

October 2020

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Recommended Citation

Kemp, Sara (2020) "The Relationship Between Religiosity and Attitudes Toward Women at a Conservative Christian College," *Modern Psychological Studies*: Vol. 25 : No. 2 , Article 8.

Available at: <https://scholar.utc.edu/mps/vol25/iss2/8>

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The Relationship Between Religiosity and Attitudes Toward Women
at a Conservative Christian College

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Abstract

Research suggests that religiosity influences attitudes toward women more strongly than does any other demographic. In many studies, it has also been indicated that men hold more conservative gender attitudes than do women. Many religious denominations have been represented in such research, but no previous studies have included Seventh-day Adventist participants. The present study aimed to examine the relationship between religiosity and attitudes toward women amongst students at a Seventh-day Adventist college in the Midwest. A total of 74 students, 88% of which were Seventh-day Adventist, participated by completing the Centrality of Religiosity Scale and the Attitudes Toward Women Scale. Resulting correlations found that religiosity and conservative attitudes toward women were significantly related, and that women reported significantly more equitable gender attitudes than did men. These results indicate the importance of understanding religion's influences on personal attitudes. Directions for future research are discussed, and limitations to the study are identified.

Keywords: religiosity, women, gender, attitudes

The Relationship Between Religiosity and Attitudes Toward Women
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Over the past few decades, concern over sexism and its causes and consequences has increased significantly. Undoubtedly, the women's rights movement has made much progress in the past century or so, and even in recent decades. At the time of the United States' founding and until 1900, women could not own property or keep their own wages ("Gender Equality Timeline", 2019). Women gained the right to vote in 1920, but their influence remained limited still. Since then, women have had to fight for the right for contraception, divorce, abortion, acceptance into the military, equal pay, and freedom from discrimination and harassment. Even though most of these concerns have already been addressed and resolved, many of them still are surrounded by controversy and stigma.

Although women's secular rights have improved, the roles and responsibilities of women in the Christian church have not evolved much in recent times. Very few women were influential in the early church; while Paul occasionally commended a woman for her works in his letters, he also referred to women as the "weaker vessel" (Tucker, 1920). Women could be deaconesses but could hold no other official position in the church; deaconesses were ordained but had no ecclesiastical authority (Tucker, 1920). They visited households that men could not enter to tend to the sick, and they anointed women's bodies for baptism, while bishops anointed women's heads (Tucker, 1920). Essentially, the deaconess' role was to do what was considered improper for the male church leaders. Many early churches still chose not to employ deaconesses (Tucker, 1920).

With the emergence of the Society of Friends during the Reformation, women found themselves able to take up positions of leadership in the church (Tucker, 1920). Quakers saw no

difference between men and women in regards to ability to lead a church; women could minister with equal authority to men (Tucker, 1920). Other emerging branches of Protestantism, on the other hand, did not give women the same authority (Tucker, 1920).

Today, many churches allow the ordination of women and their leadership in the church. Some churches, like the Universalists and the United Church of Christ, began to ordain women as early as the 19th century (Masci, 2014). The Episcopal Church even elected a woman to be its presiding bishop, the church's highest position, in 2016 (Masci, 2014). However, several churches still are led only by men, including the Southern Baptist, Lutheran, Roman Catholic, and Jewish Orthodox churches (Masci, 2014). In addition, the Seventh-day Adventist church, affiliated with this institution, has yet to allow the ordination of women. The topic has been broached at recent meetings of the church's General Conference, but a resounding "no" is still the answer, despite the heated debate (Vance, 2017). The discrepancies in women's religious roles are not only due to varying doctrines, but also to differing attitudes toward women's rights, roles, and responsibilities. It is important to examine what factors influence individuals' attitudes toward feminism and gender roles; if the feminist movement is aware of what influences are hindering their progress, steps can be taken to remove these roadblocks and provide more opportunities for women, especially in the Christian community.

Influences on Attitudes Toward Women

Attitudes toward women are influenced by a variety of factors. A mixed-methods systematic review conducted at Johns Hopkins University examined gender attitudes of early adolescents across different cultural settings and found several notable influences (Kågesten et al., 2016). In many of the reviewed studies, both boys and girls endorsed femininity, behavioral compliance, and propriety as valued characteristics of females (Kågesten et al., 2016). Traits

ascribed to girls by the studied adolescents included weakness, vulnerability, and subordination (Kågesten et al., 2016). In several studies, connections were made between female sexuality and promiscuity (Kågesten et al., 2016). Biological sex was one of the greatest predictors of gender attitudes; girls reported more equitable attitudes than boys (Kågesten et al., 2016). Pornography use also showed evidence of being strongly correlated to less progressive gender attitudes (Kågesten et al., 2016). Adolescents' gender attitudes were decidedly influenced by the attitudes of their parents, as well as by the parents' education level and employment status (Kågesten et al., 2016). Children of more educated parents had less stereotypical gender attitudes, while the opposite was true for parents who worked more (Kågesten et al., 2016). Girls with brothers, either older or younger, also displayed more stereotypical gender attitudes (Kågesten et al., 2016). Ethnicity and race, age, domestic violence, academic success, and sex education did not appear to be consistent predictors of gender attitudes (Kågesten et al., 2016). It is clear from this study that even today's youth--who are supposedly more progressive--view women as physically, emotionally, sexually, and relationally inferior to men. Traditional gender roles are potent and permeate every generation; these inequitable ideals are being propagated by pornography use, parental influence, and siblings and peers.

Religiosity and Attitudes Toward Women

According to Brinkerhoff and MacKie (1985), religion could possibly be the most prominent influencer of gender attitudes. Although Christianity does promote some messages of gender equality, its culture tends to emphasize those teachings that perpetuate traditional, stereotypical gender roles (Brinkerhoff & MacKie, 1985). Some scriptures were clearly written specifically for men, and the overall Biblical picture is one that paints women as subordinate (Brinkerhoff & MacKie, 1985). The New Testament is also inconsistent in its views of women,

commanding them to be submissive yet reassuring them that they are equal with men in the eyes of God (Brinkerhoff & MacKie, 1985). Religious imagery is classically male, and church leaders are almost all men (Brinkerhoff & MacKie, 1985). Brinkerhoff and MacKie (1985) hypothesized that the stronger the religious beliefs and the higher the religious involvement, the more traditional one's attitudes toward women would be. Almost a thousand Canadian and American university students were surveyed about their religious ideologies and behaviors, and about their attitudes toward gender and abortion (Brinkerhoff & MacKie, 1985). They found that gender attitudes were related much more strongly to religious ideals than to any demographic data; they also encountered results that confirmed their hypothesis: higher religiosity indicated more conservative gender attitudes (Brinkerhoff & MacKie, 1985). Higher religiosity indicates more frequent exposure to those traditional gender role messages portrayed in the Bible, and an increased likelihood that those messages will be internalized.

Another study, completed by Fitzpatrick Bettencourt, Vacha-Haase, and Byrne (2011), further explored factors influencing attitudes toward feminism, religiosity among them. Participants in this study completed scales of religiosity, political orientation, and attitudes toward women, as well as a demographics questionnaire (Fitzpatrick Bettencourt et al., 2011). Fitzpatrick Bettencourt et al. (2011) discovered through their study that, compared to older adults, younger adults were less religious and more liberal. Among younger adults, women expressed more support of feminism than men, though both sexes were significantly more supportive than older adults; among older adults men and women were equally less supportive of feminism than were younger adults (Fitzpatrick Bettencourt et al., 2011). Thus, positive attitudes toward the feminist movement were associated with being young, female, less religious, and more liberal (Fitzpatrick Bettencourt et al., 2011). The results of this study are consistent with

those of Brinkerhoff and MacKie (1985); religiosity and identification with feminism appear to be inversely correlated. In addition, religiosity was again a stronger predictor of feminist attitudes than were any other demographics.

A study by Cunningham, Miner, and Benavides-Espinoza (2012) investigated men and women's emotional distress after watching misogyny, and how responses varied due to political orientation and religiosity. Based on the previously mentioned studies, like Fitzpatrick Bettencourt et al. (2011), consistent results would show women reacting more strongly to misogyny than men. However, Cunningham, Miner, and Benavides-Espinoza (2012) found that gender had no effect on emotional distress. On the other hand, religiosity and distress were positively correlated (Cunningham, Miner, & Benavides-Espinoza, 2012). When religiosity was low, participants were not strongly affected by viewing misogyny; when religiosity was high, so was emotional distress (Cunningham, Miner, & Benavides-Espinoza, 2012). The results of this study indicate that gender may not be a consistent predictor of feminist attitudes, while religiosity is.

An additional study, conducted in Ireland by Craven (2004), examined factors--including religiosity--that influenced women's attitudes toward their positions and gender roles. The majority of the women (who were all either Catholic or Protestant) firmly disagreed with statements claiming that only men should lead in the workplace, politics, and the home (Craven, 2004). This same majority of women involved in the study were also highly religious, whether Catholic or Protestant, although Catholics reported higher religiosity (Craven, 2004). Interestingly, Protestant women, who in this study identified as less religious, showed more overall traditional views of women than did Catholics (Craven, 2004). For example, Protestant women agreed more strongly than Catholic women that mothers of young children should stay at

home rather than go to work (Craven, 2004). However, Protestant women also supported women's ordination more than Catholic women (Craven, 2004). The results of this study indicate that religiosity's effects on attitudes toward women may differ across denominations. Different aspects of women's rights may hold more importance in some churches than in others.

The Catholic church holds particularly traditional views toward women's roles; Glick, Lameiras, and Rodriguez Castro (2002) define the Catholic church's attitudes as "benevolent sexism": protective and affectionate, though patronizing, attitudes toward women who fulfill their expected traditional roles. Conversely, "hostile sexism" condemns women who do not take on traditional roles. Glick, Lameiras, and Rodriguez Castro (2002) gave participants the Ambivalent Sexism Inventory and assessed religiosity. They found that high Catholic religiosity predicted benevolently sexist beliefs (Glick, Lameiras, & Rodriguez Castro, 2002). This study provides valuable insight into the mechanism by which churches promote sexist attitudes: benevolent justification for gender inequality. It also reinforces the common thread that religiosity is a consistent predictor of attitudes toward women.

A similar study analyzed religiosity and fundamentalism and their correlations with ambivalent sexism among Muslim and Christian participants (Hannover, Gubernath, Schultze, & Zander, 2018). Muslim participants identified as more religious and more fundamental than Christian participants, and in addition showed stronger support for benevolent sexism (Hannover et al., 2018). Both groups, however, displayed more support for hostile sexism as fundamentalism increased (Hannover, Gubernath, Schultze, & Zander, 2018). Interestingly, religiosity did not predict hostile sexism after fundamentalism was taken into account, suggesting that fundamentalism may be a stronger predictor of attitudes than religiosity (Hannover, Gubernath, Schultze, & Zander, 2018).

One study by Adamczyk (2013) examined attitudes toward abortion, divorce, and gender inequality of individuals of various religions from around the globe. Nine religious affiliations were included: Buddhist, Catholic, Hindu, Jewish, Christian Orthodox, Protestant, other religion, no religious affiliation, and all else; participants hailed from 32 nations (Adamczyk, 2013). This study found that religious importance and attendance were both negatively affiliated with approval of abortion, divorce, and gender equality, across nations and religions (Adamczyk, 2013). However, some religions tended to disapprove more strongly than others: Hindus and Buddhists felt most strongly about divorce, and Muslims showed the most support for gender inequality (Adamczyk, 2013). Adamczyk (2013) concluded that culture played a role alongside religion in shaping one's attitudes; in nations where self-expression is emphasized, participants showed slightly more support for abortion, divorce, and gender equality. All in all, however, the trend of a negative correlation between religiosity and attitudes toward women remained true.

Another study by Ali, Mahmood, Moel, Hudson, and Leathers (2008) found results that were primarily similar, but that differed in one significant aspect. This study surveyed Midwestern Muslim and Christian women about their religiosity and attitudes toward women's issues and feminism (Ali et al., 2008). All of the participants were highly religious, citing their faith as important to their decision making and daily lives (Ali et al., 2008). Both groups of women, Muslim and Christian, espoused traditional women's roles; however, Muslim women showed stronger support for feminism (Ali et al., 2008). Christian women noted that their religion negatively influenced their views of feminism, while Muslim women tended to agree that Islam supports feminism (Ali et al., 2008). These results agree with previous studies in that high religiosity predicts traditional views of women's roles; however, it is important to note that Muslim women in this study supported feminism, while in previous studies they tended not to.

Culture may play a role in these results: Christian women identified their religion and their culture as one and the same, while Muslim women separated their culture from their faith and acknowledged their culture as unsupportive of feminism (Ali et al., 2008). Consistent with Adamczyk's (2013) findings, culture may play a role alongside religion in influencing feminist attitudes in some cases, perhaps when culture and religion are identified as separate entities.

Ahrold and Meston (2010) found that ethnicity played a role in religiosity's effects, particularly on sexual attitudes. Participants were surveyed about intrinsic religiosity, spirituality, and religious fundamentalism, along with sexual attitudes (Ahrold & Meston, 2010). For Asians, Hispanics, and Euro-Americans, high intrinsic religiosity and fundamentalism predicted conservative sexual attitudes, while high spirituality predicted liberal sexual attitudes among Asians (Ahrold & Meston, 2010). In addition, religiosity was a stronger predictor of sexual attitudes for women than for men (Ahrold & Meston, 2010). According to these findings, culture and ethnicity do indeed influence religiosity's effects on sexual attitudes and feminism; women and men may also differ in their likelihood to support feminist ideals.

The primary purpose of this particular study is to examine the relationship between Union College students' religiosity and their attitudes toward women's roles, rights, and responsibilities; it is predicted that religiosity and attitudes toward women will be strongly and negatively correlated. This study aims to examine how religious the student body is on average, and what the mainstream attitude is on campus toward women and feminism. It is hypothesized that the majority of students will be low in religiosity, with a nontraditional view of women and moderate support for feminism. It is also hypothesized that women will report more support for feminism than will men. By gathering data about the religiosity levels and identification with the

feminist movement on campus, this study can inform those interested in furthering women's rights how to best do so at Union College.

Method

Participants

Seventy-four participants ages 19 and older were recruited from Union College in Lincoln, Nebraska during the fall semester of 2019. The participants consisted of 23 males and 51 females. Twenty-nine percent of respondents were seniors, 21.3% were juniors, 33.3% were sophomores, and 16% were freshmen. Eighty-eight percent of respondents were Seventh-day Adventist (the religious affiliation of the college), 5.3% were another Protestant denomination or non-denominational, 5.3% were agnostic or atheist, and 1.3% were Catholic.

As an incentive for participation, students who completed the surveys were given the opportunity to enter a drawing for one of two Amazon gift cards. All responses were anonymous, but respondents were given a code upon completion of the survey that they could email to the researcher to enter the drawing. All participants were given an informed consent (see Appendix I) in compliance with the guidelines set forth by the college's Human Subjects Review Board.

Assessments and Measures

In addition to two formal scales, basic demographic information was collected from participants, including gender, class standing, major, and religious denomination (See Appendix II). Students' religiosity was assessed using the 15-item Centrality of Religiosity Scale (CRS), developed by Huber and Huber (2012). The CRS (See Appendix III) measures the centrality, or salience, of one's religion in their personal lives across five domains: public practice, private practice, religious experience, ideology, and intellectual (Huber & Huber, 2012). These five "core dimensions" are seen as representative of the whole of one's religious life, and are the

modes through which religious ideas take shape (Huber & Huber, 2012). The CRS has been used in over 100 studies in the fields of psychology, sociology, and religion, taken by over 100,000 individuals across 25 countries (Huber & Huber, 2012). Students' attitudes toward women were examined using the short version of the Attitudes Toward Women Scale (AWS), developed by Spence, Helmreich, and Stapp (1975). The AWS (See Appendix IV) has participants rate their level of agreement with 25 various statements regarding women's rights, roles, and responsibilities, using a Likert scale (Spence, Helmreich, & Stapp, 1975). Statements span the areas of education, vocation, intellect, dating, sexual behavior, and marriage; response options range from agreeing strongly to disagreeing strongly (Spence, Helmreich, & Stapp, 1975). Scores for the short version correlate perfectly with those from the full-length 55-question scale (Spence, Helmreich, & Stapp, 1975), so the short version was chosen for brevity.

Results

Data analysis was conducted using the Minitab statistical software program. The primary hypothesis was that religiosity and attitudes toward women would have a strong negative correlation. Results of the Pearson correlation indicated that there was a weak but significant association between religiosity and traditionality of attitudes toward women ($r(73)=-.239$, $p=.040$). An additional hypothesis was that the participants' religiosity would be low (mean Centrality of Religiosity Scale score of 30 or below). The mean CRS score for all participants was 58.61, in the moderately religious range (Huber & Huber, 2012). A two-sample t-test was conducted to compare males' and females' scores on the CRS. There was not a significant difference in males' ($M= 60.57$, $SD= 8.85$) and females' ($M=57.73$, $SD=9.41$) religiosity ($t(44)=1.25$, $p=.217$), though males did rate as more religious than females. It was also hypothesized that attitudes toward women would be moderate (Attitudes Toward Women Scale

score of 24-45), with women scoring higher than men on the AWS. The mean AWS score was 55.95, which is moderately high (Spence, Helmreich, & Stapp, 1975). A two-sample t-test was conducted to compare males' and females' scores on the AWS; there was a significant difference in males' ($M=53.26$, $SD=7.40$) and females' ($M=57.16$, $SD=7.36$) attitudes toward women ($t(42)=-2.10$, $p=.042$), with women reporting more equitable attitudes than men.

Discussion and Conclusions

While there are many factors that impact individuals' gender attitudes, Brinkerhoff and MacKie (1985) hypothesized that religion may hold the strongest influence. Numerous studies have suggested the same, finding religiosity to be more strongly correlated with conservative attitudes toward women than any other demographics. In addition, studies such as those of Fitzpatrick Bettencourt et al. (2011) and Ahrold and Meston (2010) found that this correlation was stronger for women; they reported more equitable gender attitudes than did men. Because religiosity and gender attitudes appear to have such a consistently strong correlation, this study aimed to assess whether or not this relationship would be present among a small population of students at a Seventh-day Adventist college. Seventh-day Adventists were not represented in any of the aforementioned studies; this oversight is surprising, as this denomination is represented worldwide and boasts large educational and medical systems.

Overall, participants in this study were moderately religious, touting moderately egalitarian attitudes toward women. Per the findings in the literature, the primary hypothesis of this study was that there would be a strong negative correlation between religiosity and conservative attitudes toward women. Results of the Pearson correlation of Centrality of Religiosity Scale and Attitudes Toward Women Scale scores indicated a weakly negative, though significant, relationship. Despite the fact that Pearson's r was low, the relationship

between religiosity and traditional gender attitudes was statistically significant. These results are noteworthy: such small sample sizes rarely result in significant correlations, indicating that the relationship between religiosity and gender attitudes is consistent even amongst small groups of people. In addition, although men's and women's religiosity did not differ significantly, women reported significantly more nontraditional gender attitudes than did men, supportive of the findings in other studies.

Limitations and Further Study

Despite the significance of the results of this study, there are still limitations to consider. Primarily, the sample size was small and relatively uniform: participants were mainly Seventh-day Adventist, and were all college-age. As such, findings are not intended to be generalized to other populations. Even if this study's results were to be generalized only to other Adventist young adults, all Adventist colleges would need to be surveyed for these results to be applicable. In addition, like many similar studies, the measures utilized a self-report method; participants were informed of the purpose of this study and their responses may have been influenced by this knowledge. Measures were also limited in breadth: religiosity was measured as a whole, rather than in its specific dimensions, and related concepts such as spirituality were not assessed. General attitudes toward women were measured, but attitudes toward specific women's issues (i.e. women's ordination) were not. Therefore, although this study indicates a significant relationship between religiosity and conservative attitudes toward women, the exact nature of this relationship is not clear, and causality is not implied.

Because this study was limited in its scope, further research should be conducted to clarify what particular aspects of religiosity influence gender attitudes, and if individuals' attitudes differ toward specific women's issues or certain areas of women's rights. In the realm

of Seventh-day Adventism alone, this study could be replicated on a larger scale inclusive of all Adventist colleges, or worldwide to see if culture plays a role in the studied relationship, as was indicated in some studies. Future studies should utilize more methods than self-report--such as collecting records of church attendance and baptisms--and should measure additional factors like spirituality or practices in the home. Such investigations could supplement the results of this study and enrich the current understanding of the influence religion has on individuals' gender attitudes, particularly amongst members of the Seventh-day Adventist Church. Such an understanding is critical in this age, as the women's rights movement is re-emerging and growing in importance in the religious sector.

Implications

This investigation aimed to fill a noteworthy gap in the current body of research regarding religiosity and gender attitudes by focusing on Seventh-day Adventist adults. The findings of this study revealed that, in alignment with preceding research, religiosity is a consistently strong predictor of individuals' attitudes toward women, with gender as a mediating factor. Even in small, ungeneralizable samples, high religiosity is indicative of conservative gender attitudes. These findings have both practical and theoretical implications. Practically, it is clear that the messages conveyed both directly and inadvertently in Christianity--Adventism specifically--have a substantial impact on members' attitudes toward women. Information taught in churches, Bible studies, religious schools, etc. should be intentionally crafted to support equitable views of all races, genders, cultures, and ethnicities. This effort should be doubled when teaching men, who consistently report more traditional gender attitudes. Theoretically, these findings underscore the importance of understanding the influence religion has on personal values. Religion is an essential part of many people's lives, and it undoubtedly influences more

than one's gender attitudes. Although these findings are merely a preliminary stepping point, the results of this study suggest that religiosity is influential for individuals' personal beliefs in other topics. These results are important for researchers, clinicians, educators, and religious leaders who are trying to gain a clearer understanding of how religion shapes frameworks of thought.

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Appendix I

Informed Consent

You are being asked to participate in a research study regarding religiosity and attitudes toward women. The purpose of this study is to learn more about the relationship between Union College students' levels of religiosity and the traditionality of their attitudes toward women's rights, roles, and responsibilities. This study is being conducted under the supervision of Dr. Trudy Holmes-Caines in Union College's Human Development department, and was approved by the college's Human Subjects Review Board.

There are no apparent risks involved in participating in this research, and information that you provide in the following questionnaires will be kept in a secure, password-protected file and will not be shared with anyone other than the researcher. Your name and other identifying information will not be associated with the answers you provide. There are no benefits to participating other than the chance to win a gift card. You have the right to refuse to participate in this study, and to stop participating at any point. You must be at least 19 years old to be able to provide consent for participation in this study.

If you are willing to participate in this study, please take 10-15 minutes to complete the following survey. If you wish to be entered into a drawing for an Amazon gift card, please email the code you see after submitting your responses to sara.kemp@ucollege.edu. By clicking next, you indicate that you are informed of the nature of the research and agree to participate.

Appendix II

Demographics

1. Sex:
 - a. Male
 - b. Female

2. Class standing:
 - a. Freshman
 - b. Sophomore
 - c. Junior
 - d. Senior

3. Major: _____

4. Religion:
 - a. Seventh-day Adventist
 - b. Other Protestant
 - c. Catholic
 - d. Agnostic
 - e. Atheist
 - f. Other: _____

Appendix III

Centrality of Religiosity Scale (CRS)

1. How often do you think about religious issues?
 - a. Very often
 - b. Often
 - c. Occasionally
 - d. Rarely
 - e. Never

2. To what extent do you believe that God or something divine exists?
 - a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all

3. How often do you take part in religious services?
 - a. More than once a week
 - b. Once a week
 - c. One to three times a month
 - d. A few times a year
 - e. Less often
 - f. Never

4. How often do you pray?
 - a. Several times a day
 - b. Once a day
 - c. More than once a week
 - d. Once a week
 - e. One to three times a month
 - f. A few times a year
 - g. Less often
 - h. Never

5. How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?
 - a. Very often
 - b. Often
 - c. Occasionally
 - d. Rarely

- e. Never
6. How interested are you in learning more about religious topics?
 - a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
 7. To what extent do you believe in an afterlife?
 - a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
 8. How important is to take part in religious services?
 - a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
 9. How important is personal prayer for you?
 - a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
 10. How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?
 - a. Very often
 - b. Often
 - c. Occasionally
 - d. Rarely
 - e. Never
 11. How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?
 - a. Very often
 - b. Often

- c. Occasionally
 - d. Rarely
 - e. Never
12. In your opinion, how probable is it that a higher power really exists?
- a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
13. How important is it for you to be connected to a religious community?
- a. Very much so
 - b. Quite a bit
 - c. Moderately
 - d. Not very much
 - e. Not at all
14. How often do you pray spontaneously when inspired by daily situations?
- a. Several times a day
 - b. Once a day
 - c. More than once a week
 - d. Once a week
 - e. One to three times a month
 - f. A few times a year
 - g. Less often
 - h. Never
15. How often do you experience situations in which you have the feeling that God or something divine is present?
- a. Very often
 - b. Often
 - c. Occasionally
 - d. Rarely
 - e. Never

Appendix IV

Attitudes Toward Women Scale

1. A woman should be as free as a man to propose marriage.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
2. Women earning as much as their dates should bear equally the expense when they go out together.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
3. Women should worry less about their rights and more about becoming good wives and mothers.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
4. Women should assume their rightful place in business and all the professions along with men.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
5. The intellectual leadership of a community should be largely in the hands of men.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
6. Under modern economic conditions with women active outside the home, men should share in household tasks such as washing dishes and doing laundry.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly

7. It is insulting to women to have the "obey" clause remain in the marriage service.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
8. Sons in a family should be given more encouragement to go to college than daughters.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
9. Swearing and obscenity are more repulsive in the speech of a woman than a man.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
10. In general, the father should have greater authority than the mother in the bringing up of children.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
11. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity, which has been set up by men.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
12. There are many jobs in which men should be given preference over women in being hired or promoted.
 - a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
 - a. Agree strongly

- b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
14. Women should be given equal opportunity with men for apprenticeship in the various trades.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
16. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
17. Both husband and wife should be allowed the same grounds for divorce.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
18. Telling dirty jokes should be mostly a masculine prerogative.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly
19. Intoxication among women is worse than intoxication among men.
- a. Agree strongly
 - b. Agree mildly
 - c. Disagree mildly
 - d. Disagree strongly

20. There should be a strict merit system in job appointment and promotion without regard to sex.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly
21. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly
22. The husband should not be favored by law over the wife in the disposal of family property or income.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly
23. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly
24. On the average, women should be regarded as less capable of contributing to economic production than are men.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly
25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.
- Agree strongly
 - Agree mildly
 - Disagree mildly
 - Disagree strongly