

Investigation of senses of sexism and religiosity in terms of sports variable

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Abstract

The purpose of this study was to investigate senses of sexism and religiosity in terms of sports variable. Totally 192 university students including 121 males and 71 females with an average age of 21.72 ± 1.90 voluntarily participated in the research. "Ambivalent Sexism Inventory" was used in order to measure the attitudes of students participated in the research towards sexism whereas "Religiosity Scale" was used to determine their sense of religiosity. For the assessment of the results, frequency, t-test and correlation statistical processes were carried out. As a result; a significant difference was found between individuals doing and not doing exercises in terms of their sexism and religiosity levels. A significant difference was also found between hostile sexism, benevolent sexism and benevolent patriarchy attitudes of individuals doing and not doing exercises. It was determined that average of hostile sexism, benevolent sexism and benevolent patriarchy attitudes of individuals doing exercises was higher than that of individuals not doing exercises. A significant difference was determined between hostile sexism, benevolent sexism and heterosexual intimacy properties in terms of gender variable. It was observed that hostile sexism property of females was lower than that of male participants. On the other hand, benevolent sexism property of females was higher than that of male participants. A significant difference was not found between doing exercises variable, gender variable as well as religiosity variable, however, a positive relationship was found between religiosity and benevolent sexism, heterosexual intimacy, benevolent, supplementary attitude towards genders. As the level of religiosity increases, the average of benevolent sexism, heterosexual intimacy, benevolent patriarchy, supplementary attitude towards genders also increases.

Keyword: Patriarchy, Religiosity, Sexism, Sports.

INTRODUCTION

Gender roles are socially constructed; therefore, standards and expectations of gender roles differ from culture to culture. Cultural forces operate among ethnic groups as well as within smaller subcultures/groups to generate particular norms and gender role expectations. Gender roles are influenced by multiple sources of culture and time, and they cannot be understood outside the context of particular ethnicities, societies, and social settings (4). Religiosity, which is defined as a meaning and belief system (5) clarified under consistent and different situations in time as a characteristic of human being, is a multidimensional construct, and earlier scholars (6,7) have already differentiated several dimensions, including the intrinsic, extrinsic, mystical, and other dimensions. Also, the use of single items as indexes of religiosity, when investigated across cultures or religions, might lead to some confounding effects because not only the

strength of what is called "subjective religiosity" but also its meaning can vary across cultural groups. Religiosity has been identified as a possible significant socio-cultural factor in predicting individual differences in various aspects of personality and behavior (8). Turkey, with 95-98% of the population being considered Muslim, has witnessed a highly dramatic declaration of the state as secular and officially separate from religion. Although the state has been a secular republic for the last 70 years, Islam has kept its vitality among the majority of the population, and religion-state relations have not been completely smooth. Turkey has experienced a process of rapid economic and social change along with rapid urbanization, resulting in a considerable diversity of religious observances and viewpoints in different sectors. There is no accurate information on the size of different sects of Islam or religious practices because Turkey does not compile official data on religious

affiliation (9) Beginning with Allport (10), sexism, which etymologically means attitudes based on sex, is defined as an antipathy toward women. Sexism has typically been conceptualized as a reflection of hostility toward women. This view neglects a significant aspect of sexism: the subjectively positive feelings toward women that often go hand in hand with sexist antipathy. We view sexism as a multidimensional construct that encompasses two sets of sexist attitudes: hostile and benevolent sexism. Hostile sexism (HS) needs little explanation; by it we mean those aspects of sexism that fit Allport's (10) classic definition of prejudice. We define benevolent sexism (BS) as a set of interrelated attitudes toward women that are sexist in terms of viewing women stereotypically and in restricted roles but that are subjectively positive in feeling tone (for the perceiver) and also tend to elicit behaviors typically categorized as prosocial (e.g., helping) or intimacy seeking (e.g., self-disclosure). Glick and Fiske (1,12) suggest that sexist attitudes combine both subjective negative and positive feelings, which they define as "ambivalent sexism". Glick and Fiske (1) developed the Ambivalent Sexism Inventory (ASI) to measure BS and HS. Ambivalent sexism is a product of benevolent and HS. This suggests that the same man could be a hostile and benevolent sexism (an ambivalent sexist) through reserving BS for "good" women such as housewives and targeting HS attitudes at the "bad" women such as career women. BS is measured by 11 subjectively positive belief statements such as "women should be cherished and protected by men" and HS by a set of 11 negative belief statements such as "women exaggerate problems they have at work" (11). Researchers investigating the potential social factors influencing the sexist attitudes toward women have long been interested in the religions and individual religiosity (12). It has been consistently argued that traditional religions, such as Christianity and Islam, tend to present women as different from, inferior to, and subservient to men and that people who are more devoutly religious are more likely to hold traditional gender role attitudes. Researchers have examined the relationships between ambivalent sexism and religiosity (13,14). Researchers have considered various predictors of gender role expectations. Among the examined variables (i.e., race, ethnicity, education, family income, father's education, mother's education and employment status, length of mother's employment, region of the

country, and degree of religiosity), mother's work history (15,16), religiosity (17,18), and ethnicity (16) have been shown to be strong predictors of college students' expectation of their own marital and maternal roles, particularly in relation to employment.

The concepts of religiosity and sexism in Turkey differ from east and west cultures. Different visions of technological developments, economic developments and political will appear together with modern life change the line of society's vision towards women. Religiosity and sexism are among varying value judgments. The main philosophy of sports is the validity of peaceful competition comprehension in the sports environment without a distinction in religion, language, race and gender. Sports as an active lifestyle increase energy and liveliness support the energy and desire of the individual for life (19). Many social benefits of sports are known as well as physical and psychological ones. We separate religiosity and sports from each other and deactivate sexism by means of sports. The women taking more part in work and social life in Turkey is an important factor which changes the concept of sexism and eliminates from old judgments. Sports relieve people both physically and mentally and it is considered that people participate in social activities by means of sports and change their value judgments and strict community rules. In this regards, the purpose of this research was to investigate the comprehension of sexism and religiosity in terms of sports variable.

MATERIAL & METHOD

Totally 192 university students including 121 males and 71 females with an average age of 21.72 ± 1.90 voluntarily participated in the research. "Ambivalent Sexism Inventory" which was developed by Glick and Fiske (1) as well as adapted to Turkish by Sakallı-Uğurlu (2) was used in order to measure the attitudes of students participated in the research towards sexism whereas "Religiosity Scale" was used to determine their sense of religiosity which was developed by Mutlu (3). For the assessment of the results, frequency, t-test and correlation statistical processes were carried out.

Measures

Ambivalent sexism inventory

Ambivalent Sexism Inventory (ASI) developed by Glick and Fiske (1) was used to assess ambivalent sexism. This scale consists of 22 items with 11 items measuring HS and 11 items measuring BS. HS includes items like "Feminists are seeking to have more power than men," and "Most women fail to appreciate fully all that men do for them". BS includes items like "In a disaster, women ought to be rescued by men," and "A good woman should be set on a pedestal by her man". Participants rated each item on a 1 (strongly disagree) to 5 (strongly agree) scale. The sub-scale items were averaged to create a score for HS and BS. Sakallı-Ugurlu (2) demonstrated that the Turkish version of ASI had sufficiently high reliability and good validity. In the current study, the internal consistency coefficients were .84 and .81 for HS and BS, respectively.

Religiosity scale

Religiosity Scale was developed by Mutlu (3) to measure people's belief in essential elements of Islam and the importance of these beliefs in their daily life. The scale included 14 items (see the whole scale in Appendix). Participants rated each item on a 1 (strongly disagree) to 5 (strongly agree) scale. The scale items were averaged to create a score for religiosity. Mutlu (3) reported .94 alpha score for this scale. In the current study, the internal consistency coefficient was .83.

Data analyses; all statistical analyses were conducted using the Statistical Package for the Social Sciences (SPSS for Windows; SPSS, Inc., Chicago, IL). Standard statistical methods were used for the calculation of frequency and percent. The Kolmogorov-Smirnov test was used to determine if dependent variables were normally distributed. Unpaired t-tests were used to determine significant differences for each dependent variable. For all analyses, the criterion for significance was set at an alpha level of $p < 0.05$.

RESULTS

As it can be seen in Table 2, a significant difference was not found for properties of heterosexual intimacy and supplementary attitude towards genders in sub-dimension of ambivalent sexism when students doing and not doing exercises were taken into consideration. A significant difference was found in HS, BS and benevolent patriarchy properties as sub-dimensions of ambivalent sexism for individuals both doing and not doing exercises ($p < 0.05$). The average value of HS property for individuals doing exercises was found as 4.21 ± 0.99 while it was found as 3.92 ± 0.76 for individuals not doing exercises. While the average of BS property for individuals doing exercises was 4.27 ± 0.90 , it was found as 4.01 ± 0.79 for individuals not doing exercises. The average value for benevolent patriarchy was found as 4.22 ± 1.22 for individuals doing exercises while it was found as 3.76 ± 1.05 for individuals not doing exercises. A significant difference was not determined between religiosity property of individuals doing and not doing exercises in terms of doing exercise variable ($p > 0.05$).

As it can be seen in Table 3, ambivalent sexism was investigated in terms of gender variable and a significant difference was determined in HS, BS and heterosexual intimacy sub-dimensions ($p < 0.05$). The average value of HS property of female students was found as $3.63 \pm .802$ while that of male students was found as $4.33 \pm .847$. It was observed that HS property of females was lower than that of male participants. While average value of BS property belonging to female students was found as $4.31 \pm .824$, it was determined as $4.05 \pm .864$ for male students. A significant difference was not found in average values of religiosity grades in terms of gender variable ($p > 0.05$).

Table 1. Distribution of participants in terms of variables of gender and doing exercise

	Gender		Doing exercise	
	Female	Male	Doing exercise	Not doing exercise
N	71	121	99	93
%	37.0	63.0	51.6	48.4
Total	192		192	

Table 2. Results of t-test according to the variable of doing exercise

		N	Mean	SD	df	t	p
Hostile Sexism	Doing exercise	99	4.21	0.99	190	2.282	.024
	Not doing exercise	93	3.92	0.76			
Benevolent Sexism	Doing exercise	99	4.27	0.90	190	2.136	.034
	Not doing exercise	93	4.01	0.79			
Heterosexual intimacy	Doing exercise	99	4.43	1.03	190	1.042	.299
	Not doing exercise	93	4.27	1.14			
Benevolent Patriarchy	Doing exercise	99	4.22	1.12	190	2.947	.004
	Not doing exercise	93	3.76	1.05			
Supplementary attitude towards genders	Doing exercise	99	4.13	1.19	190	0.740	.460
	Not doing exercise	93	4.01	1.20			
Average of religiosity	Doing exercise	99	3.93	0.50	190	-0.106	.916
	Not doing exercise	93	3.94	0.58			

p<0.05

Table 3. Results of t-test in terms of gender variable

	Gender	N	Mean	SD	df	t	p
Hostile Sexism	Female	71	3.63	.80249	190	-5.663	.000
	Male	121	4.33	.84733			
Benevolent Sexism	Female	71	4.31	.82472	190	2.009	.046
	Male	121	4.05	.86433			
Heterosexual intimacy	Female	71	4.62	.97180	190	2.656	.009
	Male	121	4.20	1.11766			
Benevolent Patriarchy	Female	71	4.08	1.11691	190	.755	.451
	Male	121	3.95	1.101			
Supplementary attitude towards genders	Female	71	4.20	1.162	190	1.150	.252
	Male	121	3.99	1.206			
Average of religiosity	Female	71	3.98	0.522	190	.959	.339
	Male	121	3.90	0.549			

P<0.05

Table 2. The relationship between religiosity levels and sexism levels of participants

		Hostile sexism	Benevolent sexism	Heterosexual Intimacy	Benevolent patriarchy	Supplementary attitude towards genders
Benevolent Sexism	R	.250**				
	p	.000				
	N	192				
Heterosexual Intimacy	R	.226**	.793**			
	p	.002	.000			
	N	192	192			
Benevolent patriarchy	R	.218**	.824**	.499**		
	p	.002	.000	.000		
	N	192	192	192		
Supplementary attitude towards genders	R	.114	.655**	.262**	.331**	
	p	.115	.000	.000	.000	
	N	192	192	192	192	
Average of religiosity	R	.122	.323**	.211**	.351**	.161*
	p	.093	.000	.003	.000	.026
	N	192	192	192	192	192

p< 0.05*, p<0.01**

As it can be seen in Table 4, there is a positive relationship between average values of religiosity grades and benevolent sexism, heterosexual intimacy, benevolent patriarchy, as well as supplementary attitude towards genders. As the level of religiosity increases, the averages of benevolent sexism, heterosexual intimacy, benevolent patriarchy, as well as supplementary attitude towards genders also increase.

DISCUSSION

In this study which was carried out in order to investigate the comprehension of sexism and religiosity in terms of sports variable, totally 192 university students including the ones doing exercises (n: 99) and not doing exercises (n: 93) were participated.

Ambivalent sexism was investigated in terms of sports variable and a significant difference was not found in ambivalent sexism sub-dimension, heterosexual intimacy and supplementary attitude towards genders properties for the students both doing and not doing exercises. A significant difference was found between individuals doing and not doing exercises in the properties of HS, BS and benevolent patriarchy. It was determined that the average values of HS, BS and benevolent patriarchy attitudes in individuals doing exercises were higher than those of individuals not doing exercises. A significant difference was not found between doing exercise variable and religiosity. Doing exercises bring about the well-being of human psychologically and socializing. It can be observed that the individuals doing exercises sometimes see opposite sex as an opponent and adopt a hostile manner with aggressive attitudes and sometimes have a benevolent attitude. It is considered that sports contain complex feelings and thoughts in itself, sometimes it has positive properties such as love and respect and sometimes negative feelings such as anger and aggressiveness.

As known, many studies in Turkey (2,20) and abroad (12) have presented that males scored higher on HS than did females. HS has been found as an important predictor of Turkish students' attitudes toward rape victims and of attitudes toward wife abuse for men and women in Turkey argued that HS acts to legitimate wife abuse (20). These results: (a) add to the evidence for the cross-cultural validity of ambivalent sexism, (b) suggest that HS supports the justification of violence against wives, and (c) imply

that the ostensible protectiveness of BS is contingent, failing to shield women from abuse if they are deemed to have challenged a husband's authority or violated conventional gender roles (21).

Ambivalent sexism was investigated in terms of gender variable and a significant difference was found in HS, BS and heterosexual intimacy sub-dimensions.

It can be seen that HS property of females was lower than that of male participants. On the other hand, BS property of females was higher than that of male participants. A significant difference was not found between gender variable and religiosity (Table 3). Taşdemir & Sakallı-Uğurlu found that, in short, the present study was the first study investigating correlations between religiosity and the sub-factors of ambivalent sexism in a predominantly Islamic country. Even though there was no significant difference between males and females for the correlation of religiosity-HS (controlling for BS), it was found that religiosity was a significant correlate of HS only for males. However, controlling for HS, religiosity was a significant correlate of BS for both males and females. The findings might indicate that religiosity shows different relationships with HS and BS for males and that females and individual religiosity can be an important factor fostering the justification and maintenance of traditional gender structure (22). In a study related to ambivalent sexism; results confirmed that Tsika is expected more of women than of men. BS and its interaction with HS predicted the bias in expectation of Tsika of women over men. Results also confirmed that women who default on Tsika are evaluated more negatively than men. HS predicted the bias in negative evaluations of women over men who default on Tsika (23). A significant difference was not found between doing exercises as well as gender variable and religiosity, however, a positive relationship was found between religiosity and benevolent sexism, heterosexual intimacy, benevolent patriarchy, as well as supplementary attitude towards genders. As the level of religiosity belonging to the participants' increases, the properties of benevolent sexism, heterosexual intimacy, benevolent patriarchy, as well as supplementary attitude towards genders also increase (Table 4). Burn & Busso (13) argued that traditional religions strongly support the societal sources of BS, including protective paternalism, complementary gender differentiation,

and heterosexual intimacy. These sources of BS include (respectively) the notions that men should protect and provide for women; that women are better than men because they are pure, warm, and nurturing; and that men need women for happy romantic relationships. Zaikman & Michael found those participants' sexist attitudes towards men and women were related to their exhibition of the sexual double standard. Specifically, men and women's hostile attitudes towards targets of their own gender were related to negative evaluations of highly sexually active targets of the same gender, while men and women's benevolent attitudes towards the opposite gender were related to the positive evaluation of highly sexually active targets of the opposite gender (23). In a study carried out in order to determine the religiosity levels of Turkish, American and Philippine university students; a positive relationship was determined between conservatism (tradition, compliance, security) values and kindness whereas a negative relationship was determined between open to innovation/alteration values and universalism. The study we found support for the relations between religiosity and collectivism (both vertical and horizontal), with higher collectivist tendencies being related to higher levels of religiosity (9). In another study related to religiosity and social gender balance in German and Turkish individuals, at the behavioral level, this correlation between religiosity and gender egalitarianism only holds true for Turkish respondents. Furthermore, strong religious commitments contribute to generational stability in attitudinal and behavioral gender-traditionalism among Turks. However, when explaining Germans' more egalitarian gender-related attitudes and behaviors, religiosity turns out to be just one factor among others and not a particularly important one (13). In the study of Bang et al. (24) related to ethnicity, acculturation, and religiosity as predictors of female college students' role expectations, the results indicated a significant negative correlation between fundamentalism and role-sharing expectations for European American women and a significant positive correlation between level of acculturation and role-sharing expectations for Korean American women. The results suggest that fundamentalism is a stronger predictor of role expectations than religious commitment in European American women and that acculturation is a more accurate predictor of role expectations

than a generation in the United States among Korean American women. Ahrold & Meston (25) found that in concordance with previous studies, Asians reported more conservative sexual attitudes than did their Hispanic and Euro-American peers. Novel to this study, acculturation did not mediate the relationship between religiosity and sexual attitudes indicate that ethnic differences in religiosity effects were distinct from acculturation.

Consequently; a significant difference was found between sexism and religiosity levels of individuals doing and not doing exercises. It was determined that average of HS, BS and benevolent patriarchy attitudes of individuals doing exercises was higher than that of individuals not doing exercises. A significant difference was also found between HS, BS and heterosexual intimacy properties in terms of gender variable. It was observed that hostile sexism property of females was lower than that of male participants. On the other hand, BS property of females was higher than that of male participants. A significant difference was not found between doing exercises variable, gender variable as well as religiosity, however, a positive relationship was found between religiosity and benevolent sexism, heterosexual intimacy, benevolent patriarchy, supplementary attitude towards genders. As the level of religiosity increases, the average of benevolent sexism, heterosexual intimacy, benevolent patriarchy, supplementary attitude towards genders also increases.

The subjects of sexism and religiosity are different concepts related with different fields of science. For this reason, it is considered that taking the opinions of researches working in different fields of science will improve the concept and efficiency of studies in this field.

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