Dimensions of Religiosity as Predictor of Ambivalent Sexism among University Faculty in Central-Northern Punjab, Pakistan

Amber Shahzad[1], Sameera Shafiq[2] & Mirza Rizwan Sajid[3]

Abstract

The present study attempted to explore the relationship between the religiosity and ambivalent sexism among University faculty members and how its subtypes contributed to the prediction of the perception regarding ambivalent sexism. A purposive sampling technique was used to collect data from 375 faculty members, selected from University of Gujrat (Gujrat Campus), Gift University (Gujranwala Campus), University of Punjab (Gujranwala Campus), and University of Sargodha (Gujranwala Campus). Ambivalent Sexism Inventory (ASI) by Glick and Fiske (2000) was used to access Ambivalent Sexism (hostile sexism & benevolent sexism) and Muslim Religiosity Personality Inventory (MRPI) by Lateef (2011) was used to religiosity comprised of rituals (intrinsic religiosity) and mu'amalat (extrinsic religiosity) among faculty members to collect data for the testing of the research hypotheses. The results indicated that both the dimensions of religiosity (rituals and mu'amalat) are significant predictor of ambivalent sexism among university faculty members situated in Central-Northern Punjab. The present study revealed that Mu'amalat (extrinsic religiosity) was significantly positively correlated and Rituals (intrinsic religiosity) was significantly negatively correlated with ambivalent sexism. There were no significant gender differences for benevolent sexism, Mu'amalat, and Ambivalent sexism. But within gender comparison, males significantly showed high mean level for hostile sexism where as females showed significant high mean level for rituals and religiosity. Faculty members residing urban areas with nuclear family system showed significant high mean difference on the level of rituals only as compared to their counterparts. The designation and qualification of university teachers has no significant impact on religiosity and ambivalent sexism. However, teachers of University of Sargodha have scored high as compared to others on religiosity significantly. But all the educated members teaching community did not different in their attitudes for ambivalent sexism. The implications of the study are discussed in the light of the present results to take intervening steps for enhanced psycho-education and reduction of biases among educated class of Punjab teaching in the Universities.

Keywords: Ambivalent Sexism, Hostile Sexism, Benevolent Sexism, Religiosity, Gender Discrimination, Social assessment of gender based biases.

1. Introduction

"Religion is a universal construct that have an impact on people's attitudes, values and behaviors" (Mokhlis, 2009, p.75). Religion plays an important role in all spheres of individual and social life. It affects almost all the social construct as well as the structure of society and form the people's behavior and attitude. Although in daily social and economic activities religion cannot be strictly eminent (Saeed, Ahmed & Mukhtar, 2001) as it required a code of conduct that is difficult for majority to follow instead of their own wishes and desires.

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[1] Department of Psychology, University of Gujrat, Hafiz Hayat Campus, Gujrat, Pakistan.
[2] Department of Psychology, University of Gujrat, Hafiz Hayat Campus, Gujrat, Pakistan. sameerashafiq@yahoo.com
[3] Department of Statistics, University of Gujrat, Hafiz Hayat Campus, Gujrat, Pakistan.

Religion is a formation of faith about the supernatural and sacred world, about the God and His human beings, and how they performed on this earth (Sheth & Mittal, 2004). Wulff, 1997 has defined the word religion as, came "from the Latin word *religio*, which was primarily used to designate a Superior than human power that requires a person to respond in an assured way to avoid awful consequences" (as cited in Peter, 2000, p. 56). According to Smith (1963) "the word *religio* referred to as something that one does, or that one feels deeply about, or that impinges one's will, exacting obedience or threatening disaster or offering reward or binding one into one's community" (p.20). Matthews (1996) define religiosity, "an organized system of beliefs, practices and symbols, designed to enable closeness to God" (as cited in Darvyri et al., p. 1558). Religiosity can be understood as a condition or involvement of one's belief in the existence of God that can be intangibly seen by his faithfulness, religious interests and intangibly in his or her behavioral acts. The level strength and magnitude of one's religiosity and religious interest indicate his strong belief in God (Salleh, 2012).

Psychologists have concentrated on the dimensions of the religiosity like piousness, holiness and devotions, while sociologists have focused on membership for regular visits to church, belief acceptance as presented in Divine doctirnes (Cardwell, 1980). In the field of social psychology over the decade's research have clearly demonstrated that religiosity has both positive and negative correlation with prejudice (Hunsberger & Jackson, 2005; Hall, Matz, & Wood, 2010). Women as a target of prejudice are included for two reasons. First, there are few studies focusing on the relationship between religiosity and prejudice against women, even though it has long been thought that religion may affect gender inequalities (Burn & Busso, 2005).

Allport (1954) found that different religious orientations might result in different degrees of prejudice. Allport and Ross (1967) originally suggested a significant correlation between prejudice with both intrinsic and extrinsic religious orientation. They described people who have extrinsic orientation exhibit low level of prejudice, while intrinsic oriented tend have high level of prejudice for other people. In other words intrinsic people use religious teaching on daily basis while interaction with others, and they have no place of rejecting people based on ethnicity and gender. Morgan (1987) shows a direct link between religiosity and sexism. But the process by which religiosity leads toward the sexism is still under search (Seguino, 2011). Anyhow, these effects could be explained by political attitudes, economic consequences or labor force participation as given for both the genders in religious ideology. McFarland (1989) posited that extrinsic religiosity orientation among men tends to give rise to discriminatory attitudes toward women and their intrinsic religiosity orientation show negative association with prejudice against women.

Religiosity and conventional religious beliefs are linked with attitudes and gender roles (Kirkpatrick, 1993; Hunsberger, Owusu, & Duck, 1999) examine the influence of religion on sexism across different religious divisions. It is important to examine religion and the ways in which people are affected by it, and how they view gender and relationships through that specific lens. Hunsberger and Jackson (2005) found that there is no relationship among prejudice & women between religious orientation and extrinsic religious orientation. In other words, intrinsic people are found to be less prejudice as well as extrinsic people are found more prejudice. Duck and Hunsberger (1999) found that intrinsic orientation and quest are associated with individuals' perception of their religion as making attempts to eliminate prejudice, while extrinsic orientation is related to individuals' perceptions of their religion as not attempting to nullify prejudice.

Although in human history sexism is conceptually very old, but still today prejudice, racism and discrimination are silent problems even though the world has entered the 21st century. Inspite of some improvements, in all over the world prejudice motivated acts target population of gender and racism (Landrine & Klonoff, 1996). One lives in a gender biased society. This society and culture manufactured the gender roles through which people identified their gender. In every phase of life almost everyone faced gender inequity. So there is a great need to explore these gender base myths created by society. A society has to suffer a lot and this leads a nation to a declined moral standard. This can become the cause of so many complicated moral and social crimes and complex. As indicated by cross culturally research women are comparative needy group as compared to men. Like earn difference and low percentage of women influential role in business and government.

Religion is a particular system of faith and worship or is the faithfulness to a given principle and conscientiousness. Islam is a major religion in our country and is a complete code and conduct of life. In Islam Men and Women both are equal as Quran says: "I shall not lose sight of the labor of any of you who labors in my way, be it man or woman; each of you is equal to the other (3:195)" *(p.38)*. In the Holy Book Quran Pak it is stated that on the base of gender no one is superior or inferior:

"The sole basis for superiority of any person over another is piety and righteousness not gender, color, or nationality" (Quran 49:13) (p.90). So, in the present study ambivalent sexism would be studied along with religiosity, that to what extent both have association with each other. Current study explores the relationship between Ambivalent Sexism and Religiosity among University faculty members.

Objectives of the Present Study

The objectives of the current research are as follow:

1. To investigate demographic differences in Religiosity and ambivalent sexism.
2. To examine the relationship between Mu'amalat (extrinsic religiosity) and ambivalent sexism.
3. To study the relationship between Rituals (intrinsic religiosity) and ambivalent sexism.
4. To find out whether extrinsic and intrinsic religiosity predict ambivalent sexism.

In 1960 during the women liberation movement the word sexism became widely known. At that time nearly in all society many feminist theorists explained the women repression (Napikoski, 2005). Glick and Fiske (1996) reconverted biases and discrimination against women as ambivalent in nature. Sexism favored men to have access to resources, power, and privileges as compared to females because they are considered inferior (Abrams, Viki, Masser, & Bohner, 2003). In the lens of the social psychologist, sexism has three interconnected, but conceptually different, components: prejudice, stereotype and discrimination (Lott, 1995). In patriarchal culture, women are typically assigned the roles that are inferior to those assigned to men (Swami, Coles, et al., 2010). Jost and Kay (2005) explained that men and women have stereotyped labels as men are considered successful, confident, and independent contrary to women. Women are considered generally affectionate, gregarious, co-dependent in relationship oriented but men are not. They both have an opposite characteristics. Glick and Fiske (1996, 2001) anticipated that attitude toward women are ambivalent because of prevalence of female stereotypic characteristics in a culture that are both flattering and adverse. As well as sexism involves a mixture of hostility and benevolence and women are at the same time hated and honored.

In 1924 a Swiss psychologist Eugen Bleuler first coin the German term Ambivalenz meaning "equivalence," that come from Latin word (ambi and valentia) *ambi* means both and *valentia* means be strong which subtly implies that a person is possessing mixed feelings or contradictory ideas about something or someone, what can be precisely called as amalgam of love (positive emotion) and hate (negative emotion) in the heart. Ambivalence has been derived from ambivalent (as cited in Harper, 2010). Sexism is indeed a prejudice. In the psychological literature, the term sexism has meant negative attitudes and beliefs about one gender, usually women. Sexism refers to the approval of traditional gender place in which women ought to be subordinated by men and consisted of hostility (Jost, 2005) and they concluded that, "Although sexist antipathy is the most obvious form of prejudice against women, our evidence suggests that sexist benevolence may also play a significant role in justifying gender inequality" (Jost, 2005, p. 499).

Women describe that their experiences of discrimination as somewhat diffuse (Sabik & Tylka, 2006) because stereotypic behavior of gender, degrading remarks & prejudice in the place of work with sexual assault, by male partners, make them sexual objectification. It is considered as a form of inequity between men and women (Moradi & Subich, 2002). Due to this distinction, it's essential to examine how these extensive connections confirm and weaken gendered faith and behaviors (Glick & Fisk, 1997). Sexism is trigger by the belief of gender stereotype, which form the relations among genders. These stereotypes behavior emphasize the straight link among prejudice and gender socialization because they explain in close relations how men and women learn to act in a different way (Ridgeway & Smith-Lovin, 1999).

According to Farley (2000) history shows that no society, people, or nation has been impervious to prejudice, either as the oppressed or as the oppressor especially in case of gender based discrimination. Haslanger and Tuana (2004) shows that history also illustrates that woman has suffered prejudice. For instance in the past women were prohibited from voting, owning property, or attending certain universities. From ancient to modern time the cultural images of women is not consistently negative; they have been faced dual perspective of love and hatred (Eagly & Mladinic, 1993). According to (Eagly & Mladinic, 1994) women have more favorable characteristics such as warmth and nurturance on the other side women are more positively stereotyped than men are.

In some cultures women are considered subordinate to men in their position. However they are getting equal rights than others in some cultures (Eagly & Wood, 1999). According to Tavris and Wade (1984) with the passage of time almost in all cultures information that has been obtained is that women have faced less status, power and restricted roles than men are.

In most cultures gender differentiation suggested that men and women often play a different social roles and occupation. Women work inside home like deal with domestic duties, while men deal with outside work. (Jeffries-Fox, 1981) describe that socialization also impact on gender role. Unger and Crawford (1992) explained that stereotype of women have positive characteristics that relates to social and emotion dimension, so women are depicted both as being pleasant and incompetent at other important responsibilities. So there are generous indications that sexual brutality toward women is frighteningly common. Aronson, Wilson, and Akert (2005) explained that prejudice is a negative or hostile attitude toward a group of people just because of the members of that group. Prejudiced person might dislike a member of a group and may believe they are inferior to their own group and may behave or treat the person in discriminatory ways. About individuals Stereotype are overgeneralizations based on members of that group they are cognitively based attitudes that support the affectively based attitudes of prejudice (Kilmartin & Allison, 2007; Eagly & Diekman, 2005). The presence of sexism usually measured negative stereotypes (Sigall & Page, 1971) and hostility (Crosby & Bromley, & Saxe, 1980). According to the psychologists, sexism is an intrapsychic process that means an attitude that an individual have in his or mental schema. Whereas sociologists have emphasized that it is a group-based function and they also stress on the large-scale social and structural dynamic in intergroup relations (Blauner, 1972; Bonacich, 1972). Weber and Wade (1995) highlighted the differences that sexism is women's inferiority to men because stereotypes of women usually comprise of thinking that women are considered caring, friendly, mutually dependent, and relationship leaning but men are classify as competent, assertive, independent, and achievement oriented (Jost & Kay, 2005).

1. Review Of Literature

Burn and Busso (2005) studied the relationship between religiosity and sexism. 504 Christian participants (248 female and 256 male and age range from 17 to 45 years old) were the sample of study. The findings of the study showed that only benevolent sexism positively correlated with religiosity but hostile sexism has not shown any association. McFarland (1989) conducted this research to study the relationship between ambivalent sexism and religiosity. Participants were American undergraduate students. He found that intrinsic religiosity was negatively correlated toward sexist attitude while extrinsic religiosity was positively correlated. He also studied another variable in this study and that was fundamentalism. Results also showed that when the fundamentalism was controlled in the study, the relationship between intrinsic and extrinsic religiosity and sexism disappeared for women. However, for men these results were not true.

Barreto and Ellemers (2005) were Dutch students and conduct the research on burden of BS and its contribution to the establishment of gender inequalities embedded in the social structure. Moreover, they found that people with benevolent sexism attitudes are neither classified as sexism nor prejudice. They argued that in retaining gender discrimination BS plays an important role. Glick, Lameiras, and Castro (2002) tested the effects of education on Spanish adult sample and catholic religiosity on hostile & benevolent attitude toward men and women. The results demonstrated that the level of education is negatively correlated to HS and BS toward women and men. Whereas benevolent sexiest attitude not HS has predicted in catholic religiosity.

Taşdemir and Sakallı-Uğurlu (2009) investigated the relationship between hostile sexism (HS), benevolent sexism (BS), and religiosity for women and men with the exploration of the impact of qualification. 166 participant were undergraduate students selected from several universities. And age range was 17 to 25 years old. They all defined their religion was Islam. Religiosity scale and ASI were used in this study to find out the relationship. Results indicated that BS has a significant correlation for both male and female. As expected, in compare with previous Christian's research, partial correlation investigated that for men Muslim religiosity was a significant correlates not for women.

Gaunt (2012) explored the relationship among Jewish religiosity and ambivalent sexist attitudes toward men and women. Participants were 854 Israeli Jews (471 women, 355 men) who completed measures of ambivalent sexism, ambivalence toward men and religiosity by using convenience sampling. And the age range was from 18 to 59 years. It was assumed that there will be a positive relation to benevolent sexism attitude toward men and religiosity. By controlling the effects of age, education and marital status, religiosity predicted more benevolent sexist attitudes for both men and women.

The findings also revealed negative associations between Jewish religiosity and hostile attitudes, mainly among men. That is, more religious men were less likely to express hostile attitudes toward men and women. Glick, Lameiras, and Castro (2002) found the relationship among education and catholic religiosity to hostile and benevolent sexist attitude toward male and female. Participants were 1,003 (495 men, 508 women) from Galicia, Spain by using random sample was selected. Results showed that level of education have negative correlation toward hostile and benevolent sexiest attitudes, while catholic religiosity exceptionally predict more benevolent attitude not more hostile sexiest attitude. These finding are consistent with the notion that regular participation of Catholic Church that strengthen benevolent sexiest attitude. While education is also play effective role in diminishing sexiest conviction. Fields,

Glick, Sakallı-Uğurlu, Ferreira, and Souza (2002) conducted this study on males and females participants for understanding of domestic violence. It was found that ambivalent sexism positively correlated toward women abuse. Regression analyses revealed that BS is not linked with wife abuse attitudes whereas HS supports the explanation of violence against wives. Kristine, Chapleau, Debra, Oswald, Brenda, Russell (2007) conducted this study to investigate the relationship among ambivalent sexism toward men and women are both connected with rape myth acceptance. Ambivalent Sexism Inventory and Ambivalence toward Men Inventory and Illinois Rape Myth Acceptance scales was administered on 409 participants. Results showed that HS was significantly positively correlated with rape myth acceptance toward women.

Mikołajczak and Pietrzak (2014) examined the values that are inherit in religious beliefs that spread uneven status between male and female through the supports of ideologies that linked to benevolent sexism. In this research participants were (N=180) in which 159 respondents who confirmed themselves as Catholics, and 21 respondents who indicated no religious attachment from Southern and Eastern Poland by using convenient sampling were chosen. This study investigates the relationship between catholic religiosity and sexist attitudes. Results suggested that religiosity can be related to approval of benevolent sexism.

Glick, Fiske, Mladinic, Saiz, Abrams, Masser, et al., (2000) conducted a research across cultures by selecting men and women participants from 19 nations to analyze gender prejudices. The findings of the study showed that HS predict the negative attribution and BS shows positive traits toward women. When overall levels of sexism are high in culture women are more likely to reject HS than BS, relative to men. And results on the national standards on BS and HS predict gender inequity across cultures.

Sakalli-Ugurlu and Beydogan (2002) revealed that males have less positive attitudes toward women manager than women therefore, hostile sexism and patriarchy are considered to be the more essential factors for explaining less positive attitude toward women than was benevolent sexism. Costa, Oliveira, Pereira, and Leal, (2015) conducted the research to see the relationship between men and women as quite unique and composed by inequality and prejudice towards members of the opposite sex. In modern sexism hostile sexism has been studied well, it is described by the hostile and benevolent is a form of prejudice as ambivalent sexism is defined. The purpose of this study is to examine the psychometric properties of ASI and AMI on the population of Portuguese. Participants were (258) university students both questionnaires were administered on them. After the implications of the factor analysis both inventories shows internal reliability and discriminant validity and also support the multidimensionality. Whereas men show higher level of hostility toward women, while women showed higher level of hostility toward men. Results also showed that HS and BS were higher in those participants who have less education. Hostility toward men increased with age whereas benevolence decreased. And religiosity was correlated with benevolent sexism.

Glick, Lameiras, Fiske, Eckes, Masser, Volpato, et al., (2004) studied this research on 16 nations to access the hostile and benevolent attitude toward men. Participants were 8,360 whom administered the Ambivalence toward Men Inventory (Glick & Fiske, 1999). This is reliable in across cultures and within sample in across nation positively correlated for both men and women. Ambivalent Sexism Inventory (Glick &Fiske, 1996) was administered to measure the hostile and benevolent sexism attitude toward women. Through cross nation comparison this is negatively linked with gender equity. According to the stereotype measures men have less positively measured but they have more authoritative traits than women. Zakrisson, Anderzén, Lenell, and Sandelin (2012) studied the prophecy related to ambivalent sexism. Results showed that men scored higher on hostile sexism and benevolent than women.

Maltby, Hall, Anderson, and Edwards (2010) stated that according to the psychological perspective, sexism comprises three different concepts: sexist attitudes (hostile and benevolent), sexist beliefs (gender stereotypes and ideologies), and sexist behaviors (discrimination and harassment). Sexist attitude and belief lead toward the discrimination and sexist behavior. Glick and Fisk in 1996 first time introduced the ambivalent sexism theory. It emphasizes that woman and man both are mutually dependent this phenomenon can be best understood in a given socio-cultural context. In the perspective of household life, child rearing and heterosexual romance they are closely bring together. Sakalli (2001) has stated that the patriarchy, hostile sexism, benevolent sexism and gender of the participants have negative impact on wife beating. The results of 221 undergraduate students showed that males have more support about wife beating as compared to the females. In addition, males with patriarchal attitude and hostile sexism viewed wife beating as compulsory than blaming women. And regression analysis also support that patriarchy and hostile sexism predict attitude toward wife beating.

2.1. Theoretical Framework

2.1.1. Ambivalent Sexism Theory

Prejudice toward women is defined as maintaining patriarchy and traditional gender roles that stem from this societal structure and which is derived from the ambivalent sexism theory (Glick & Fiske, 1997). This theory not only focuses on patriarchy and hostile attitudes toward women, but also on positive attitudes of affection from the dominant group toward the subordinate group (Glick & Fiske, 1996). Glick and Fiske (1997) created an instrument based on the ambivalent sexism theory that is divided into two types of sexism, benevolent sexism and hostile sexism. These two forms of sexism are known as "legitimizing ideologies" or an attitude that helps to maintain and justify the discrimination between groups. Ambivalent sexism has dual nature "stick and carrot that keep women in a patriarchal society" (Glick & Fiske, 1997; 2001, p. 110). Glick and Fisk (1996) proposed that Hostile Sexism (HS) defends the male power, traditional gender roles, and utilizes women as sexual object. On the other hand, Benevolent Sexism (BS) shows the male dominance but in gentler way and it identify men's dependence on women" (p.121). Tavris and Wade (1984) found that men ranked much higher than women in hostile sexism. Nearly in all cultures prevalence of hostile sexism exists that has resulted in women with limited social roles and low status than those of men.

Hostile Sexism encompasses three sub-factors that are: i) *Dominative Paternalism* stress on the view that women should be controlled strictly by men because they are incompetent adults. ii) Competitive gender differentiation emphasize on the male structural power and dominance. Men are perceived as competent to lead social institution and this situation direct toward the comparison among male and female, endorsing the idea that, in general, men are better than women. iii) Hostile heterosexuality emphasized women as a mere sex object. That is, women are elements of sexuality, who fulfill men's sexual desires and women must be feared, because she can control a men through sexual attraction. In sum, according to this view women are seen as subordinates, who must obey, and comply, and they are seen as the best competitor to be under controlled, otherwise they will try to control men.

Glick and Fisk (1996) defined benevolent sexism (BS) as an attitude that women have conventional and restricted roles, which are subjectively positive attitude toward women and elicit behaviors such as (prosocial) helping or intimacy seeking (self-disclosure). They have explained that benevolent sexism is the incentives that justify the male domination but on the other hand it's rewarding for women who understand and accept their secondary place in the society and do not think about the male supremacy. Benevolent sexism experienced as positive it can be perceived as a social benefit not a social ill, they reward behaviors that maintain social stability. Benevolent sexism gives positive depictions of protection, idealization; affection and chivalry about men's legitimize power in a relationship with women but toward women it promotes, justify and maintain gender inequality (Glick, 2001).

Benevolent sexism also encompasses three sub-factors: i) Protective paternalism highlight which means men as owners of power have a responsibility to protect women. Men are totally relying upon their mother, their wives for intimacy relationship, and romantic partners so women ought to be appreciated, respected and loved. ii) Complementary gender differentiation indicates men dependencies on women both are interdependent. It stresses benevolent view of traditional roles of women (e.g., wife, mother) and their traits (e.g., loving, caring). Women play an important role in men life she stay at home and take care of their family members. In other words, women are defined as what men are not, however they are not perceived negatively. On the other hand, women are perceived the better half of men. iii) Intimate heterosexuality is the reason of men's sexual impulse and they have desires of intimate feelings or heterosexual relationship toward women. It supports a view of romanticized toward women in terms of sexuality. Therefore, women are seen as object of admiration or the trophy to win.

In sum, women are seen as powerless, fragile, poor creatures, which constantly need help, affection, and protection. Nevertheless, unlike hostile sexism, dyadic power of women is acknowledged (Glick & Fiske, 2001). According to Williams (1987) throughout history, women were depicted as loyal, faithful, and submissive wife, daughter and mother who in turn should be protected, and loved. Although benevolent attitudes toward women are positive in the eye of the men, they endorse sexism, and inequality between the two genders as much as hostile sexism (as cited in Glick & Fiske, 2001). (Glick, 2011) found that men who have negative evaluation about career women, show hostile sexism, whereas men who had positive view about women traditional roles expressed benevolent sexism. He also found that HS has direct linked toward non-traditional women while BS show direct link toward traditional women. The main idea of the ambivalent sexism theory is complex. It is about the stability of power among women and men. Because both are independent so that men have structural power and women have dyadic power. The combination of power differences and interdependence between the sexes goes a long way toward explaining ambivalent attitudes on the part of each sex.

2.1.2. Social Identity Theory

Tajfel and Turner (1986) explained group classification in Social identity theory that produces in-group favoritism and intergroup competition which generate hostility toward out-group. Because of their low status, subordinate group suffer stereotype of inferiority and incompetence. This idea of Tajfel & Turner support the idea of Glick & Fisk hostile sexism according to which women are facing incompetent and inferior status to men in our society. Stereotypes about women, in part, rationalize their alleged unsuitability for high power roles (Hoffman & Hurst, 1990). Hence, men and women has a hostile side, men making downward comparison to women that justify men's power (Crocker & Luhtanen, 1990). This idea support the competitive gender differentiation includes the underlying belief that, as a group, women are ultimately lower to men and competence-related dimension which implies that in

2.1.3. Social Role Theory

Social Role Theory (Eagle, 1987; Eagly & Wood, 1999) has close linked with gender stereotypes. Social role theory suggests that between males and females all behavior differences are the result of cultural stereotypes about gender (how males and female are supposed to act). Gender stereotype follow from a gendered division of labor that are connected with the communal dimensions. Communal role described the women domestic activities, linked with the nurturance and emotional expressiveness. Whereas, the public activities of men that are commonly linked with assertiveness and independence. Focusing solely on conventional women's roles as a complement and cooperation with men's; women's work in the home allows men to concentrate on their careers. This interdependence of conventional gender roles creates the subjectively benevolent attitude of *complementary gender differentiation*, give idea about the women that they are better gender only in lower status and gender conventional roles (e.g., they are nurturing, pure, and delicate).

2.1.4. Perspectives on Religiosity

In the world currently Islam is the rapidly growing religion with 1.5 billion people who identify himself as Muslim. Islam is a religion that has to be evaluated with its effects on spirituality, culture and social life (Hall, Livingston, Brown & Mohabir, 2011). Religiosity is a multidimensional approach and although the fundamental principles of good and bad are almost similar across all the prevalent religions in the world, they only differed in conceptualization of God. Koenig defined five leading measurable dimensions of religiousness: 1) faith: accept the principals of the religious tradition; 2) Rituals: the spiritual practice by an structured or non-structured group; 3) experience: experiencing the presence of God's; 4) religious knowledge: which make a religious tradition that are linked with beliefs, and rituals; 5) community: religion make a group for its members (as cited in Darvyri, et al. 2014).

Allport and Ross (1967) has developed a two dimensional approach and they examined the concept of religiosity with the Religious Orientation Scale (I/E-R), which was used to look at individual's intrinsic and extrinsic attitudes towards religion. Similarly, the Religious Fundamentalism-Revised scale (RF-R) created by Altemeyer and Hunsberger (1992) has also focused on the above mentioned two dimensions.

Allport and Ross (1967), has defined the two types as 1) *Extrinsic Religiosity* could be seen as a self-interest in which people utilize their religion for their own benefit and to confirm to social norm of the society because if they go to church, they can receive protection, comfort and social status through which they can get respect and social advancement. 2) *Intrinsic Religiosity* is a different form of religiosity. A person who is intrinsically religious perceives religion as finality in itself. They live in their religion and are more deeply involved in it. They see religion as a fundamental code of guiding their lives and also in their personal experiences. However, extrinsic and intrinsic religiosity should not be used as opposite sides of the same dimension but rather should be treated as separate dimensions and can be considered orthogonal (Wilson, 1960; Allport & Ross, 1967). Allport and Ross (1967) theorized that those with an extrinsic orientation would be more inclined to be prejudiced because religion and prejudice could be used as means to the same end. Intrinsically religious people would not be prejudiced because a person with an intrinsic motivation is a true believer.

Allport Religious Orientation Scale was developed according to the Western norms and beliefs (especially Christianity). However, especially for the purpose of religious studies, these measures are inappropriate for straightforward adaptation to non-western civilization and cultures by standard translation because measurement of religiosity should be according to the cultural framework and in Pakistan; the religion of majority of the people is Islam as it is categorized as s Muslim Country. Therefore for the present study, Muslim Personality Religiosity Inventory (MPRI; Krauss, Hamzah, Juhari, & AbdulHamid, 2005) is used as is developed on Muslim sample within Islamic perspective that is relevant to Pakistani culture and population. MPRI has also two dimensions 1) Rituals: included General Worship (*Ibadah*) to show direct relationship with God through performance of namaz (prayer) and roza (fasting). and 2) Mu'amalat: implied relationship of people with the other creatures (humans and animals) (*Mu'amalat).* In this research the concept of Rituals and Mu'amalat are synonym to the concept of intrinsic extrinsic religiosity of Allport and Ross (1967). However, MPRI was developed in the Malaysia that is a Muslim country and their norms and religious belief are similar to Pakistanis, making this inventory suitable for usage with the present population.

The basic conceptual model of present research and show how these variables are linked with each other, and also give a general idea of the whole research by highlighting concept that could be understood from the review of literature. The model in figure 1 also depicts that how these concepts are interrelated and explain the relationship between ambivalent sexism and religiosity as the former is dependent variable where as the dimensions of the latter are independent variables. The structures of this model are also used to analyze the research objectives.
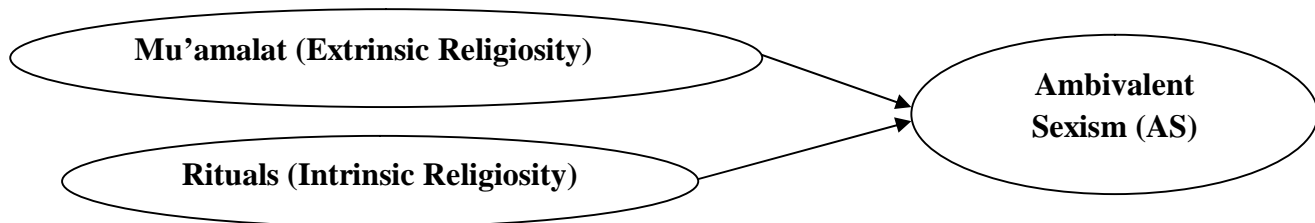

Figure: 2 Illustration of the relationships between the two dimensions of religiosity, i) Rituals (intrinsic religiosity) and ii) Mu'amalat (extrinsic religiosity) with Ambivalent Sexism among university faculty members.

2.2. Hypotheses of the Study

H2.2.1. There will be a significant gender difference on score of Religiosity and ambivalent sexism among university faculty members.

H2.2.2. There will be significant differences in the level of religiosity and ambivalent sexism among the university faculty members according to area of residence, family system, designation, qualification and institution.

H2.2.3. There will be a negative relationship between Rituals (internal religiosity) ambivalent sexism among university faculty members.

H2.2.4. There will be a positive relationship between Mu'amalat (external religiosity) ambivalent sexism among university faculty members.

H2.2.5. Rituals (intrinsic Religiosity) will predict level of ambivalent sexism.

H2.2.6. Mu'amalat (extrinsic religiosity) will predict level of ambivalent sexism.

2.3. Operationalization of the Variables under Study

Religiosity is an act of abiding by the practices and beliefs of an organized church or any religious institution as taught by someone considered supreme (Shafranske & Maloney, 1990). Present study measure the sense of Religiosity in term of score of respondents on the MPRI (AbdulLateef, 2014). High scores show high sense of religiosity and low scores shows low sense of religiosity. Ambivalent sexism is a form of prejudice, according to Allport (1954) "prejudice as hostility is based upon faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group" (p. 9). Present study measure the sense of Ambivalent Sexism in term of score of respondents on the adult ASI (Glick & Fiske, 2000). High score shows high sense of sexism low scores shows low sense of sexism.

2.4. Rationale of the Study

Subsequently there is a lack of realistic studies of this kind in Pakistan; in western countries researches have done work on Ambivalent Sexism and Religiosity, and in different culture and religion. In light of literature review it could be assumed that in our culture the Sexism and Religiosity can play a vital role. So by this research can see the perspective of young generation regarding gender discrimination and how much an individual religious is. Allport and Ross's (1967) research originally found a positive correlation between prejudice and both intrinsic and extrinsic religious orientation. While other researchers found a negative correlation among ambivalent sexism and religiosity. The main emphasize of this study is to find out the how much a religion can predict sexism toward women in work place and home. Feminism theory also support this notion according to (Atwood, 2001). Feminism theory strongly emphasized that it is necessary to break down the male dominated discourse that is used in our culture to discourage them to work. The findings of this study will contribute to eliminate this gender biasness; because in Islam men and women both are equal no one is superior or inferior on the base of gender. In the light of Quran it is stated that "Men are the protector and Maintainers of women" (4:34). Our Holy Prophet (PBUH) said, "The smiling glance of husband and wife towards each other is a blessing for which angels note down a virtue for them in their deeds book. And when they come close to one another and start romantic conversation then Allah Almighty bestow mercy on them" (Sahih Bukhari & Tarmizi Sharif). In Quran its state, "Men are the protectors and maintainers of women" (4:34). So that our religion also teach us that no prejudice exist on the base of gender and it gives emphasize on benevolent attitude toward women (especially in husband and wife relationship).

3.   Method

3.1. Research Design

Present research is Co-relational Cross-Sectional Research Study in which relationship between religiosity and rituals & Mu'amalat was assessed to predict ambivalent sexism among faculty members of different universities situated in Gujrat and Gyjranwala.

3.2. Sample

Target population was faculty from University of Gujrat, Hafiz Hayat Campus (N=233), Gift University, Gujranwala campus (N=36), The Punjab University, Gujranwala campus (N=46), and Sargodha University, Gujranwala campus (N=60) selected through purposive sampling technique. The inclusion criteria for the faculty members were the teachers (regular/permenant, contractual, and visiting) who were currently on duty working as employee only Gujrat and Gujranwala district university campus. However, the retired teachers were not included in the study sample.

3.3. Instruments

3.3.1.   Demographic data sheet

Demographic information about students' gender (male/female), Department, Program (Social sciences/ sciences/Cs & IT/ business/ engineering/ art, humantarian), Qualification (Bs.Hons, Msc/M.Phil/PHD), Designation, Marital Status, region of residence, family system, Institution (University of Gujrat/Gift University/ University of Sargodha/University of Punjab) was also obtained on demographic data sheet.

3.3.2. Ambivalent Sexism Inventory (ASI)

Ambivalent sexism inventory was used to measure A.S which is developed by Peter Glick and Fiske (2001). It consist of 22 items there is no reversely scored. It comprises of 2 subscales i.e. Hostile sexism and Benevolent sexism. The items included in each subscale are as follow: Hostile Sexism Benevolent sexism. Respondent rate themselves on 6 point Likert scale ranging. The reliability coefficient of Ambivalent Sexism scale is (Cronbach's α = .83). Test-retest reliability coefficient was .87.

3.3.3. Muslim Religiosity Personality Inventory (MRPI)

MRPI was used to access religiosity in adult's behaviors which is developed by Krauss, Hamzah, Juhari, and AbdulHamid (2005). It consists of 33 items in which no items are reversely scored. It comprises of 2 subscales i.e. Ritual and Mu'amalat with 5 point Likert scale range. The scales has demonstrated internal consistency of and the Cronbach Alpha reliability of the Ritual = α.90 and Mu'amalat = α.83.

3.3.4. Procedure

The data was collected from the faculty members after taking permission of University of Gujrat, Gift University Gujranwala campus, University of Sargodha, Gujranwala campus, and University of Punjab, Gujranwala campus. Gift UNI, Sargodha Uni, Punjab Uni campus was taken to collect data. After permission was approved teachers was asked to come in their free period in their staff room in order to participate on the research if they agreed to participate. Verbal informed consent was taken. The desired information was collected after visiting all the department of the campuses personally. Purposive sampling was used to collect data as the sample only comprised of educated participants to avoid language barriers. They are well oriented to English and are able to understand the concept.

A scale battery containing one demographic and two scales was used for data collection (scale battery attached in appendix). The faculty members were approached personally. After using the informed consent faculties were briefed about the purpose of the study and also ensured that the information's provided by them keep confidential and would only be used for research purpose. Then the faculty members were handed over the questionnaires of Muslim Personality Religiosity Inventory and Ambivalent sexism inventory. In addition they were asked to fill in the demographic information's that was required on the demographic sheet. After the completion of questionnaire, researcher rechecked for any leftover in them and requested to fill it out if found any. Faculty members were provided instructions in case of any confusion and difficulty while completing the questionnaires. At the end participants and authorities of the respective departments were heartily thanked for their cooperation. Data analysis was done with the help of SPSS 16 version.

4. Results

The results of the study were shown below.

Table 1: *Psychometrics properties of major construct of study variables (N=375)*

Variables	No of item	M	S.D	A
HS	11	31.8	9.30	.80
BS	11	35.5	8.79	.75
ASI	22	67.3	16.0	.85
Rituals	18	68.2	10.8	.87
Mu'amalat	15	62.6	7.74	.83
MPRI	33	130.8	16.20	.90

Note: Hostile sexism (HS), *Benevolent sexism (BS)*

As shown in the Table 1, the Cronbach's alpha reliability of Hostile Sexism (HS) for current study was (.80) with (M=31.8, S.D=9.30). The mean and standard deviation of benevolent sexism (M=35.5, S.D=8.79) with Cronbach's alpha (.75). Whereas the mean and standard deviation of Ambivalent sexism inventory is (M=67.3, S.D=16.0) with (.85) Cronbach's alpha. The mean and standard deviation value of rituals (M=68.2, S.D=10.8) with Cronbach's alpha (.87). And the mean and standard deviation value of Mu'amalat (M=62.6, S.D=7.74) with (.83) Cronbach alpha. While the mean and standard deviation value of MPRI (M=130.8, S.D=16.20) and Cronbach's alpha is (.90).

Table 2: Frequency and Percentage of Participants' Demographic Variables (N=375)

Demographic Variables	Sub-categories	N	%
Gender	Male	188	50.1
	Female	187	49.9
	Social sciences	122	32.5
Programs	Sciences	68	18.1
	Business	58	15.5
	CS/It	45	12.0
	Engineering	17	4.5
	Art/humanitarian	65	17.3
	Bshons/Msc	101	26.9
Qualifications	M.Phil	231	61.6
	PhD	43	11.5
	Assistant Lecturer	35	9.3
Designations	Associate Lecturer	96	25.6
	Lecturer	193	51.5
	Assistant Professor	44	11.7
	Associate Professor	7	1.9
Marital Status	Married	160	42.7
	Unmarried	215	57.3
Family System	Joint	181	48.3
	Nuclear	194	51.7
Living Area	Rural	105	28.0
	Urban	270	72.0
Institutions	University of Gujrat	233	62.1
	Gift University	36	9.6
	Sargodha University	60	16.0
	Punjab University	46	12.3

As shown in the Table 2, frequencies and percentages of gender majority was male (N=188, 50.1%) and second category was Female (N=187, 49.9%). in the Programs majority of respondents (N=122, 32.5%) were social sciences, second major category (N=68, 18.1%) were sciences, third major category (N=65, 17.5%) were art/humanitarian, fourth category (N=58, 15.5%) were business, fifth category (n=45, 12.0% were Cs/IT, sixth category (N=17,4.5) were engineering. in the Qualification first majority category (N=231, 61.6) were M.Phil, second majority category (N=101, 26.9%) were Bs.Hons/M. Sc, and the third category (N=43, 11.5%) were PhD. In Designation majority of respondents (N=193, 51.5%) were lecturer, second majority (N=96, 25.6) were associate lecturer, third major category (N=44, 11.7%) were assistant professor, and fourth category (n=35, 9.3%) were assistant lecturer, and fourth category (N=7, 1.9%) were associate professor. Majority of the respondents were unmarried (N=215, 57.3%) and married were (N=160, 42.7%). In family system majority of respondents (N=194, 51.7%) were belonged to nuclear family system and (N=181, 48.3%) were belonged to joint family system. In the Area of residence shows that (N=270, 72.0%) were belonged to urban region and (N=105, 28.0%) lived in rural area. Majority of respondents (N=233, 62.1%) were University of Gujrat, second major category (N=60, 16.0%) were Sargodha University, third major category (N=46, 12.3%) were Punjab University and fourth category (N=36, 9.6%) were Gift University faculty members located in Gujrat and Gujranwala.

Table 3: Mean, Standard Deviation and t-test for Gender Differences on scales and subscales of Ambivalent Sexism Inventory) (ASI) and Muslim Personality Religiosity Inventory (MPRI)

Scales/ subscales	Males (n=188)		Females (n=187)				95% CI		Cohen's d
	M	SD	M	SD	t (373)	p	LL	UL	
HS	32.9	9.26	30.6	9.24	2.32	.020	.345	4.10	0.24
BS	35.2	8.64	35.7	8.96	-.52	.600	-2.26	1.31	-0.05
ASI	68.1	15.7	66.4	16.3	1.05	.293	-1.51	5.00	0.10
Rituals	66.9	11.0	69.5	10.4	-2.33	.020	-4.78	-.414	-0.24
Mu'amalat	62.0	8.31	63.1	7.1	-1.37	.169	-2.67	.469	-0.14
MPRI	128.9	16.7	132.6	15.4	-2.22	.027	-6.97	-.427	-0.00

*Note.*CI= Confidence Interval; LL= Lower Limit; UL= Upper Limit; : *P<0.05

As shown in the above table 3, there is significant gender difference in Hostile sexism among male (M=32.9, SD= 9.26) and female (M=30.6, SD=9.24), t = 2.32, p =0.02. In BS and ASI insignificant differences were found between male (M=35.2, SD= 8.64; (M=68.1, SD= 15.7) and female (M=35.7, SD=8.96; M=66.4, SD=16.3) (t= -.52; t= 1.05, p <0.05) respectively. In Rituals among male (M=66.9, SD= 11.0) and female (M=69.5, SD=10.4), t = -2.33, p <0.05. In Mu'amalat along with male (M=62.0, SD=8.31) and female (M=63.1, SD=7.1), t= -1.37, p <0.05. And also in MPRI amongst male (M=128, SD= 16.7) and female (M=132, SD=15.4), t = -2.22, p <0.05. The significant gender differences only exist for the level of religiosity and ritual.

Table 4: Mean, Standard Deviation and t-test for area of residence on Ambivalent Sexism Inventory) (ASI) and Muslim Personality Religiosity Inventory (MPRI)

Scales/ subscales	Rural (n=105)		Urban (n=270)				95% CI		Cohens d
	M	SD	M	SD	t(373)	p	LL	UL	
HS	32.6	9.7	31.4	9.1	1.03	.302	-1.03	3.32	0.12
BS	35.9	8.8	35.3	8.7	.57	.564	-1.41	2.59	0.06
ASI	68.5	16.8	66.8	15.7	.91	.364	-2.02	5.48	0.10
Rituals	66.1	10.7	69.0	10.7	-2.29	.023	-5.29	-.404	-0.27
Mu'amalat	62.2	8.1	62.7	7.60	-.50	.612	-2.27	1.34	-0.06
MPRI	128.4	16.1	131.7	16.1	-1.78	.076	-6.98	.349	-0.00

*Note.*CI= Confidence Interval; LL= Lower Limit; UL= Upper Limit; *P<0.05; df=373

As shown in the above table 4 that there is non-significant differences in HS (t= 1.03, p <0.05), BS (t = .57, p <0.05) and ASI (t= .91, p <0.05) among rural and urban. In level of Rituals between rural (M=66.1, SD= 10.7) and urban (M=69.0, SD=10.7), t = -2.29, p=.023, significant differences are found as faculty members residing in Urdan areas are mre inclined towards the performance of rituals. In Mu'amalat with rural (M=62.2, SD= 8.1) and urban (M=62.7, SD=7.60), t = -.50, p <0.05 and In MPRI amongst rural (M=128, SD= 16.1) and urban (M=131, SD=16.1), t = -1.78, p <0.05, there are insignificant differences.

Table 5: Mean, Standard Deviation and t-values for family system ASI (Ambivalent Sexism Inventory) and Muslim Personality Religiosity Inventory (MPRI)

Scales/ subscales	Joint (n=181)		Nuclear (n=194)				95% CI		Cohens d
	M	SD	M	SD	t(373)	p	LL	UL	
HS	32.4	9.1	31.1	9.4	1.34	.17	-.59	3.18	0.13
BS	36.1	8.7	34.8	8.7	1.44	.14	-.47	3.09	0.14
ASI	68.6	16.1	66.0	15.9	1.57	.11	-.65	5.86	0.16
Rituals	67.0	10.8	69.3	10.6	-2.10	.03	-4.53	-.15	-0.21
Mu'amalat	62.3	7.9	62.8	7.5	-.68	.49	-2.12	1.03	-0.06
MPRI	129.3	16.4	132.2	15.9	-1.73	.08	-6.18	.39	-0.00

*Note.*CI= Confidence Interval; LL= Lower Limit; UL= Upper Limit; *P<0.05; df=373

As shown in the above table 5 there is non-significant differences in HS between joint (M=32.47, SD= 9.16) and nuclear (M=31.18, SD=9.41), t = 1.34, p <0.05, in BS with joint (M=36.19, SD= 8.78) and nuclear (M=34.88, SD=8.77), t = 1.44, p <0.05, and in ASI among joint (M=38.67, SD= 16.10) and nuclear (M=66.06, SD=15.95), = 1.57, p <0.05. However, in Rituals among joint (M=67.01, SD= 10.89) and nuclear (M=69.36, SD=10.65), t = -2.10, p <0.05, significant differences are found as faculty members in nealear family system abide by rituals. In Mu'amalat amongst joint (M=62.32, SD= 7.92) and nuclear (M=62.86, SD=7.58), t = -.68, p <0.05 and MPRI among joint (M=129, SD= 16.41) and nuclear (M=132, SD=15.92), t = -1.73, p <0.05, there are insignificant differences.

Table 6: Mean, Standard deviation and One way ANOVA for Ambivalent sexism and Religiosity of faculty Designation (N=375)

	Assistant lec (n=35)		Associate lec (n=96)		Lecturer (n=193)		Assistant Prof (n=44)		Associate Prof (n=7)			
	M	SD	M	SD	M	SD	M	SD	M	SD	F	p
ASI	66.8	15.2	67.7	17.0	67.6	15.3	66.5	16.29	58.8	25.3	.557	.69
MPRI	129.9	15.52	132.3	14.33	130.3	16.9	129.0	17.10	141.1	15.0	1.12	.34

*P<0.05

As shown in the above Table 6 there are no significant difference on designation level of faculty member for ambivalent sexism and religiosity and ASI (F=.55; p=.69) and MPRI (F=1.12; p=.34).

Table 7: Mean, Standard deviation and One way ANOVA for Ambivalent sexism and Religiosity of faculty Qualification (N=375)

	Bs/Msc (n=101)		M.Phil (n=231)		PhD (n=43)			
	M	SD	M	SD	M	SD	F	P
ASI	66.48	17..23	67.40	15.81	68.88	14.65	.342	.71
MPRI	133.5	15.84	129.3	16.32	132.5	15.70.	2.70	.06

*P<0.05

As shown in the above Table 7 there are no significant difference on qualification among faculty members for ambivalent sexism and religiosity and ASI (F=.34; p<.05) and at MPRI (F=2.70; p<.05)

Table 8: Mean, Standard deviation and One way ANOVA for Ambivalent sexism and Religiosity of faculty Institutions (N=375)

	UOG (n=233)		Gift Uni (n=36)		Sargodha Uni (n=60)		UCP (n=46)			
	M	SD	M	SD	M	SD	M	SD	F	p
ASI	67.31	15.52	65.52	15.9	65.7	18.4	70.8	15.5	1.11	.34
MPRI	128.66	14.94	131.05	18.5	139.0	15.4	130.9	18.3	6.82	.00

*P<0.05

As shown in the Table 4.9 there are a significant difference among institutions for MPRI at (F=6.82; p<.05), and the highest religiosity scores was found among the faculty members of Sargodha University in post-hoc (LSD) analysis (F=7.2; p=.000) as compared to the other institutitions. And there was no significant difference among institution for ASI (F=1.11; p<.05).

Table 9: Partial Pearson Product Moment Correlation Coefficient between dimensions of Religiosity and ambivalent sexism inventory (ASI) (N=375)

Control Variables	Variable 1	Variable 2	Partial Correlations coefficients	p
Mu'amalat	ASI scores	Rituals	-.11*	0.030
Rituals	ASI scores	Mu'amalat	.20**	0.000

Note: *P<0.05; **p<0.01; df = 372

As Table 4.3 shown that in Partial Pearson product moment correlation coefficient when Mu'amalat was controlled rituals and ambivalent sexism has significant negative relationship (-.11*; p<0.05). When rituals was controlled Mu'amalat and ambivalent sexism has significant positive relationship (.20**; p<0.01).

Table 10: Linear Regression Analysis for Religiosity and Ambivalent sexism (N=375)

	R²	B	SE	β	t	P
constant	.04	50.18	6.9		7.84	.000
Rituals		-.191	.08	-.129	-2.21	.030
Mu'amalat		.482	.112	.233	3.94	.000

Note. The overall model attained an adjusted R^2 =.04; *p<0.05, **p<0.01; IV = MPRI; DV= ASI

Table 4.10 shows that the value of R2 indicates that there is a 4 percent variations in Mu'amalat and Rituals. Significant predictors of ambivalent sexism are Rituals (β= -.129; p<.05) and Mu'amalat (β= .233; p<0.05).

5. Discussion

According to Allport (as cited in Burn & Busso, 2005) religion and sexism relationship is a complex one that can sophisticatedly be thought to be a manipulative agent in the individual's life affecting both the genders equally. Keeping in mind the significance of Allport's preposition, the present cross-sectional correlation research has explored not only the relationship between demographics, religiosity and ambivalent sexism but also the impact of predictive valence of religiosity on the ambivalent sexism as perceived by the University faculty members (educated group). The first hypothesis of the present study was, "There will be a significant gender difference on score of religiosity and ambivalent sexism among university faculty members". The results of the study show no significant gender differences existed for the level of ambivalent sexism and benevolent sexism. But males have showed significant high mean score on hostile sexism as compared to women. These results are inconsistent with the findings of the previous researches (Glick, et al., 2002; Burn & Buso, 2005; Kristine et al., 2007; Tasdemir & Sakalli-Ugurlu, 2009; Gaunt, 2012). The main plausible explanation for this difference can be contributable to the patriarchal ideology as it is more prevalent in Pakistan. Further, men try to manipulate and construe misinterpretation of Islamic teachings in Quran to justify their acts of discrimination and aggression towards women (Shafiq & Jabeen, 2015). However, females scored significant high mean for religiosity and rituals as compared to males among faculty members.

The results are consistent with other researchers conducted on Catholic Christians (Bentel & Marini, 1995; Miller & Hoffmann, 1995; Francis, 1997). Mu'amalat is insignificant for both the genders in differences (see table 4) showing some indications of less focus of people on ethical consideration while interacting with one another.

The second hypothesis of the study is, "There will be the significant differences in the levels of religiosity and ambivalent sexism among the university faculty members according to area of residence, family system, designation, qualification and institution". The result of the study showed overall a significant difference among the faculty members living in urban areas with nuclear family system for high mean score on religiosity. And especially University of Sargodha faculty members are significantly more religious than other institutions'. So, partial part of the second hypothesis of the study was accepted. However, insignificant differences are found for former stated demographic variables for the scores of ambivalent sexism (see table 4, 5, 6, 7, and 8). The factors can be found in cultural aspects that need empirical exploration to understand why they are so.

The third hypothesis of the present study was, "There will be a negative relationship between Rituals (intrinsic religiosity) and ambivalent sexism among university faculty members". The results indicated a negative significant relationship existed between ambivalent sexism and intrinsic religiosity among university faculty members (see table 9) and there was a significantly negative correlation between rituals and ambivalent sexism (-.11*; $p<0.05$) and the third hypothesis was also accepted for the results. The findings of the study are consistent with the several researches. Intrinsic oriented people are unprejudiced (Gorsuch & Aleshire, 1974; Batson, Flink, Schoenrade, Fultz, & Pych, 1986; Donahue, 1985). The researchers have found that intrinsic orientation is linked individuals' perception of their religion and facilitate to eliminate prejudices against gender (especially women) (Duck & Hunsberger, 1999; Allport & Ross 1967; Batson, et al., 1978; McFarland, 1989).

The fourth hypothesis of the present study was, "There will be a positive relationship between Mu'amalat (extrinsic religiosity) and ambivalent sexism among university faculty members". The results of the study showed that a positive significant relationship existed between ambivalent sexism and extrinsic religiosity among university faculty members (see table 9) and there was significantly positive correlation between Mu'amalat and ambivalent sexism (.20**; $p<0.01$) and the fourth hypothesis was also accepted for the results. Numerous researches have reported that people who have extrinsic religiosity tend to be positively associated with prejudice and discrimination against women because they enjoy social acceptance and integration (Allport & Ross, 1967; Donahue, 1985; McFarland, 1989). Extrinsic orientation is related to individuals' perceptions of their religion as not attempting to nullify prejudice (Wilson, 1960; Feagin, 1964; Duck & Hunsberger, 1999).

Combining fifth and sixth hypotheses it is stated that Rituals (intrinsic Religiosity) Mu'amalat (extrinsic religiosity) will predicts level of ambivalent sexism among faculty members which have been accepted in the light of the results of the present study (see table 10) and is in line with the findings of other researchers (Glick, Lameiras, & Castro, 2002; Mikolajezak & Pietrzak, 2014; Stevenson, 2014).

6. Conclusions

The present study indicated that Rituals (intrinsic) and Mu'amalat (extrinsic) aspects of religiosity (Islam) are the significant predictor of ambivalent sexism among university faculty members of Universities situated in Central-Northern Punjab. Overall, the results of the present study revealed that Mu'amalat (extrinsic religiosity) was significantly positively correlated with ambivalent sexism among university faculty members. Rituals (intrinsic religiosity) showed a significant negative relationship with ambivalent sexism. There were no significant gender differences for BS, Mu'amalat, and Ambivalent sexism. But within gender comparison, males significantly showed high mean level for HS where as females showed significant high mean level for rituals and religiosity. Faculty members residing Urban areas with nuclear family system showed significant high mean difference on the level of rituals only as compared to their counterparts. The designation and qualification of university teachers has no significant impact on religiosity and ambivalent sexism. However, teachers of University of Sargodha have scored high as compared to others on religiosity significantly. But all the educated members teaching community did not different in their attitudes for ambivalent sexism.

7. Limitations And Suggestions

7.1. The present study has seen a correlational relationship between religiosity and ambivalent sexism among university faculty members but it has not to explore causality among different variables. Future study can be based on experimental design to analyze the causal agent mediating or moderating the relationship between religiosity and sexism.

7.2. The present study was conducted on purposively selected educated faculty members of University of Gujrat (Hafiz Hayat campus), Gift University Gujranwala campus, University of Sargodha Gujranwala campus, University of Punjab Gujranwala campus as convenient sampling, thus findings cannot be generalized as probability sampling technique was not used.

7.3. Only one variable, Religiosity was studied as the predictor of ambivalent sexism among university faculty members whereas other factors like personality traits can also be taken into account to explore the comprehensive depiction of factors predicting ambivalent sexism.

8. Recommendations

8.1. Despite having limitations, the present study provides sufficient empirical evidence for religiosity and ambivalent sexism prevalence among educated faculty members of Universities situated in Central-Northern Punjab. However, the present study does provide an important step toward the recognition of the factors creating ambivalent sexism although teachings of Islam are against ambivalent seism particular hostile sexism. In Pakistan further studies needs to conduct to investigate the more factors which may be influence on the ambivalent sexism.

8.2. This study provides an evidence to recognize the strategies that can be used for the prevention of sexism among faculty members. This study is useful to find out work place sexism. We live in gender prejudiced society, in our religion Islam both genders male and females got equal rights but no one's follow Islamic footsteps. And Islamic orders only in Islamic books no one follows them. According to this study it's easy to find out the hostile sexism against women is also prevailing among educated men in our society.

8.3. Similar research design is required to be replicated with uneducated and non working males and females to explore their viewpoints regarding this crucial issue.

8.4. This study must also be conducted on university students in Pakistan to analyze that what our new generation think about it because we live in a male dominant society and then based on those findings psycho-educational interventional programs can be designed for clarification of their misconceptions in religion and sexism.

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