استنلین \_\_\_\_\_ السمرآبد \_\_\_\_\_ آزاد رہشک \_\_\_\_\_

وکزدن وگ از بدسہ صماں رزراہے۔ \_\_\_\_\_ دابت سیم \_\_\_\_\_ رہش سیم \_\_\_\_\_

آپس وکامیج عیوج: ولر الکس \_\_\_\_\_ ڈمل الکس \_\_\_\_\_ ارب الکس \_\_\_\_\_

آکب اخنات وکامسن آدمت \_\_\_\_\_ آپس ائوپ \_\_\_\_\_

آپس اخنات افقم: - (ولخمل) metfuir liNife lelcuN) \_\_\_\_\_ (رشمبک) meisc liNife lelcuN) \_\_\_\_\_

والنئی وکولفتاق بولب: وادلئی کملعت \_\_\_\_\_ وادلئی کملعت \_\_\_\_\_

بلک آپس وادللم زمر/ونارکی رکی سن سیم؟ (Is your mother a working women?) اہ \_\_\_\_\_ نیہن \_\_\_\_\_

س۔

س۔ وک آپس لیں وکولفتاق ہارے کے کب رے رہم اج سن رہی ووج وورہن کے کول حق کے نال امرک وکولہن؟

ابن \_\_\_\_\_ نیہن \_\_\_\_\_

س۔ وک آپس کے زب کول کولاس وریس رگی ہیم ہ صلا س جری موعرتس کے کول حق کے س وکولہن کوہ؟

ابن \_\_\_\_\_ نیہن \_\_\_\_\_

س۔ آپ ددز کوعر بنس ے کول حک ے کئے ول آواز (Do you identify yourself as feminist?)

الٹسے نواولس ے کاس ہنگلین مرک ے تارہ؟ اہن \_\_\_\_\_ نیہن

س۔ آپ ے کاج بنواولس (دوسس / ارشدار / رھگواولس) ریم ے س بنوئس کلبس و بنقت اہن۔ ے و جوعر بنس ے کول حق ے کئے ول ام

رکوتوہ؟

اہن \_\_\_\_\_ نیہن \_\_\_\_\_



**Focus Group Discussion Guide**

س۔ آپ کے ایجنل میں Feminism کے سے کر ما ہے۔ آپ Feminism کو کی سے define کر کے تے ہیں۔

س۔ آپ کے ایجنل میں Feminist movements ایکوہر کی ہیں اور ان کو کی سے define کر کے تے ہیں۔

س۔ ایک دو میں gender ان رختوں کو کی سے define کر کے تے ہیں۔

س۔ آپ کے ایجنل میں Feminism اور feminism movement کی کا مہرے لے کر کے تے ہیں ضرورت ہے۔

س۔ آپ کے ایجنل میں Feminism اور feminism movement کی کا مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ کے ایجنل میں Feminist movement مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ اس بار سے مہرے لے کر کے تے ہیں Feminism اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

نہ۔

س۔ آپ کے ایجنل میں Feminism اور feminism movement مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں اور ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ اس بات سے مہرے لے کر کے تے ہیں feminism اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ اس بار سے مہرے لے کر کے تے ہیں feminism اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ feminism اور feminism movement مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ اس بات سے مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ اس بات سے مہرے لے کر کے تے ہیں ایک ایسا مہرے لے کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آپ کے ایجنل میں ایک ایسا مہرے لے کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

س۔ آرگ آپ کو کی سے define کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

یک۔ آپ کے ایجنل میں ایک ایسا مہرے لے کر کے تے ہیں اور feminism movement ایک ایسا مہرے لے کر کے تے ہیں۔

ہے۔



## Demographic Sheet (Focus Group Discussion)

## اجزات نام

نیمرہیبی بوقیم ادارہ بے اسنت، ادارہ اینتر اقدی ام طع ویوں ریٹا السم ابدی کی ام یل کی اظہیل وہیں۔ ایم feminism اور feminist movement رپا السی ر ویوں کے بارے میں قیقت کر رہے وہیں۔ اس کے بلے ہجہ آپ کے 90-60 ٹ نمدر اکر وہیں گے۔

اس قیقت میں آپ کی کر شرت کر اضر اکر اہن ہے۔ اس سلسلے میں آپ رپو کی کئی زرب دیکھیں یہیں ہے کہ آپ اس قیقت میں شامل مہیں نکیل اراگ آپ اس قیقت میں شامل مہیں گے کہ آپ میں آ پ کی کر کش زگار وہیں یگ۔ میں اس مضمون میں Focus Group Discussion دقنم کر رہے وہیں۔ س جگ اپنی دیکھ صقم اپ ولوگس سے Feminism در Feminist movement کے بارے میں آپ کی کر لے واک اہن ہے، وجہ کی فیم اکتیو وہیں ہے۔ اس صقم کے بلے اپ وکوس اناہم دا اچرا ہے، آپ سے زگار شہے کے آپ اس دے کی یگانہ اکا کنپر لے کے اطمق بوج اب دنہ۔ آپ سے زگار شہے کو ج اب دے تہو بے آپ ر صرف اور ر صرف اکنپر لے کے وکدم رظن رہیں، ہن کہہ کیوس بیج کے دور سے ولگ اس بارے میں اکر لے کے نہ کہیں۔ اور وکی کی ہر لے کے فیم اکتیو وہیں میں وکی کی اضمقن

یہیں ہے۔ ہن کہہ کیوس اناہم آپ وکوس صرف اقیقت تہا اقم دص کے نل دا اچرا ہے اور میں آپ وکن یہہ دال تہوں، ہن کہہ کیوس اب ت وکوس فہم ظراہا کے اگے اور کیس دور سے صقم کے نل اہم شل رہیں اگا کے اگے۔ اراگ آپ اس قیقت کہ صج اچرا ہے تہ نہ ہن دیکھ گے گچر پ دطخسر کی۔ اس ولعام عتتیش وکڑیے نہا اور ت ق دے نہا اکر کشہی

رہے ہی بام یل فاکسر ل

وقیم ادارہ بے اسنت، ادارہ اینتر اقدی ام طع ویوں ریٹا السم ابد

دطخسر

## ذاتی نوکدای

ر مع

ت غلوم

سج

اخذن اہن اظن وخط: واخذن

م شتر کہ

ارپا اکس

از دو طبعی تہا گچن

ایشیہ: ولریٹا اکس

ریغاشدیشہ

اشدیشہ

## Appendix J

### Item Pool

- 1- ائسہر حتن یکہ و عر و بنس کے کا سموی و قح قی کا بات رک کتیں یہ۔
- 2- ائسہر حتن یکہ و عر کے کا اقم دص اہر کے ل ر ش سے س ا ر جن ا ف ر کے ت یہ۔
- 3- ائسہر حتن یکہ و لطمہ اور ل اچ ر و عر بنس یکا من دنئی گ ر کتیں یہ۔
- 4- ائسہر حتن یکہ و عر و بنس و کرم دوں ر پ ر بنس دالے ن یکا بت ر کتیں یہ۔
- 5- ائسہر حتن یکہ ل ر ش سے س یع و عر و بنس کے کو قح قی کا آ اگی ہا ک ب بس یہ۔
- 6- ائسہر حتن یکہ ا کی ر غیب ر ظن کے یکا من دنئی گ ر کتیں یہ۔
- 7- ائسہر حتن یکہ و عر و بنس کے کا ق و بنس و قح قی و کز ر کت حبال کتیں یہ۔
- 8- ائسہر حتن یکہ و عر ل ر ش سے س یع ر ب ا یچ کت و ک و قح قی بلے ہ۔
- 9- ائسہر حتن یکہ و عر و بنس کے ل ک ل ا و ل ر ش ی و قح قی و کز ر کت حبال کتیں یہ۔
- 10- ائسہر حتن یکہ و عر کے کا کی ا ل ل س ی م ل ر ش سے س یع و کت کت گچ ن یہن ہے۔
- 11- ائسہر حتن یکہ اہر کے ک ل م یکن یب اللوق ا یح طس ر پ طلع ا کج ی سر کتیں یہ۔
- 12- ویکہ کن اللس مے ن و عر و بنس و کا عت م و قح قی ایہم کے یکا یہ اسے یل ائسہر حتن یکہ و عر کے یکا پ اشکن ن یع و کت کت ضرورت ن یہن ہے۔
- 13- ائسہر حتن یکہ ل ر ش سے س یع ا ل ن ی س پ ا ہن ا ن عر ص و ک م ن ج دے ر یہں یہ۔
- 14- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 15- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 16- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 17- ائسہر حتن یکہ ل ر ش سے س یع و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 18- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 19- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 20- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 21- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 22- ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 23- ائسہر حتن یکہ ل ر ش سے س یع و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔
- 24- ڈیم ا ا ائسہر حتن یکہ و عر و بنس ی م ل ر ش سے س یع و قح قی کا ا گ ی م آ کت ہے۔

- 25۔ اسیہر حننیکہ ریغ لسم اطریقن یکا سز نش یہ۔
- 26۔ اسیہر حننیکہ نیکن بیبا اللوق ایڈنگن وہنت مرہ۔
- 27۔ اسیہر حننیکہس وکدن ہش کلیم یکا اینچ ڈنگن رکنتن یہ۔
- 28۔ اسیہر حننیکہ اے سہ انعر صریک اکیس رکنتن یہ وچ مےک السہ مےک الخف نہ۔
- 29۔ اسیہر حننیکہ وعر ونس وک مےر ار بوی نکر طرف ایلئ کرکریہ نہ۔
- 30۔ اسیہر حننیکہ ل رش مےس یہ صیغ اور دعمر بدات نش وکو قتی دےریہ نہ۔
- 31۔ اسیہر حننیکہم ہسنچر پائس وک ل رش مےس یہ الپا اچ کتہ نہ۔
- 32۔ اسیہر حننیکہس یہ وعر ونس بیت اش لم وہنتن یہن ج مےک دل یہر م دوس مےک یلہ صغر رہا اوہات مے
- 33۔ اسیہر حننیکہ اچن وبہجر کو وعر ونس وکو لظم داہکےن یکو کش نش رکنتن یہ۔
- 34۔ اہر مے ل رش مےس یہ وعر ونس وک اہم و قح ق ل حل صں یہ۔
- 35۔ اسیہر حننیکہس یہر م دوس مےک اظلم انار کداہک اچات مے۔
- 36۔ اسیہر حننیکہس یہم السہ ات رثا اچات مے مےکرم وکاس یکس نچ یکو جےس افنہ وہات مے۔
- 37۔ اسیہر حننیکہ اہسپ دنہ العوقن یکو صر ونس یکا ہن دننئنگر کنتن یہ۔
- 38۔ ووعر ونس وچ اسیہر حننیکہس اکہ صخ وہنتن یہ وہاے نپ آپ وکر م دوس ریڈت بق داہ اچ کتہ نہ۔
- 39۔ انر حننیکہس یہم اش لم وعر ونس رغیب ل رش کتا اشقار وک انپا اچ کتہ نہ۔
- 40۔ اسیہر حننیکہ ل رش مےس یہر رغیب وکر اچ کر کاناچ کتہ نہ۔
- 41۔ اسیہر حننیکہ اہم مےس پ وہ مےک فطیک ایت رکنتن یہ۔
- 42۔ اسیہر حننیکہس یکدب و نل ل رش مےس یہ وعر ونس مےک و قح ق ایت وہاں ر شوع وہیگ مے۔
- 43۔ اسیہر حننیکہر صفا اکدغوس یکدج کت اسم ل کتا ایت رکنتن یہ۔
- 44۔ اسیہر حننیکہس یکدب و نل وعر ونس وکان مےک و قح ق اہاں ر شوع وہ مےگ۔
- 45۔ اسیہر حننیکہ ل رش مےس یہم لائل ان اکم وہیگ یہ۔
- 46۔ اسیہر حننیکہس مےس ل رش مےس یہم وکنتت بنم دیت بلوواعقن یہن وہیئ۔
- 47۔ اسیہر حننیکہس اکہ صخ وعر ونس وچ دوکر شرت عی کد حود مےس اخ رج کرکناچ کتہ نہ۔
- 48۔ اسیہر حننیکہ اچ دن این اظنم وکون مےن اکا ب ت ع ن بار یہ نہ۔
- 49۔ اسیہر حننیکہ ل رش مےس یہر ہگ بلنڈ گھجوں اکا ب ت ع نہ۔
- 50۔ اسیہر حننیکہز ونہس یہم اکی دور مےس مےک یلہ رقت الہر رہیہ نہ۔



77۔ یموسل شڈیم اڈر پ اسیہر حنوکس ے سق لہتم **بھینپٹ** سوک like رکات رککت وہں۔

78۔ یم اے نپ واسلئوک اسیہر حنوکس ے کرفوغ ے کے بلر صفر کان اچوہں اگیگ۔

79۔ یم اے نپ عز ذاع اقرب وک اسیہر حنوکس یمومشت بل ائیخ رر کے نیکدو عت دو اگن دو یگن۔

80۔ یم اڈنبر قیہہ اجہس ل یم اسیہر حنوکس ے کت بتمر کدار ر پ رویش ڈائل وہں۔

81۔ اسیہر سکیہب ر حنکی اکہ صج وہان ریم ے بلر ذفا کابا ع وہاگ۔

82۔ اے سولگ ریم ے بلر دیققت یموج اسیہر حنوکس اکہ صج وہ ے ت یم۔

83۔ ایچن یہب وم ع ق ے لم یم اسیہر حنوکس کذمت م رکات روہں رگوہں یگ۔

84۔ اسیہر حنوکس ے سق لہتم ولعم امت اکل سلسم اس ے نما ان ریم ے بلر ذفا کابا ع ے ہ۔

85۔ یموسل شڈیم اڈر پ اسیہر پٹ سوک like رکات / رککت وہں ن ج یم ان اکذم اق اڈر اوہ۔



- 25- اسیہرحتن بیکہ ریغ لسم اطوئیں بیک اسز شہ
- 26- اسیہرحتن وکن یکن بی اللوق ایم ڈنگن وہنت ے۔
- 27- اسیہرحتن وکن ہش کلمی کاسین ڈنگن رکنتن یہ۔
- 28- اسیہرحتن بیکہ اے سہ انعر ص بیکہ کی سر کننتن یہ وچ ے کا السرم ے کا الخف یہ۔
- 29- اسیہرحتن کیس بیوع رس بت وک ے بار اریوی تکر طفا مل تار کر یہ یہ۔
- 30- اسیہرحتن <sup>علکن</sup> ل ر شےں یہ صغ اور دعمر مدات ش وک وقت تی دے رکنتن یہ۔
- 31- اسیہرحتن بیکہ سنج ر پ نسر وک ل ر شےں یہ الپا اچ کنن یہ
- 32- اسیہرحتن وکنس یہ وہوہر بن بت اشل م وہنتن یہ ن ج ے کدل س بیومردوں ے کے بل صغر ہب اوہان ے
- 33- اسیہرحتن بیکہ اچن وپہجر کو عرویں وکو لظم داہک بن بیکو کش ش رکنتن یہ۔
- 34- اہر ے ل ر شےں بیوعرویں وکا متح و قح ق ا ح ل صں یہ۔
- 35- اسیہرحتن وکنس یہ رمردوکا چہہ اظمل انار کداہکن اچان ے ہ۔
- 36- اسیہرحتن وکنس یہ الہ ات رثا اچان ے دے کر مردوکا اس بیکس نیج بیکو چ ے س اللہ وہان ے ہ۔
- 37- اسیہرحتن بیکہ اہسپ دنم اللوق بیکو صررتن بیکامن دنہ نیگر کننتن یہ۔
- 38- بیوعروں بت وچ اسیہرحتن وکنس اکہ صخ وہنتن یہ وہاے نپ آپ وکر مردوں رپ بت بق دان اچ کنن یہ۔
- 39- ان رحتن وکنس یہ اشل موعروں بت رعم د ب ل ر شہ اذق ا ر وکا ان اچ کنن یہ۔
- 40- اسیہرحتن بیکہ ل ر شےں یہ رعم د ب وکر اچ تار کرا اچ کنن یہ۔
- 41- اسیہرحتن بیکہ اہم ے س پ وہ ے ئی قیظیک ا بت رکنتن یہ۔
- 42- اسیہرحتن وکنس بیکد ب و تل ل ر شےں بیوعروں ے کو قح ق ا بت وہان ر شوع وہی گے ہ۔
- 43- اسیہرحتن بیکہ ر صفا کذغوں بیکد حکت اسمل کنن بیکہ ا بت رکنتن یہ۔
- 44- اسیہرحتن وکنس بیکد ب و تل و عرویں وکان ے کو قح ق ل ل ر شوع وہے گے۔
- 45- اسیہرحتن بیکہ ل ر شےں یہ ل ل ان اکم وہی گے یہ۔
- 46- اسیہرحتن وکنس ے س ل ر شےں یہ بیکو کننتن بیکد بت بلہ و اع ق نیہن وہی گے۔
- 47- اسیہرحتن وکنس اکہ صخ و عروں بت و خ دو کر شہ عی کد حود ے ساخ رج ر کرا اچ کنن یہ۔
- 48- اسیہرحتن بیکہ اچ دن ان اظن وکنن رے ان اکا بت عن بار یہ یہ۔
- 49- اسیہرحتن بیکہ ل ر شےں یہ ر ہگولہ ر گچوں اکا بت عن یہ۔
- 50- اسیہرحتن بیکہ زونن س یہ اکہ دور سے ے کے لبار فنت الہا ر یہ یہ۔





**Original Version of Gender Based System Justification Scale**

- 1- In general relation between men and women are fair.
- 2- The division of labour in families generally operates as it should.
- 3- Gender roles need to be radically restructured.
- 4- For women, the United States/Pakistan is the best country in the world to live in.
- 5- Most policies relating to gender and sexual division of labour serve the greater good.
- 6- Everyone (male or female) has fair shot and wealth and happiness.
- 7- Sexism is getting worse every year.
- 8- Society is set up so that men and women usually get what they deserve.

**Backward Translation of Gender Based System Justification Scale**

- 1 In general, relations between men and women are equitable.
- 2 Generally within families the labour is divided as it should be.
- 3 There is a need to reconstruct gender roles entirely.
- 4 Pakistan/United States is the best country in the world for women to live in.
- 5 Work-related policies in terms of gender and sex are promoting public welfare.
- 6 Everyone whether men or women they get an equal chance to get wealth and happiness.
- 7 Gender based prejudice is increasing/growing every passing year.
- 8 Our society is built such that normally men and women get what they deserve.

**Original Version of Multidimensional Religious Fundamentalism Inventory**

- 1- Not all aspects of my life are imbued with religion.
- 2- Religion should be left out of public matters.
- 3- Human reasons, and not religious beliefs, are the best guiding light for human action.
- 4-Obeying God is the most important ingredient in order to grow as a person.
- 5- I admire those who leave their ideas behind and submit to God's will.
- 6- My religion should renew constantly
- 7- As society changes, religion should change too.
- 8- My religion should adapt to the conditions of the modern world.
- 9- True religion never changes.
- 10- Women should be able to occupy any leadership position in my religious organization.
- 11- Most people would come to accept my religion if they would not be blinded with strange ideas.
- 12- People of religion other than mine are in regard to their potential to grow.
- 13- It is important to distance oneself from movies, radio, and TV.
- 14-The issues that I care the most when I vote are religious ones.
- 15- All art should be put in the service of God.

**Backward Translation of Multidimensional Religious Fundamentalism**

**Inventory**

- 1-Religion does not influence all aspects of my life.
- 2-Religion should be kept separate from public matters.
- 3-Reason and logic are better guiding principles for person's conduct instead of religious beliefs.
- 4- Obedience of God is the most important element for progress of a human being.
- 5- I admire those, who submit themselves to God's will over their own thoughts.
- 6-My religion should get constant renewal.
- 7-Change in society should be accompanied with religious reforms.
- 8-My religion should mold according to circumstances/requirements of the modern times.
- 9-True religion never changes. Or Foundation of true religion never changes.
- 10- Women should be able to take any leadership role in my religious organization.
- 11- Mostly people will accept my religion if they have not been blinded with strange/wired thoughts.
- 12- People of other religion have lost their chance of progress/prosperity.
- 13- it is important that one should keep away from movies, radio and T.V.
- 14- I consider religious aspect more than anything while casting vote.
- 15- All art should be used in the path of God.

## Permission from Author for Using Instruments

### Permission for Using ASI

**Rabbia**

**Saleem**

159

Tue, 23 Oct 2018,

08:45

Respected Sir, Hope you are doing well. My name is Rabia bibi and I am a student of M.Sc. Psychology, Quaid-i-Azam University

**Peter Glick** <peter.s.glick@lawrence.edu>

to me

Hi Rabia,

Yes, please feel free to use the scale in your current and future research!

Best of luck,

P Glick

23 Oct 2018, 19:11

**Rabbia Saleem** <raaleem11@gmail.com>

to peter.s.glick

thankyou so much sir for your permission.

ReplyForward

### Permission For Using MRFI

**Rabia**

**Bibi**

25 Oct

2018, 09:29

Tue, Jan 12, 2021, 9:43 PM

Dear Conway, Hope this email finds you well. I am a student of M.Phil. Psychology at Nation i-Azam University Islamaba

**Conway, Luke G** <Luke.Conway@mso.umt.edu>

to me, luke.conway@umontana.edu

Wed, Jan 13,

2021, 10:23 PM

Dear Rabia,

Absolutely, feel free to translate and use the scale in any way you see fit. Good luck with your project, which sounds excellent!

And from my family to you and yours, we wish you safety, health, and peace. Best, --Luke

Lucian (Luke) Gideon Conway, III

Professor of Psychology, University of Montana

*Associate Editor, Personality and Social Psychology Bulletin*

ResearchGate

Google Scholar

**Rabia Bibi** <[rabiampphil19@nip.edu.pk](mailto:rabiampphil19@nip.edu.pk)>

to Luke

Thu, Jan 14,

2021, 7:30 AM

Thank you so much, sir your permission was very much needed. Best wishes to you and your family too.

Regards,

Rabia bibi.

**Permission From Author For Using GBSJ**

**Rabia**

**Bibi**

Tue, Jan 5, 2021,

6:52 PM

Dear Jost, Hope this email finds you well. I am a student of M.Phil. Psychology at National In Azam University Islamabad,

**John T Jost** <[john.jost@nyu.edu](mailto:john.jost@nyu.edu)>

to me, s.masood

Tue, Jan 5, 2021, 8:15 PM

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Yes, you have my permission. Thank you, and good luck with your research.

John Jost

John T. Jost, Ph.D: <https://academictree.org/psych/tree.php?pid=23901> Professor of Psychology, Politics, & Data Science at

NYU: <http://www.psych.nyu.edu/jost/>

Co-Director, Center for Social and Political Behavior: <http://cfspb.nyu.edu/>

Director, Social Justice Lab: <https://wp.nyu.edu/jostlab/>

Author, *A Theory of System Justification*: <https://bit.ly/2XDluXf>

**Permission From Author For Using EC Subscale**

**Rabia**

Fri, Jun 25, 2021, 3:25 AM

**Bibi**

Dear Davis, Hope this email finds you well. I am a student of M.Phil. Psychology at National Azam University Islamabad

**Mark Davis** <[davismh@eckerd.edu](mailto:davismh@eckerd.edu)>

to me

Dear Rabia:

Sat, Jun 26, 2021,

12:10 AM

Thanks for your interest in the IRI. You have my full permission to use the instrument for your research, and I am attaching a few items that might be of some use to you. Please let me know if I can be of any further assistance. Best of luck with your project!

Regards, Mark