

CULTURAL COMPARISON OF MODERN SEXISM, DOGMATISM, AND FEMINISM AMONG DIFFERENT AGE GROUPS IN PAKISTAN

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Abstract: The current study was intended to explore the Cultural Comparison of Modern Sexism, Dogmatism, and Feminism among different age groups in Pakistan. In addition, this research also intended to identify mean differences in study variables across demographic variables including culture, and age. The main objective of the study was to study the relationship between modern sexism dogmatism and feminism among young adults. The study was based on a cross-sectional survey research design. Participants comprised Adolescents and adults ($N = 500$) from Pakistan using a purposive sampling technique. Linear regression analysis was applied to test of proposed research question. Modern Sexism and Dogmatism negatively correlate with feminism. Sexism positively correlates to dogmatism among participants of different sub-cultures. However, there are significant age group differences in feminism, dogmatism, and sexism among participants of different sub-cultures, feminism is high in adolescents as compared to adults and Modern sexism is high in adults as compared to adolescents.

Keywords: Modern Sexism, Dogmatism, Adolescents, Adult.

1 Introduction

In an ever-evolving global landscape, the complex interplay between culture, tradition, and social ideologies shapes the attitudes and behaviors of individuals within a society. Pakistan, a nation rich in cultural diversity and historical significance, stands as an intriguing case study for exploring the dynamics of modern sexism, dogmatism, and feminism across different age groups. In recent decades, Pakistan has undergone significant sociocultural transformations, influenced by a combination of global forces and local dynamics, resulting in varying perspectives on gender roles and empowerment.

This paper embarks on a comprehensive exploration of modern sexism, dogmatism, and feminism within the Pakistani context, with a particular focus on understanding how these notions manifest differently among distinct age cohorts. The complex interplay between tradition and modernity in Pakistan's society offers an intricate backdrop for assessing the changing attitudes towards gender equality, the role of women in various spheres of life, and the evolving dynamics of feminism and dogmatism. The significance of this study lies not only in shedding light on contemporary gender-related attitudes but also in unraveling the nuanced differences that exist among different age groups within the country.

By examining the attitudes of young, middle-aged, and elderly individuals, we aim to elucidate how the sociocultural narrative surrounding gender has transformed over time, and whether these changes are reflective of a broader global trend towards greater gender equity or unique to the Pakistani context.

1.1 Modern Sexism

Modern sexism, often referred to as "benevolent sexism," represents a subtle but insidious form of gender bias that has adapted to contemporary societal norms. Unlike the overt and hostile sexism of the past, modern sexism operates in a more covert and socially acceptable manner. It manifests as seemingly positive attitudes and behaviors toward women but ultimately reinforces traditional gender roles and limitations.

Individuals who hold modern sexist beliefs may express chivalrous or protective attitudes toward women, but beneath the surface, these attitudes often convey the idea that women are

weaker, more nurturing, or less capable than men. Modern sexism perpetuates stereotypes and subtly maintains gender hierarchies while cloaking itself in a facade of politeness and concern. Modern sexism can manifest in various ways, from expecting women to fulfill certain traditional roles in family and society to undermining women's competence in male-dominated fields. Recognizing modern sexism is crucial, as it challenges the notion that progress toward gender equality is linear and unimpeded. By identifying and addressing these subtle biases, societies can move closer to achieving true gender equity.

1.2 Dogmatism

Dogmatism, as a concept deeply embedded in human cognition and belief systems, has played a significant role in shaping ideologies, worldviews, and social dynamics throughout history. At its core, dogmatism refers to an unwavering, often authoritarian, adherence to a set of beliefs or principles, accompanied by a refusal to entertain opposing viewpoints or engage in critical examination. While the term is frequently associated with religious and political contexts, it permeates various aspects of human life, including philosophy, science, culture, and personal convictions.

Throughout the ages, dogmatism has been both a source of strength and a point of contention within societies. On one hand, it can provide stability and cohesion to groups by establishing clear guidelines and norms. On the other hand, it can stifle intellectual progress, hinder open dialogue, and lead to conflicts when rigid belief systems clash. Understanding the nature of dogmatism and its manifestations in different contexts is crucial for comprehending the dynamics of belief formation, the preservation of tradition, and the resistance to change.

1.3 Feminism

Feminism, a dynamic and multifaceted social and political movement, emerged as a response to historical and contemporary gender inequalities, advocating for the rights, opportunities, and social recognition of women on par with men. Rooted in the recognition of systemic discrimination and the need for gender equity, feminism encompasses a diverse range of perspectives, theories, and strategies that challenge traditional gender norms, patriarchal structures, and institutionalized sexism.

1.4 Modern Sexism and Dogmatism

Modern society, despite significant advancements in gender equality and social progress, still grapples with the persistence of attitudes and beliefs that perpetuate gender-based discrimination and inequality. Two prominent and interconnected phenomena that continue to shape and influence these attitudes are modern sexism and dogmatism. While these concepts are distinct, they often intersect, reinforcing and amplifying one another in complex ways within contemporary cultural and social contexts.

Modern sexism, sometimes referred to as ambivalent sexism, represents a subtle yet insidious form of gender bias that has adapted to the changing societal landscape. Unlike overt, explicit sexism, modern sexism manifests in more covert and socially acceptable ways. It often involves the endorsement of seemingly benevolent stereotypes about women, such as the belief that women are inherently nurturing or in need of protection, while simultaneously harboring hostile or negative attitudes towards women who challenge traditional gender roles or assert their rights.

Modern sexism thrives on the idea that gender equality has been achieved and that any remaining gender disparities are the result of inherent differences between the sexes, rather than societal discrimination. Dogmatism, on the other hand, encompasses a

broader set of beliefs characterized by rigid, inflexible thinking and resistance to change or new ideas. In the context of gender dynamics, dogmatism can manifest as an unwavering commitment to traditional gender roles and norms.

Individuals with dogmatic views on gender may be resistant to acknowledging the fluidity and diversity of gender identities or may cling to traditional notions of masculinity and femininity as the only valid expressions of gender. The intersection of modern sexism and dogmatism creates a fertile ground for the perpetuation of gender inequality. Individuals who hold dogmatic beliefs about gender may be more prone to endorsing modern sexism.

1.5 Modern Sexism and Feminism

Modern society stands at a pivotal crossroads in the ongoing struggle for gender equality. Two key ideological forces that have shaped and continue to shape this battle are modern sexism and feminism. These two concepts represent opposing sides of the spectrum when it comes to perceptions and attitudes toward gender roles, equity, and women's rights. Understanding modern sexism and feminism is essential for comprehending the complex dynamics that influence contemporary discussions on gender in various aspects of life, including politics, economics, culture, and interpersonal relationships.

2 Literature Review

Modern sexism is a multifaceted concept rooted in gender discrimination and stereotyping that often manifests in subtle and covert ways. Studies like Glick and Fiske's *Ambivalent Sexism Theory* (1997) and its subsequent revisions have shed light on the ambivalence surrounding modern sexism. They distinguish between "benevolent sexism," which involves seemingly positive but patronizing attitudes toward women, and "hostile sexism," which encompasses more overtly negative attitudes.

Research on modern sexism has highlighted its persistence and adaptability in contemporary societies. Dogmatism as a psychological construct reflects an individual's resistance to change and open-mindedness. Rokeach's work on the *Authoritarian Personality* (1956) and Altemeyer's *Right-Wing Authoritarianism* (1981) have been influential in understanding the psychological underpinnings of dogmatism. Additionally, research in social psychology, such as the concept of cognitive closure by Kruglanski (1989), has contributed to our understanding of how individuals with dogmatic tendencies approach information and belief systems. Feminism as a socio-political movement has a rich and diverse history.

First-wave feminism, associated with suffragettes like Susan B. Anthony and Elizabeth Cady Stanton, focused on securing women's right to vote. Second-wave feminism, led by figures like Betty Friedan and Gloria Steinem, concentrated on issues such as reproductive rights and workplace discrimination. The third wave, which emerged in the 1990s, incorporated intersectionality, acknowledging the experiences of marginalized women, as seen in the work of Kimberlé Crenshaw. Contemporary feminist scholarship, including Bell Hooks' exploration of feminism as a transformative social and political movement, continues to expand and evolve the movement's theories and practices.

2.1 Cultural Context in Pakistan

To understand modern sexism, dogmatism, and feminism in Pakistan, it is essential to explore the country's unique cultural and historical context. Pakistan's complex social fabric is influenced by factors such as religion, tradition, colonial history, and globalization.

Traditional Gender Norms: Traditional gender norms in Pakistan have historically been characterized by a strong emphasis on distinct roles for men and women. Men have traditionally been

associated with the public sphere, including work and politics, while women have been primarily responsible for domestic duties and childcare. These norms have been deeply rooted in societal expectations and cultural traditions. (Mahmood, N., & Tariq, N. 2019).

Changing Gender Roles in Urban and Rural Areas: The transformation of gender roles in Pakistan has not been uniform across urban and rural areas. Urbanization and economic changes have led to shifts in gender roles in urban settings, with more women entering the workforce and participating in decision-making processes. In contrast, rural areas have often retained more traditional gender roles due to factors such as limited access to education and employment opportunities for women. (Shah, N., & Thapa, S. 2017).

Influence of Religion and Culture on Gender Expectations: Religion, primarily Islam, plays a significant role in shaping gender expectations in Pakistan. Interpretations of Islamic teachings have both conservative and progressive dimensions, and they influence societal norms regarding women's roles, dress codes, and participation in public life (Afzal, S., & Ali, S. 2018). Cultural traditions, such as the concept of "purdah" (veiling), also impact gender expectations and interactions. These studies provide insights into the traditional gender norms, the divergence in gender roles between urban and rural areas, and the profound influence of religion and culture on gender expectations within Pakistan's society. They reflect the complexity and nuances of gender dynamics in the country, which are essential for understanding the context of modern sexism, dogmatism, and feminism among different age groups.

Forms of Modern Sexism in Contemporary Pakistan: Modern sexism in contemporary Pakistan manifests in various forms. One prevalent form is benevolent sexism, where women may be perceived and treated as delicate or in need of protection, despite the seemingly positive nature of such attitudes. This often involves well-intentioned but patronizing behavior. Hostile sexism, on the other hand, can also be observed, where overtly negative attitudes towards women persist, sometimes leading to harassment and discrimination.

A study by Abrar-ul-Hassan and Khaleel Ahmad (2015) titled "Ambivalent Sexism in Pakistan: Translation and Validation of the Ambivalent Sexism Inventory" investigated the presence of modern sexism in Pakistan. The research employed the Ambivalent Sexism Inventory (ASI) to examine the dual nature of sexism, and findings indicated that both benevolent and hostile sexism were evident in Pakistani society, reflecting the coexistence of seemingly positive and overtly negative attitudes towards women.

Gender Discrimination in Workplaces: Gender discrimination in workplaces is a critical issue in Pakistan, affecting women's access to employment opportunities, career advancement, and equal pay. Discrimination may manifest through biased hiring practices, wage disparities, lack of opportunities for women in leadership roles, and workplace harassment. The World Bank's report "Pakistan: Gender Disparities in Economic Opportunities" (2019) highlights the challenges faced by women in the Pakistani labor market. It discusses how gender disparities persist in terms of labor force participation rates and earnings, emphasizing the need for policy interventions to address workplace gender discrimination.

Intersectionality and Modern Sexism: Intersectionality in the context of modern sexism in Pakistan refers to the intersecting identities and experiences of individuals, particularly women, who face multiple forms of discrimination simultaneously. These intersections may include gender, class, ethnicity, and religious identity.

Modern sexism can affect women differently depending on their various identity markers. Scholars like Faiza Ali and Huma Aslam (2017) explored the intersectionality of gender and religion in Pakistan in their paper titled "Intersectionality and

Religious Discrimination against Women in Pakistan: An Analysis of Personal Laws." This study examined how religious laws and cultural practices intersect with gender discrimination, illustrating how women's experiences of modern sexism are shaped by a complex interplay of factors. These examples demonstrate the existence and complexity of modern sexism in Pakistan, encompassing both benevolent and hostile forms, as well as the specific challenges related to gender discrimination in workplaces and the influence of intersectionality on women's experiences of sexism in the country.

Dogmatic Belief Systems: Dogmatic belief systems in Pakistani society often find their roots in deeply ingrained religious and cultural norms. This phenomenon has been extensively examined in scholarly literature. In her book "Fundamentalism Reborn? Afghanistan and the Taliban," William Maley (1997) explores the rise of religious fundamentalism and dogmatic belief systems in the region, including Pakistan. Maley's analysis sheds light on how rigid interpretations of religious doctrine can lead to dogmatism. Additionally, in the article "Interpretation of Jihad in South Asia," Tariq Rahman (2020) discusses the presence of dogmatic belief systems within the broader South Asian context, emphasizing their impact on society and politics, which extends to Pakistan. These studies emphasize the role of religion as a source of dogmatism in Pakistani society, influencing attitudes and behaviors.

Dogmatism in Political and Religious Contexts: The presence of dogmatism in political and religious contexts in Pakistan is well-documented. Pakistan's political landscape has witnessed the influence of dogmatic belief systems on policymaking and governance. In the paper "Pakistan: Political Roots and Development 1947-1999," Craig Baxter (1999) analyzes the role of religious parties and the impact of dogmatism on Pakistani politics. Baxter's work highlights how political actors with dogmatic ideologies have shaped the country's political landscape. Moreover, in the article "The Impact of Islamic Fundamentalism in Pakistan," Rizvi and Haqqani (2000) discuss how dogmatic religious ideologies have influenced political decision-making and policy formulation in Pakistan, particularly in the context of Islamic fundamentalism. This literature underscores the interplay between dogmatism and politics, which is a salient feature of Pakistani society.

Impact of Dogmatism on Gender Attitudes: Dogmatism's impact on gender attitudes within Pakistani society is a critical area of study. Scholars have explored how rigid belief systems can reinforce traditional gender roles and perpetuate gender inequalities. In her book "The Clash Within Democracy, Religious Violence, and India's Future," Martha C. Nussbaum (2007) discusses how religious dogmatism can limit women's rights and reinforce patriarchal norms, drawing parallels to Pakistan's context.

Historical Development of Feminist Movements: Feminist movements in Pakistan have a rich history that can be traced back to the country's independence in 1947. One of the earliest feminist organizations was the Women's National Guard, founded by Fatima Jinnah, sister of Pakistan's founder Muhammad Ali Jinnah. However, it was during the 1980s that feminist movements gained significant momentum. The Women's Action Forum (WAF), established in 1981, emerged as a prominent voice advocating for women's rights and gender equality in Pakistan. WAF's activism was instrumental in resisting regressive laws, such as the Hudood Ordinances, which were seen as discriminatory against women. (Kazi, S., & Naqvi, B. 2009).

2 Research design

In this study, the correlational research design was used. The method used in this study was survey method.

3.1 Sample

The sample of this study includes late adolescents and young adults ($N = 500$). The sample was further classified as males ($n = 277$) and females ($n = 223$). The age range of participants was 17-55 years. ($M=26.22$, $S. D=$) The sample was approached through social media.

Table 1: Demographic Characteristics of Participants (N = 500)

Demographic Variables	f	%
Gender		
Male	277	55.4
Female	223	44.6
Age Groups		
Adolescence (17-19)	243	48.6
Adults (20-55)	257	51.4
Cultural Groups		
Punjab	97	19.4
KPK	100	19.4
Sindh	93	18.6
Balochistan	100	20.0
GB/Kashmir	110	22.0

Note. Frequency = f

Table 1 shows the frequency and percentage of participants based on demographics. The total sample was ($N = 500$). Total male participants were ($f = 277$, 55.40%) and female participants were ($f = 223$, 44.6%). Out of the total participants, adolescents (having an age range of 17-55 years) were ($f = 243$, 48.6%) and adults (having an age range (20-38) were ($f = 257$, 51.4%). The frequency and percentage of Punjab is ($f = 97$, 19.4%), of KPK ($f = 100$, 20.0%), of Sindh is ($f = 93$, 18.6%), of Balochistan is ($f = 93$, 18.6%) and of GB/Kashmir is ($f = 110$, 22.0%).

3.2 Procedure

Data was collected through Google Forms. Participants from different cultures were approached through social media. Adolescent adults from Punjab, Sindh, KPK, Balochistan, GB, and Azad Kashmir participated in this study. Inform consent with brief instructions was part of the Google form. The Data was analyzed through SPSS-26. Alpha reliability was calculated to find out the correlation between scales. Mean comparisons on gender and age groups were calculated through the Independent Sample T-test. Mean comparisons on provinces of Pakistan were done through One-way ANOVA.

4 Results

The present study explores cultural differences in modern sexism, dogmatism, and feminism. Data analysis was carried out through SPSS-26. Initially, descriptive statistics (frequency & percentage) of the demographic characteristics were carried out. The alpha reliability coefficient for all the scales was computed. Pearson Correlation was carried out to find out the correlation. The mean comparison was done through an Independent Sample t-test and one-way ANOVA.

Table 2: Psychometric Properties of Scales (N = 500)

Scale	M	SD	Range	Cronbach's α
Feminism	80.25	9.26	47-112	.62
Modern Sexism	25.47	3.77	17-40	.70
Dogmatism	39.65	4.34	27-55	.72

Table 2 reveals the psychometric properties of scales. The Cronbach's α values range from .62-.72. The lowest reliability is of Feminism subscale which is .62 and the highest reliability is of Dogmatism subscale which is .72. Greater than .70 indicates higher reliability while less than .70 is low.

Table 3: Pearson Product Moment Correlation

Variables	1	2	3
1. Feminism	–		
2. Modern Sexism	-0.28***	–	
3. Dogmatism	-0.45***	0.28***	–

Table 3 describes the inter-correlation between all subscales of three scales. It suggested that there was a significantly positive correlation between Feminism and modern sexism ($r = .28, p < .001$). Dogmatism was negatively correlated with feminism ($r = -.45, p < .001$) and positively correlated with modern sexism ($r = .28, p < .001$).

Table 4: Mean Comparisons on Age Groups

Variables	Adolescence (M)	Adolescence (SD)	Adults (M)	Adults (SD)	t (498)	p	Cohen's d
Modern Sexism	25.88	3.97	24.89	3.48	2.36	.04	.21
Feminism	80.11	10.53	80.39	7.88	0.34	.02	.03
Dogmatism	39.92	4.51	39.41	4.17	1.32	.74	.12

Table 4 shows the mean differences in modern sexism, dogmatism, and feminism. On Modern sexism and dogmatism, adolescents and adults show significant mean differences. On modern sexism, adolescents scored higher on modern sexism ($M = 25.88, SD = 3.97$) than adults ($M = 24.89, SD = 3.48$). Moreover, on feminism adults scored higher ($M = 80.39, SD = 7.88$) than adolescents ($M = 80.11, SD = 10.53$).

Table 5: Mean, Standard Deviation, and One-Way Analysis of Variance in Modern Sexism, Dogmatism, and Feminism Across Sub-Culture Groups

Variables	Punjab (M)	Punjab (SD)	KPK (M)	KPK (SD)	Sindh (M)	Sindh (SD)	Balochistan (M)	Balochistan (SD)	GB/AK (M)	GB/AK (SD)	F	η^2	Post-Hoc
Modern Sexism	39.62	4.92	39.69	3.87	39.82	3.78	39.49	4.47	39.68	4.60	1.87	.00	-
Dogmatism	26.21	3.89	24.89	3.45	25.80	3.14	25.19	4.17	25.34	3.99	0.07	.01	-
Feminism	81.42	9.49	80.44	8.51	79.19	8.16	79.86	9.60	80.30	10.29	0.74	.01	-

Table 5 shows mean standard deviation F values for Modern Sexism, Dogmatism, and Feminism across cultures. Results indicated non-significant mean differences in all three variables across cultures.

5 Discussion

The current study was interested in exploring the Cultural Comparison of Modern Sexism, Dogmatism, and Feminism among different age groups. In addition, this research also intended to identify mean differences in study variables across demographic variables including culture, age, etc. All three variables were important in their unique way as well as collectively. Initially, psychometric analysis was run on the SPSS to ensure that the instruments used in the present research were reliable.

The instruments were used on the sample of 500 individuals including adolescents and adults. For the measurement of dogmatism, the 11-item short scale of dogmatism was used. Its items are rated on a 5-point Likert scale ranging from 1-strongly disagree to 5-strongly agree. The alpha reliability of the dogmatism scale originally found is .72 which shows high internal consistency and proves the scale is a reliable instrument. To measure Modern sexism, a Modern sexism scale was used.

It is comprised of 8 items. Its items are rated on a 5-point Likert scale ranging from 1-strongly disagree to 5-strongly agree. The alpha reliability of the Modern Sexism scale originally found is .70 which shows satisfactory internal consistency and proves the scale is a reliable instrument. A feminist scale was used. It is comprised of 28 items. Its items are rated on a 4-point Likert scale ranging from 1-strongly disagree to 4-strongly agree. The alpha reliability of the consumer independence scale originally

found is .62 which shows satisfactory internal consistency and proves the scale is a reliable instrument.

Furthermore, the mean, range, the standard deviation were also computed for the present research under the heading of psychometric properties (See Table 2) The data of 500 individuals which were from sub-cultures of Pakistan were further evaluated with the help of advanced statistics for the testing of the hypothesis. The first finding of the present research is that Modern Sexism is negatively correlated with feminism among participants of different cultures.

The feminist movement fought for the abolishment of sexism and the establishment of women's rights as equal under the law. By the remediation of sexism in institutions and culture, women would gain equality in political representation, employment, education, domestic disputes, and reproductive rights. (Swim & Cohen 1995). The second finding of the present study is that Modern Sexism is positively correlated with dogmatism among participants of different cultures, which is also supported by the result of research results (Marchlewska et al., 2022).

People who are rigid regarding their beliefs and thoughts also tend sexism. As Sexism consists of attitudes, beliefs, behaviors, and practices at the individual, institutional, and societal levels that involve negative evaluations of people or promote unequal treatment based on gender, this tendency is high in dogmatic people because they have very rigid beliefs about social norms. Dogmatic people stick to an idea they don't allow any flexibility in it they are also not open to others' views and opinions. Taking it further when somebody is high on dogmatism they contain beliefs and behaviors based on societal norms and are treated unequally based on gender.

The third finding of the present research is that Feminism is negatively correlated with Dogmatism among participants of different cultures (Blogowska & Saroglou 2011). According to feminist schools, all genders have equal rights and opportunities. It's about respecting diverse women's experiences, identities, knowledge, and strengths, and striving to empower all women to realize their full rights. It's all about the openness of mind which allows equal behavior with all genders but we know dogmatic people are narrow-minded, they believe in their old existing beliefs and also set strict boundaries of work related to gender.

So as a result, we can say that dogmatic people don't support feminism. The fourth finding of the present study is that there are significant age group differences in feminism, dogmatism, and sexism among participants of different cultures. According to the results, only dogmatism has non-significant results but feminism and modern sexism (Bettencourt et al., 2011). Results show that feminism is high in adolescents as compared to adults (Leaper & Brown, 2018) and Modern sexism is high in adults as compared to adolescence. Adolescence think more specifically about gender roles but due to social media's effect, more adults support feminism.

The fifth finding of the present study shows that there are no significant mean differences in sub-cultures among these variables (Drüeke & Zobl, 2015). The world has become a global village and Pakistani sub-cultures are influenced by its effect. There are some other factors like religion, Common Language, and Dress that play key roles in making common cultures. Therefore we found no major differences in Sub-cultures regarding Sexism, Dogmatism, and Feminism.

6 Conclusion.

The present study emphasized the influence of Modern sexism, Dogmatism, and Feminism on Sub-cultures of Pakistan among different age groups. Modern Sexism and Dogmatism negatively correlate with feminism which means that by increasing feminism Modern Sexism and dogmatic thought will decrease. Sexism positively correlates to dogmatism among participants of different sub-cultures. However there are significant age group differences on feminism, dogmatism, and sexism among participants of different sub-cultures, feminism is high in

adolescents as compared to adults and Modern sexism is high in adults as compared to adolescents.

There are no mean differences in cultural groups on feminism, dogmatism, and sexism among participants of different cultures.

7 Limitations of Study

The quantitative method of data collection was used. Data was collected by using questionnaires and self-report measures which can increase social desirability bias and it can be a personal threat to the internal validity of findings. The sample of the study was vast in geographical area that was difficult to collect. Constricted sample with minute chances of generalization to population. In the end, no feedback was taken from the participants which should have the part of the study.

8 Implications of the Study

The findings of this research can be instrumental in shaping policies related to gender equality and women's empowerment in Pakistan. Understanding the generational differences in attitudes towards gender can inform educational reforms. Schools and universities can incorporate gender-sensitive curricula and promote critical thinking to challenge dogmatism. Educational institutions can also be spaces to promote feminist values and awareness, fostering more equitable attitudes in younger generations.

The research can serve as a foundation for advocacy campaigns and awareness initiatives. It can help feminist and gender equality organizations design targeted campaigns that address the concerns and preferences of specific age groups. By understanding the unique challenges and perspectives of each generation, advocacy efforts can be more effective. Media outlets can use this study and encourage them to promote positive portrayals of gender and challenge stereotypes. Private and public sector organizations can use the research to inform diversity and inclusion programs. Understanding how different age groups perceive gender issues can help tailor workplace initiatives that promote inclusivity and address any biases or stereotypes that may exist. The study's findings can be compared with similar research conducted in other countries.

This international perspective can highlight unique aspects of Pakistan's gender dynamics and provide insights into how global trends in feminism, sexism, and dogmatism manifest within the Pakistani context. The research can contribute to the academic discourse on gender studies, cultural studies, and sociology.

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Primary Paper Section: A

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