

**Relationships between Young Adults' Attitudes about Feminism and
Their Perceived Social Acceptance: A Quantitative Study**



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Abstract

The patriarchal society of Pakistan has often resisted feminist movements, especially after the 2018 Aurat March, which faced backlash and media criticism (Mohyidin, 2019). The reactions that resulted due to this march have reinforced negative perceptions of feminism as a threat to traditional values (Zia, 2022). This can potentially lead to the social isolation or marginalization for those identifying with feminist beliefs.

The study investigated the relationship between young adults' attitudes about feminism and their perceived social acceptance within their family and university in Lahore, Pakistan.

A quantitative cross-sectional survey design was employed, with data collected from 205 young adults from The Punjab University and Forman Christian College and University in Lahore. Data was collected using the Attitudes about Feminism and the Women's Movement Scale (FWM) and Experiences of Social Inclusion Scale (ESIS). The relationship between young adults' attitudes about feminism and their perceived social acceptance, was analysed using IBM SPSS version 27 through descriptive and inferential statistics taking the effect of sociodemographic factors into account.

Simple linear and multiple regression analyses revealed that FWM Subscale 1 was a statistically significant positive predictor of perceived social inclusion in both the family ($\beta = .242, p = .001$) and university ($\beta = .288, p = .000$) contexts, with this relationship remaining significant after controlling for ten sociodemographic variables.

Keywords: Young Adult's Attitudes, Social Acceptance, Feminism, University students, Lahore, Pakistan.

Chapter 1

Introduction

Pakistan being a traditional and patriarchal society has not always welcomed the concept of feminism or feminist movements with open arms. Ever since a significant Women's March took place in 2018, it has received a lot of backlash, and there have been multiple arguments regarding the backlash it received and why. There has always been debate in Pakistan's society regarding the feminist movements and women's empowerment. These marches' unsettling chants and performative activism naturally sparked conservative criticism and misogynistic reaction in the mainstream media, as well as death threats on uncontrolled social media platforms (Mohyidin 2019).

Comprehends on how aggressive attitudes were shaped towards Women's March, and it only grew worse with time. There have been endless debates over the talk shows, news channels, and particularly the social media. This has resulted in a negative perception towards the concept of feminism and people who align with its values. There has notably been a shift of attitudes about the self-identified feminists as well. Due to the meanings that have been attached to this concept, there has been a circulation of certain beliefs regarding it, such as it being a threat to society (Zia, 2022), to traditional women, and it has often been regarded with suspicion. Consequently, people who are considered to have more positive attitudes to feminism may suffer from more perceived social isolation and less perceived social acceptance.

1.1 Statement of Problem

There remains a significant gap in empirical quantitative research examining how attitudes toward feminism relate to the perceived social experiences of young

adults despite the growing public debate surrounding feminism in Pakistan. The existing literature is mostly qualitative and focuses largely on feminist activism and media representation, with little known about how young adults who hold varying attitudes toward feminism perceive their level of social inclusion within their family and university environments. This study therefore seeks to address this gap by empirically investigating the relationship between young adults' attitudes toward feminism and their perceived social inclusion in family and university contexts among university students in Lahore, Pakistan.

1.2 Significance of Study

This study is significant because it addresses an underexplored intersection between gender attitudes and social belonging in Pakistan. The topic of feminism has become a focus of public debate, but still little is known about how students who support feminist principles perceive their level of acceptance in their key social institutions including the social institution of family and the social institution of university. This research highlights how young adults navigate tensions between traditional cultural expectations and progressive gender beliefs in their respective lives by focusing on university students in Lahore. The findings will not only contribute to sociological theory by linking attitudes towards feminism with perceived social inclusion, but will also provide practical insights for fostering greater tolerance and inclusivity within educational and familial contexts.

1.3 Aim of Study

This study aims to:

1. Analyze societal perceptions of feminism among university students in Lahore.

2. Measure how socially included people with strong feminist beliefs feel in Lahore.
3. Investigate how self-identification as a feminist relates to their perceived social inclusion within formal and informal settings.

1.4 Research Questions

This study aims to answer the following research questions:

- Research Question 1: What views do youth in Pakistan generally hold about feminism?
- Research Question 2: What connection exists between attitudes about feminism and perceived social inclusion?
- Research Question 3: What connection exists between attitudes towards feminism and perceived social inclusion within the formal (University) and informal (Home/family) settings?

1.5 Hypotheses

Research Hypothesis (H1): There is a significant relationship between attitudes towards feminism and perceived social inclusion among university students in Lahore, Pakistan.

Null Hypothesis (H0): There is no significant relationship between attitudes towards feminism and perceived social inclusion among university students in Lahore, Pakistan.

Chapter 2

Literature Review

The women empowerment movements and feminism has been the talk of the town for quite some time. In fact, it's a global concern. Even though there has been vast research on the feminism itself the United Nations in their 2025 report have highlighted that the gender equality is still restricted by discriminatory legislation and gender-based norms in Pakistan, regardless of some advancements. Building upon the insight provided in United Nation's 2025 report, the integration of feminism within Pakistan's patriarchal society remains a conflicted topic due to divide in the masses ideologies about feminism.

The social inclusion is a multi-faceted process which is based upon the feminist theory (Luxton, 2002). The social inclusion of women of feminism in a patriarchal society requires breaking down the structural barriers and cultural hierarchies which can limit the full participation of women in many areas of their lives such as education, politics, and public life. Social inclusion is about making sure that all individuals are able to participate as valued, respected and contributing members of society (Luxton, 2002). The social inclusion is not only about women having the structural access. It also involves women having the basics such as respect, recognition, and empowerment.

The Women's March back in 2018 was one of the most visible event of feminist expression and controversy in recent years. The "Aurat March" is conducted in Pakistan every year during the month of March. The Women's March is a nationwide protest movement which is basically intended for the promotion of women's rights and gender equality. Not only that but it also voices many overlooked matters which marginalize women. The Women's March ended up facing a lot of

aggressive backlash, portraying a cultural tension between emerging feminist discourses and established social norm (Batoool & Malik, 2021). The young adults of Pakistan viewed this march as a necessary event for gender justice, while many others saw it as a way of “promoting vulgarity,” “challenging Islamic value,” or a western agenda (Nadeem, Zulfiqar, Lodhi, & Syed, 2024). These conflicting attitudes among the young masses of Pakistan showcases a great social and cultural divide.

The Aurat March has served as a catalyst in boosting the feminist debate. The dominant narratives in mainstream media often ignore or misrepresent youth feminist voices, further complicating their social integration within Pakistan (Khalid, 2022; Batoool & Malik, 2021). The divisions within the feminist movement, particularly between liberal feminists and conservative women make its acceptance by a bigger population very challenging (Anjum, 2020). The feminist label is frequently rejected by conservative women, who associate it with religious nationalism, while liberal feminists tend to support gender equality in public life. These differences weaken social solidarity (Anjum, 2020). In view of this study, this also increases the possible social cost of identifying as a feminist in Pakistan.

The digital spaces such as social media platforms (Facebook, Instagram and etc.) provide a different forum for open dialogue regarding one’s ideologies. The social media enables feminist youth to voice their opinions and ideologies openly and freely without any physical barriers. However, it also exposes them to online harassment and threats to safety (Rafaqat, Shabbir & Kumari, 2022). Although online feminism provides a platform for awareness and activism, but it is often accused of being anti-cultural, westernized, or foreign-funded, reinforcing myths by the masses of Pakistan (Khalid, 2022). This may raise barriers to broader social acceptance of feminism.

The feminist demands such as bodily autonomy, freedom from harassment, and equal rights are often framed by conservative groups as symbolic threats to male authority and Islamic values in Pakistan (Jafri & Rizwan, 2025). This in result leads to institutional resistance and the reinforcement of conservative gender norms. The consequences of this social tension among the masses are evident in studies of social exclusion. The individuals who deviate from normative gender roles face increased isolation, stereotyping, and marginalization (Wilson & Secker, 2015). When a person deviates from societal expectations it leads to gossip about that person, and the individual may also have to face social exclusion (Saeed, Kehkishan, & Sameer, 2022). The research also emphasis that this leads to coping mechanisms such as concealment and withdrawal. The feminist discourse in Pakistan has always been dominated by ideological divides between secular and Islamic feminists, and by activism focused in urban, and elite spaces (Rafaqat, Shabbir, and Kumari, 2024).

The qualitative researches offer deep insights but there is a noticeable gap in quantitative research. Therefore, the present study aims to contribute a quantitative analysis of the relationship between young adults' attitudes about feminism and their perceived social inclusion in family and university contexts.

Chapter 3

Theoretical Framework

This study adopts the Social Capital Theory (Bourdieu, 1986; Putnam, 2000) as the epistemological approach to study perceived social inclusion. This theory focuses on networks, trust and reciprocity as key drivers of a sense of belonging. The social capital concept in this study is used to refer to people's perceived sense of inclusion in two critical contexts: home, and university. Traditionally social capital is defined as objective resources that are built in social relationships. Perceived inclusion is hence the participants' own sense of their support, trust and value in these networks.

Feminist Standpoint Theory (Harding, 1991; Smith, 1987) is discussed, addressing views of feminism. This view sees the marginalized opinion, which includes the opinion of women, as contributing to developing valuable opinions on social reality which have contrasting perspectives to the dominant patriarchy. This is manifested in the support of feminist views in Pakistan and sensitivity to the various viewpoints.

Chapter 4

Research Methodology

4.1 Research Design

This study intended to explore if a relationship exists between the attitudes towards feminism and the perceived social acceptance, among university students in Lahore. A cross-sectional survey design was used to collect data, allowing for the analysis of patterns and associations between feminist attitudes and perceived social inclusion across family and university contexts. A quantitative methodology enabled the systematic examination of these relationships while accounting for key sociodemographic variables, contributing empirical evidence to the limited quantitative literature on social belonging in regards to attitudes towards feminism in the Pakistan's context.

4.2 Sample Design

4.2.1 Selection Criteria (Inclusion Criteria)

- The participant had to be currently enrolled as a student or graduated in 2022 - 2025 from the University of Punjab or The Forman Christian College and University located in Lahore, Pakistan.
- The participant needed to be of 18 years or older.
- The participation in this study was entirely voluntary. Only those willing to provide informed consent were included in the sample.

4.2.2 Sampling Method

This study employed convenience sampling technique, which is a non-probability sampling technique. In this sampling method, participants are recruited on the basis of availability and their willingness to participate (Etikan, Musa, &

Alkassim, 2016). The participants were recruited from accessible groups in the university.

The convenience sampling method limits the generalizability of this study, but it is an effective tool to collect data efficiently, and it is widely used in social research where random sampling isn't feasible (Sedgwick, 2013).

4.2.3 Sample Size

The study includes 10 predictors namely, gender, age, monthly household income, major of study, university, year of study, parental education, residential status, degree program identification as a feminist. Hence, a sample size of 200 students was used to ensure reliable and credible findings. The sample included 81 males and 122 female students split between public and private university, and distributed across various age groups, majors, and socio-economic backgrounds for comprehensive and reliable findings.

4.3 Variables and Instruments Used (Conceptual and Operational Definitions)

The independent variable of the study is attitudes about feminism, and the dependent variable of the study is the perceived social inclusion. Data was collected using an online and printed survey comprising two main instruments:

4.3.1 The Experiences of Social Inclusion Scale (ESIS) (Leemann et al. ,2021)

This scale assesses the perceived level of inclusion participants feel within their homes and university. The Experiences of Social Inclusion Scale is attached in Appendix B.

4.3.2 The Attitudes Towards Feminism and the Women's Movement (FWM)

Scale (Fassinger, 1994)

This scale assesses the participants' views on feminism considering that Pakistan is a patriarchal country. It consists of questions measuring students' attitudes towards feminism, perceptions of the advantages and disadvantages of women's movements.

Attitudes Towards Feminism and the Women's Movement (FWM) Scale is attached in Appendix B.

4.4 Data Collection

4.4.1 Survey Development

The survey was developed using Google Forms as well as printed copies which were distributed in person. The survey includes sections on demographic information, attitudes about feminism, and perceived social inclusion. The questions were structured utilizing validated scales including the Attitudes towards Feminism and the Women's Movement Scale (1994) and Experiences of Social Inclusion Scale (2021) to collect the quantitative data.

4.4.2 Recruitment of Participants

The recruitment process involved sharing the link of the online survey via emails, social media apps, and other online platforms to university students in Lahore who met the inclusion criteria, particularly The Punjab University's students. Due to easy access to the Forman Christian College and University, printed copies were distributed among the suitable participants to actively collect the data. These online and printed survey forms included an informed consent form, an overview of the study and its main objectives.

4.4.3 Informed Consent

The information about the study's purpose, procedures, along with a consent form that including a checkbox to indicate their agreement to participate was provided to the participants. This form outlined that participation is voluntary and that participants have the right to withdraw from the study at any point. The informed consent form is attached in Appendix A.

4.4.4 Data Storage and Management

The survey data was kept in a secure place with a password on a laptop. To ensure the confidentiality, no personally identifying information was recorded. The survey responses were kept anonymous. The confidentiality of the participants was respected during the study and data protection procedures were implemented.

4.5 Data Analysis

Data were entered and analyzed in the IBM SPSS Statistics software. The data were carefully inspected for errors, missing data and outliers prior to analysis. Demographic characteristics of the participants and the major study variables were summarized by descriptive statistics (means, standard deviations, frequencies and percentages).

In the univariate analysis the frequency distributions and central tendency measures were utilized to look at the general pattern of answers on each scale. The cross-tabulations, one-way ANOVA, and t-tests were conducted for bivariate analysis to explore the associations between social inclusion (family and university) and attitudes towards feminism.

The researcher adopted the linear and multiple regression models to test the predictive relationship of attitudes towards feminism (IV) and perceived social inclusion in the family environment and the university environment (DV). Gender,

age, education level and residential status were also added to the regression models as control variables because they have the potential to moderate the other variables. Appropriate statistical significance levels ($p < .05$) were used to report results.

4.6 Ethical Considerations

4.6.1 Confidentiality

The participant's privacy and confidentiality was strictly maintained throughout the research. To ensure that the responses cannot be linked back to participants, the identities of the participants were kept anonymous. The anonymity was kept throughout the data sorting, cleaning and analysis.

4.6.2 Voluntary Participation

The participation in the study was completely voluntary and no pressure or coercion was used to encourage it. The participants were informed prior to the participation that they have the right to withdraw from the study at any time.

4.6.3 Informed Consent

The information sheet provided the details of the study, including its objectives, methods, potential risks, and benefits. The participants were made aware that they must read the information sheet and tick a box indicating their agreement to the terms stated in the consent form before responding to the survey. The consent form clearly stated that the participation is voluntary, participants have the right to withdraw, and data security as well as the anonymity will be guaranteed.

4.6.4 Ethical approval

The study first obtained approval from the Institutional Review Board (IRB) at Forman Christian College University (FCCU). This permission ensures that all research procedures are carried out in compliance with established ethical standards and guidelines.

4.6.5 Permission to use Instrument/ Scales

The permission to use the Attitudes towards Feminism and the Women's Movement Scale (Fassinger, 1994) and Experiences of Social Inclusion Scale (Leemann et al., 2021) weren't sought from their respective authors since these scales are publically available open access instruments that can be readily used for the academic research.

4.7 Budget

The research study aimed to understand the relationship between attitudes about feminism and perceived social acceptance among university students was a self-funded project. The cost of the project was primarily based around travel, daily allowance, paper, printing cost, internet and electricity bills as the surveys were conducted online and in-person. This came to a total of approximately PKR 10,000 per month and for 4 months around PKR 40,000. Additionally, a budget of PKR 10,000 was allotted for unseen circumstances. Hence, the total budget added up to approximately PKR 50,000.

Chapter 5

Results

5.1 Univariate Analysis

Table 1

Univariate statistics of sociodemographic, dependent & independent variables.

Variable	Frequency	Percentage
Demographic Variables		
Gender (n=203)		
Male	81	(39.9)
Female	122	(60.1)
Age		
18–20	79	(38.5)
21–23	81	(39.5)
24+	45	(22.0)
Educational Variables		
University (n=205)		
The Forman Christian College and University	147	(71.7)
University of the Punjab	58	(28.3)
Year of Study (n=205)		
Freshman	64	(31.2)
Sophomore	36	(17.6)
Junior	25	(12.2)
Senior	30	(14.6)
Postgraduate	16	(7.8)
Graduated	34	(16.6)
Socioeconomic Variables		
Residence Status (n=204)		
Day Scholar	145	(71.1)

Hostellite	59	(28.9)
Household Income (n=203)		
< 50,000	15	(7.4)
50,000 –100,000	29	(14.3)
100,000 –150,000	53	(26.1)
> 200,000	106	(52.2)
<hr/> Feminism Identification Variable <hr/>		
Identifying as Feminist (n=205)		
No	34	(16.6)
Unsure	27	(13.2)
Yes	144	(70.2)
<hr/> Independent Variables <hr/>		
	Mean	SD
<hr/> Attitudes towards Feminism (n=205) <hr/>		
Attitudes Towards Feminism (1) <i>(range: 6 – 30)</i>	14.89	(4.79)
Attitudes Towards Feminism (2) <i>(range: 4 – 20)</i>	12.28	(3.40)
<hr/> Dependent Variables <hr/>		
Perceived Inclusion at Home (n=201) <i>(range: 10 – 46)</i>	20.67	(6.20)
Perceived Inclusion at University (n=203) <i>(range: 10 – 46)</i>	21.72	(7.15)
<hr/> missing values are not included* <hr/>		

5.1.1 Descriptive Statistics of Control Variables

5.1.1.1 Gender

A total of 205 University students from Forman Christian College and University Lahore, Pakistan were involved in the study. Of the 205 students, 203 of them were able to give valid answers to the gender question. The sample consists of 81 males (39.9%) and 122 females (60.1%). A little more than half of the respondents are female. The Gender Distribution is found to be consistent with the study focus of feminist attitude and perceived social inclusion which might be more directly linked with social dynamics of feminism in Pakistani context where society is male dominated.

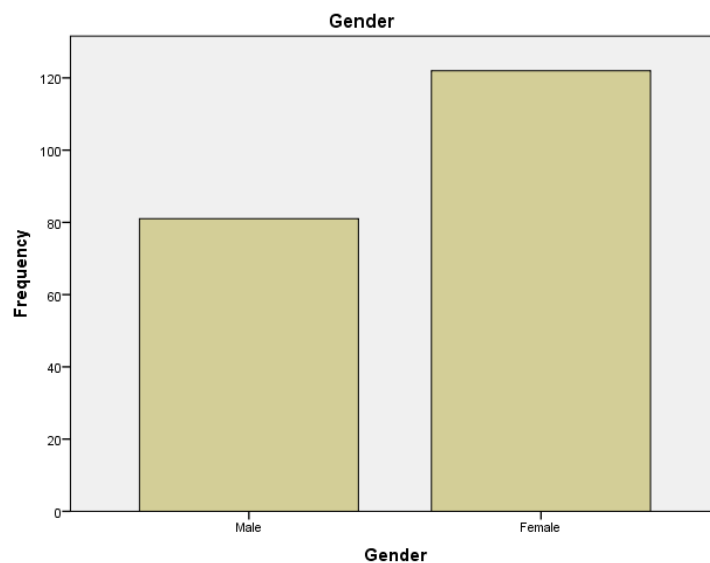


Figure 1: Gender Bar Graph

5.1.1.2 Age

Most subjects in this study were mostly in their 20s, with a core age range of 21 to 23 years. We present stratified disclosures of the specific proportion of samples across the three groups. This age distribution aligns with the characteristics of

undergraduate students, and fits the themes that this study focuses on: feminist attitudes and social belonging.

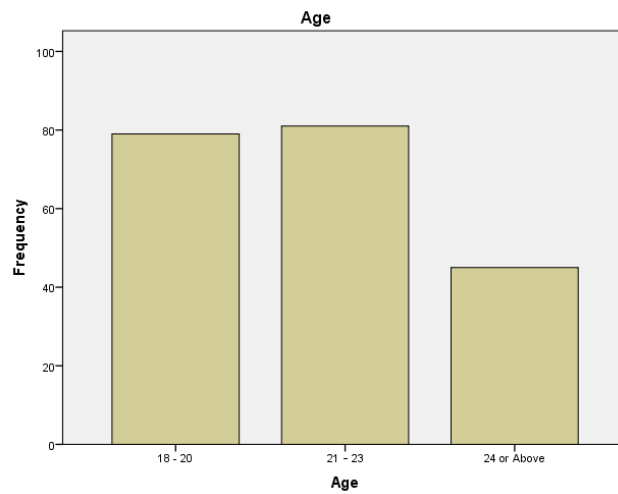


Figure 2:Age Bar Graph

5.1.1.3 University

The majority of the participants were enrolled at the Forman Christian College and University (FCCU), making 71.7% of the sample ($n = 147$), while 28.3% ($n = 58$) of the participants were from the University of Punjab. This uneven distribution reflects the convenience sampling approach which was employed, given the greater access to the Forman Christian College and University (FCCU). The inclusion of both a private and a public university allows us to see any differences among the two given that FCCU is considered a liberal university in comparison to the University of Punjab. This helps us in understanding how institutional context may relate to feminist attitudes and perceived social inclusion.

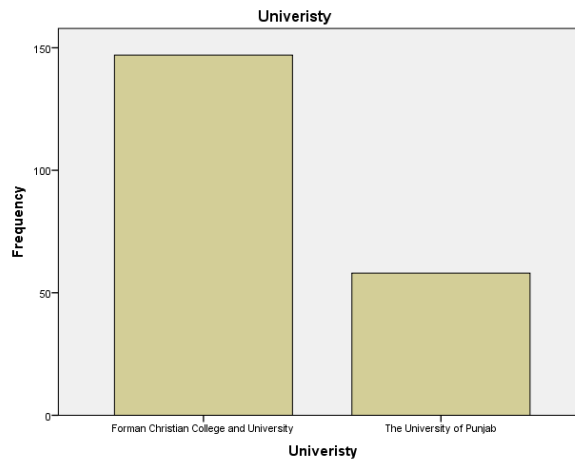


Figure 3:Univeristy Bar Graph

5.1.1.4 Year of Study

The students had a wide range of academic experience. The largest group were Freshmen (Year 1), making 31.2% of the sample ($n = 64$), followed by Sophomores (17.6%, $n = 36$), graduated participants (16.6%, $n = 34$), Juniors (12.2%) and Seniors (14.6%). The smallest number of students in each group were postgraduates (7.8%, $n = 16$). This diversity by academic levels helps to enrich the findings, as it is the attitudes of the university life that are captured at different stages.

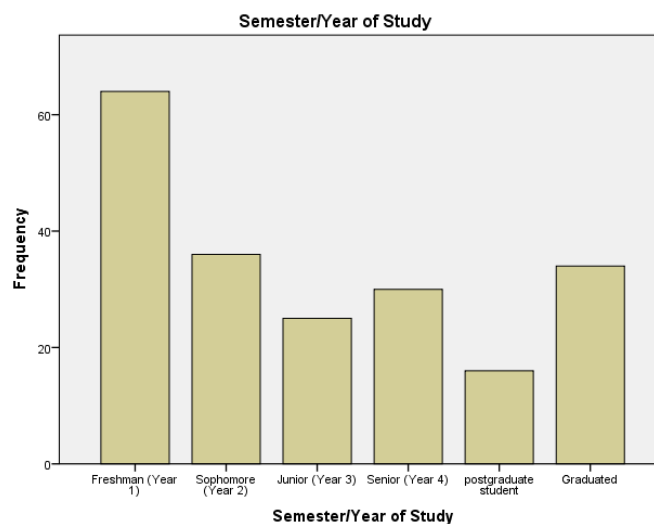


Figure 4:Year of Study Bar Graph

5.1.1.5 Residential Status

The majority of the students were day scholars (71.1%, $n = 145$), while 28.9% ($n = 59$) were hostelites. Residential status could be relevant to the study as this may affect the intensity of interaction students have within the family (as measured by the ESIS).

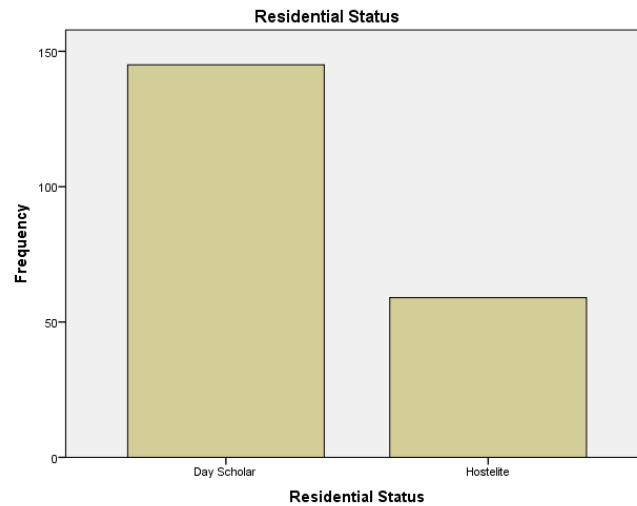


Figure 5: Residential Status Bar Graph

5.1.1.6 Monthly Household Income

The participants' household income is diverse socially and economically. More than a half, that is 52.2% ($n = 106$), of the respondents realised income in their household which is more than 200,000 PKR per month while only 7.4% ($n = 15$) realised income in their household below 50,000 PKR per month. This is an important variation as socioeconomic status may be a factor in determining people's feelings of place in social networks.

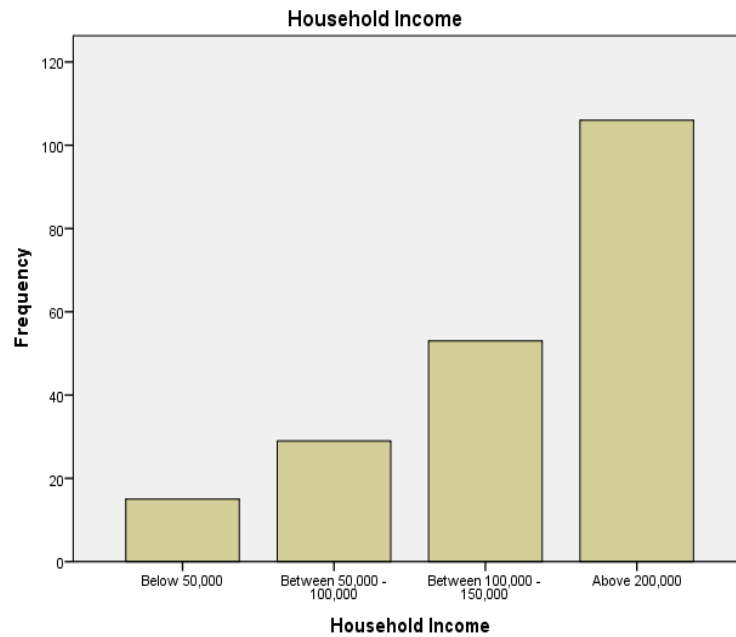


Figure 6:Household Income Bar Graph

5.1.1.7 Feminist Identity

The majority of participants (70.2%, $n = 144$) identified as feminists, while 16.6% ($n = 34$) did not, and 13.2% ($n = 27$) were unsure. A significant number of young university students in Lahore are open to adopting the feminist identity face to face social tensions related to the feminist identity in Pakistan is especially relevant to present study as a high percentage of the respondents in the sample were found to be feminists. The number of people who felt they were feminists is represented in a bar chart. The figure 7 shows a bar chart showing the number of people who believe that they are a feminist.

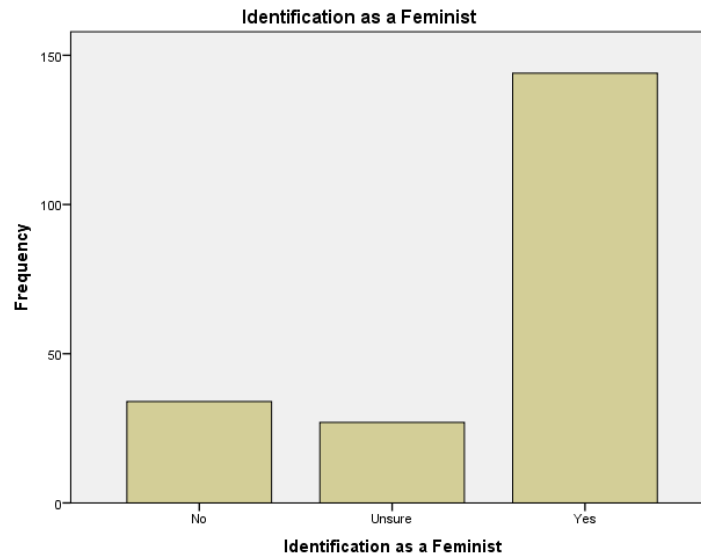


Figure 7:Participants' Identification as a Feminist Bar Graph

5.1.2 Descriptive Statistics of Main Study Variables

5.1.2.1 Attitudes Towards Feminism (Subscale 1)

The Attitudes towards Feminism and the Women's Movement Scale is a six positively worded items measuring the attitudes on a 6-30 scale (Fassinger, 1994). The average score is 14.89 (SD = 4.79); this suggests that participants attitudes towards the positive side of feminism and the women's movement were at moderate level. This score is considered as difference in ideology of two individuals and can be observed in a sample of Pakistani Universities.

5.1.2.2 Attitudes Towards Feminism (Subscale 2)

The 2nd subscale of the FWM Scale contains 4 items that were originally negatively worded, and has an observed range of 4-20. The mean score for this subscale was 12.28 (SD = 3.40). These were re-recorded prior to analysis. The higher scores the more positive the attitude towards the statements that were originally statements of resistance to the ideology of feminism. This subscale's average score is neither high nor low.

5.1.2.3 Perceived Social Inclusion within Family

The Experiences of Social Inclusion Scale (ESIS) (Leemann et al., 2021) was used to measure perceived social inclusion in two scales: In the family setting, a mean score of 20.67 (SD = 6.20) is noted and ranges from 10 to 46. This is a moderate mean score, which means that the participants' general opinion of their social inclusion in their living and family environment was moderate. The wide range of SD shows a reasonable level of variation and family and household situations of participants.

5.1.2.4 Perceived Social Inclusion within University

A mean score of 21.72 (SD = 7.15) is considered range of 10-46 in the university context. This mean was slightly above the mean of the family's context, suggesting that the participants feel a bit more included in their university context as compared to their home context. This means that there is not as high a level of consistency in pupils' perceptions of their inclusion in their university as they may expect.

5.2 Factor Analysis

Before the main analysis, the independent and dependent variables were also analyzed by factor analysis to see the factorial structure of the variables. Based on the results of this analysis, the final form of scales for univariate and bivariate analysis, as well as regression analysis was obtained. These components are subjected to a factor analysis to get the underlying factors of the FWM scale (All Items). A preliminary factor analysis of the 10 items on the Attitudes Towards Feminism and the Women's Movement Scale (Fassinger, 1994) was done. This was borne out by the results, as all items were not well fitting on one scale. The items in the positively worded items loaded together while the negatively worded items were a separate group. These items

were then split into two sub-scales which had clear and improved factor structure. Thus, items that were worded positively and negatively were analyzed as separate sub scales.

5.2.1 Factor Analysis of the FWM Scale (All Items)

An initial factor analysis was conducted on all of the ten items of the Attitudes Towards Feminism and the Women's Movement Scale (Fassinger, 1994). The results showed that all items didn't load well onto a single scale. Instead positively worded items loaded better together whereas the negatively worded items formed a separate group. Once these items were separated onto two subscales, the scales showed clear and better factor structure. Therefore, the positively and negatively worded items were treated as two separate subscales in the remaining analyses.

Table 2

Total Variance Explained: FWM Scale (All 10 Items)

Component	Eigenvalue	% of Variance	Cumulative %
1	3.204	32.04%	32.04%
2	1.902	19.02%	51.06%

Note. Extraction Method: Principal Component Analysis.

5.2.2 Factor Analysis of FWM Subscale 1

A second EFA was conducted on the six positively worded items of the FWM Scale. The analysis showed a single component with an eigenvalue of 2.928, explaining 48.80% of the total variance. All six items loaded satisfactorily onto this single component, with factor loadings ranging from .649 to .753.

Table 3*Component Matrix: FWM Subscale 1*

Item	Factor Loading
More people would favor the women's movement if they knew more about it.	.753
I am overjoyed that women's liberation is finally happening in this country.	.740
The women's movement has positively influenced relationships between men and women.	.698
Feminist principles should be adopted everywhere.	.683
The leaders of the women's movement may be extreme, but they have the right idea.	.663
The women's movement has made important gains in equal rights and political power for women.	.649

Note. Extraction Method: Principal Component Analysis. Eigenvalue = 2.928. % Variance Explained = 48.80%.

5.2.3 Factor Analysis of FWM Subscale 2

A third factor analysis was conducted on the four negatively worded items of the FWM Scale, which were originally reverse-scored and were recoded before the analysis. The analysis showed a single component with an eigenvalue of 2.023, explaining 50.57% of the total variance. All four items loaded satisfactorily onto this single component, with factor loadings ranging from .622 to .799, confirming a unidimensional structure for this subscale.

Table 4*Component Matrix: FWM Subscale 2*

Item	Factor Loading
Feminists are too visionary for a practical world.	.799
Feminists are a menace to this nation and the world.	.745
The women's movement is too radical and extreme in its views.	.665
There are better ways for women to fight for equality than through the women's movement.	.622

Note. Extraction Method: Principal Component Analysis. Eigenvalue = 2.023. % Variance Explained = 50.57%.

5.2.4 Factor Analysis of ESIS within Family

The factor analysis was conducted on the ten items of the Experiences of Social Inclusion Scale (Leemann et al., 2021) within the family context. The analysis revealed two components with eigenvalues greater than 1, collectively explaining 52.22% of the total variance. The examination of the pattern matrix indicated that all ten items loaded meaningfully onto the two components, reflecting two interrelated dimensions of perceived social inclusion within the family context. As the two factors were moderately correlated and theoretically related, a composite score across all ten items was retained for further analysis.

Table 5*Total Variance Explained: ESIS Family (10 Items)*

Component	Eigenvalue	% of Variance	Cumulative %
1	4.055	40.55%	40.55%
2	1.167	11.67%	52.22%

5.2.5 Factor Analysis of ESIS within University

Factor analysis was similarly conducted on the ten items of the ESIS within the university context. The analysis revealed two components with eigenvalues greater than 1, collectively explaining 57.18% of the total variance. All ten items loaded meaningfully onto the two components, reflecting two interrelated dimensions of perceived social inclusion within the university context.

Table 6

Total Variance Explained: ESIS University (10 Items)

Component	Eigenvalue	% of Variance	Cumulative %
1	4.702	47.02%	47.02%
2	1.016	10.16%	57.18%

5.3 Reliability and Validity

The internal consistency of each scale and subscale was assessed using Cronbach's alpha (α).

5.3.1 Reliability of FWM Subscale 1

The reliability analysis of the six positively worded items of the FWM Scale showed a Cronbach's alpha of .784, showing good internal consistency of the items. This suggests that the six items reliably measure a coherent underlying construct of positive attitudes towards feminism and the women's movement.

5.3.2 Reliability of FWM Subscale 2

The reliability analysis of the four negatively worded items of the FWM Scale showed a Cronbach's alpha of .669, indicating an acceptable internal consistency. This value falls slightly below the usual threshold of .70, but it remains within an acceptable range for a four-item subscale.

5.3.3 Reliability of ESIS within Family

The reliability analysis of the ten items of the ESIS within the family showed a Cronbach's alpha of .829, indicating good internal consistency. This confirmed that the ten items reliably capture a coherent construct of perceived social inclusion within the family setting.

5.3.4 Reliability of ESIS within University

The reliability analysis of the ten items of the ESIS within the university context showed a Cronbach's alpha of .872, indicating good internal consistency. This supports the reliability of the scale in measuring perceived social inclusion within the university setting.

Table 7

Reliability Analysis Across All Scales

Scale	No. of Items	Cronbach's α
FWM Subscale 1	6	.784
FWM Subscale 2	4	.669
ESIS within Family	10	.829
ESIS within University	10	.872

Note. Internal consistency benchmarks: $\alpha < .60$ = Poor; $.60-.69$ = Questionable; $.70-.79$ = Acceptable; $.80-.89$ = Good; $\geq .90$ = Excellent (George & Mallery, 2003).

5.4 Cross-Tabulation Analysis

Cross-tabulation analysis was conducted to explore the relationships between gender, feminist identity, and the attitudes towards feminism as measured by the two FWM subscales. Chi-square tests of independence were used to determine statistical significance. This analysis was conducted to provide more understanding of the patterns underlying the main regression findings.

5.4.1 Gender and Feminist identity

The cross-tabs was used on the data to understand the relationship between gender and the feminist identity. The chi-square test showed a statistically significant association between both of the variables ($\chi^2 (2) = 16.945, p = .000$). This indicates that gender and the feminist identity are not independent of one another.

As shown in Table 8, the majority of female participants identified as feminists (81.1%), compared to just over half of male participants (54.3%). Notably, a considerably higher proportion of male participants either did not identify as feminists (25.9%) or were unsure (19.8%).

This suggests that the feminist identity is being adopted by both genders within this sample. However, females are significantly more likely to embrace the feminist label than their male counterparts.

Table 8

Cross-Tabulation: Gender and Feminist identity

Gender	No	Unsure	Yes	Total
Male	21(25.9%)	16(19.8%)	44(54.3%)	81(100%)
Female	12(9.8%)	11(9.0%)	99(81.1%)	122(100%)
Total	33(16.3%)	27(13.3%)	143(70.4%)	203(100%)

5.4.2 Gender and FWM Subscale 1

The relationship between gender and scores on FWM Subscale 1 was examined by cross-tabulation. The chi-square test revealed a statistically significant association ($\chi^2 (2) = 14.619, p = .001$).

As shown in Table 9, a higher proportion of male participants scored in the High category on FWM Subscale 1 (13.6%) compared to female participants (3.3%).

Additionally, while 62.3% of female participants scored Low on this subscale, only 38.3% of male participants scored Low.

This is a particularly striking finding given that females were significantly more likely to identify as feminists in the previous analysis. It suggests that male participants, despite being less likely to embrace the feminist label, tend to express stronger agreement with positively worded feminist statements. This pattern points to a potential disconnect between holding feminist attitudes and adopting a feminist identity, particularly among male participants.

Table 9

Cross-Tabulation: Gender and FWM Subscale 1 Categories

Gender	Low	Medium	High	Total
Male	31(38.3%)	39(48.1%)	11(13.6%)	81(100%)
Female	76(62.3%)	42(34.4%)	4(3.3%)	122(100%)
Total	107(52.7%)	81(39.9%)	15(7.4%)	203(100%)

5.4.3 Gender and FWM Subscale 2 (Negatively Worded Items)

This study adopted cross-tabulation analysis and chi-square test to examine the association between gender and scores on FWM subscale 2. The analysis yielded $\chi^2(2) = 6.932, p = 0.031$.

Relevant data are detailed in Table 10: 67.9% of male participants fell into the medium score group, while 50.8% of female participants were in this group; 25.4% of female participants were in the low score group, compared to only 12.3% of male participants. Female participants showed higher response divergence, which highlights the response differences between the two genders on the items measuring attitudes toward feminism.

Table 10*Cross-Tabulation: Gender and FWM Subscale 2 Categories*

Gender	Low	Medium	High	Total
Male	10 (12.3%)	55 (67.9%)	16 (19.8%)	81 (100%)
Female	31 (25.4%)	62 (50.8%)	29 (23.8%)	122 (100%)
Total	41 (20.2%)	117 (57.6%)	45 (22.2%)	203 (100%)

5.4.4 Feminist Identity and FWM Subscale 1

This study aims to examine the association between feminist identity and scores on FWM Subscale 1. We first conducted statistical tests using contingency

analysis and the chi-square test, which yielded a highly significant association result of $\chi^2(4) = 49.524$, $p = .000$. We then rely on Table 11 to present the counter-expected score distribution pattern: 67.4% of self-identified feminists scored low on this subscale; 70.6% of non-self-identified respondents scored medium, and only 20.6% scored high; the score distribution of respondents who were uncertain of their feminist identity was relatively even. We further distinguished the differences in construct definitions between the two measurement tools to explain the rationality of this anomalous result: the FWM scale measures respondents' supportive attitudes toward the women's movement and feminist actions, while the identity questionnaire used in this study defines feminism as the broad belief that women deserve equal rights. We ultimately derived the core conclusion: a self-identified feminist identity does not necessarily correspond with positive supportive attitudes toward feminist actions.

Table 11*Cross-Tabulation: Feminist Identity and FWM Subscale 1 Categories*

Feminist ID	Low	Medium	High	Total
No	3(8.8%)	24(70.6%)	7(20.6%)	34(100%)
Unsure	8(29.6%)	14(51.9%)	5(18.5%)	27(100%)
Yes	97(67.4%)	43(29.9%)	4(2.8%)	144(100%)
Total	108(52.7%)	81(39.5%)	16(7.8%)	205(100%)

5.4.5 Feminist Identity and FWM Subscale 2

A cross-tabulation was employed to examine the relationship between feminist identity and scores on FWM Subscale 2. The chi-square test showed a statistically significant association ($\chi^2(4) = 14.356, p = .006$).

As shown in Table 12, participants who did not identify as feminists showed a higher proportion scoring High on FWM Subscale 2 (35.3%) compared to self-identified feminists (20.8%) and those who were unsure (14.8%). None of the non-identifying participants scored Low on FWM Subscale 2 (0.0%), suggesting that those who reject the feminist label nonetheless show moderate to strong agreement with the recoded negatively worded items. This further reinforces the pattern observed in the previous crosstab.

Table 12*Cross-Tabulation: Feminist Identity and FWM Subscale 2 Categories*

Feminist ID	Low	Medium	High	Total
No	0(0.0%)	22(64.7%)	12(35.3%)	34(100%)
Unsure	4(14.8%)	19(70.4%)	4(14.8%)	27(100%)
Yes	37(25.7%)	77(53.5%)	30(20.8%)	144(100%)

Total	41(20.0%)	118(57.6%)	46(22.4%)	205(100%)
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5.5 One-Way ANOVA

5.5.1 Age and Perceived Social Inclusion

The one-way ANOVA was employed to see whether perceived social inclusion differed across age groups (18 - 20, 21 - 23, and 24 or above). Levene's test confirmed homogeneity of variances for both the family ($F = 1.564, p = .212$) and the university context ($F = .545, p = .581$). The results showed no statistically significant differences across age groups in perceived social inclusion at home ($F(2, 198) = 1.085, p = .340$) or at university ($F(2, 200) = 1.354, p = .260$).

These findings imply that age does not significantly influence how included young adults feel within their family or university environments.

Table 13

One-Way ANOVA: Age and Perceived Social Inclusion

ANOVA		Sum	of df	Mean	F	Sig.
		Squares		Square		
Inclusion within Family	Between Groups	83.204	2	41.602	1.085	.340
	Within Groups	7595.125	198	38.359		
	Total	7678.328	200			
Inclusion within University	Between Groups	138.054	2	69.027	1.354	.260
	Within Groups	10192.941	200	50.965		
	Total	10330.995	202			

Table 14*Post Hoc Comparisons (Tukey HSD): Age and Perceived Social Inclusion*

Dependent Variable		(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.
Inclusion Family	within	18 - 20	21 - 23	-1.294	.989	.392
		18 - 20	24 or Above	.055	1.170	.999
		21 - 23	24 or Above	1.349	1.162	.478
Inclusion University	within	18 - 20	21 - 23	-.131	1.136	.993
		18 - 20	24 or Above	1.913	1.340	.328
		21 - 23	24 or Above	2.044	1.327	.274

5.5.2 Household Income and Perceived Social Inclusion

The one-way ANOVA was employed to see if perceived social inclusion differed across four household income groups. The Levene's test confirmed homogeneity of variances for the family context ($F = 1.286, p = .280$). The Levene's test based on mean approached significance ($F = 2.874, p = .037$) for the perceived inclusion in university. However, the test based on median was non-significant ($F = 1.784, p = .152$). The results showed no statistically significant differences across income groups in perceived social inclusion at home ($F(3, 195) = .204, p = .893$) or at university ($F(3, 197) = .601, p = .615$). Post hoc comparisons using Tukey HSD and

Bonferroni corrections confirmed no significant pairwise differences between any income groups in either context.

These results show that household income does not significantly influence perceived social inclusion in either the family or university setting among this sample.

Table 15

One-Way ANOVA: Household Income and Perceived Social Inclusion

			Sum	of	df	Mean	F	Sig.
			Squares			Square		
Inclusion within Family	within	Between	23.923		3	7.974	.204	.893
		Groups						
		Within	7606.810		195	39.009		
		Groups						
		Total	7630.734		198			
Inclusion within University	within	Between	93.535		3	31.178	.601	.615
		Groups						
		Within	10212.863		197	51.842		
		Groups						
		Total	10306.398		200			

Table 16*Post Hoc Comparisons (Tukey HSD): Household Income and Perceived Social**Inclusion*

Dependent Variable		(I) Income	(J) Income	Mean Difference (I-J)	Std. Error	Sig.
Inclusion Family	within	Below 50,000	50,000	- .714	1.998	.984
			100,000			
		Below 50,000	100,000	- -.135	1.831	1.000
			150,000			
		Below 50,000	Above	.596	1.725	.986
			200,000			
		50,000	- 100,000	- -.849	1.464	.938
		100,000	150,000			
Inclusion University	within	Below 50,000	100,000	- -.118	1.330	1.000
			200,000			
		100,000	- Above	.731	1.061	.901
		150,000	200,000			
		Below 50,000	50,000	- 1.860	2.290	.849
			100,000			
		Below 50,000	100,000	- .547	2.110	.994
			150,000			
	Below 50,000	Above	-.124	1.987	1.000	
		200,000				
	50,000	- 100,000	- -1.312	1.669	.861	
	100,000	150,000				
	50,000	- Above	-1.984	1.510	.556	
	100,000	200,000				
	100,000	- Above	-.671	1.221	.947	
	150,000	200,000				

5.5.3 Feminist Identity and Perceived Social Inclusion

The one-way ANOVA was used to examine whether perceived social inclusion differed across three feminist identity groups (Yes, No, Unsure). The results showed no statistically significant differences across groups in perceived social inclusion at home ($F(2, 198) = .863, p = .424$) or at university ($F(2, 200) = 1.699, p = .185$). Post hoc comparisons using Tukey HSD and Bonferroni corrections confirmed no significant pairwise differences between any groups in either context.

The participants who fell in the unsure category ($M = 23.69, SD = 6.02$) showed the highest mean perceived social inclusion at university, followed by those who did not identify as feminists ($M = 22.59, SD = 7.71$). However, those who did identify as feminists showed the lowest mean ($M = 21.15, SD = 7.17$).

Table 17

One-Way ANOVA: Feminist identity and Perceived Social Inclusion

			Sum	of	df	Mean	F	Sig.
			Squares			Square		
Inclusion	within	Between	66.344	2	33.172	.863	.424	
Family		Groups						
		Within	7611.984	198	38.444			
		Groups						
		Total	7678.328	200				
Inclusion	within	Between	172.606	2	86.303	1.699	.185	
University		Groups						
		Within	10158.389	200	50.792			
		Groups						
		Total	10330.995	202				

Table 18*Post Hoc Comparisons (Tukey HSD): Feminist Identity and Perceived Social**Inclusion*

Dependent Variable	(I)	(J)	Mean Difference	Std. Error	Sig.
	Group	Group	(I-J)		
Inclusion within Family	No	Unsure	.733	1.620	.893
	No	Yes	1.520	1.213	.424
	Unsure	Yes	.787	1.302	.818
Inclusion within University	No	Unsure	-1.104	1.857	.823
	No	Yes	1.434	1.360	.543
	Unsure	Yes	2.538	1.519	.219

5.6 Independent Samples T-test

5.6.1 Gender and Perceived Social Inclusion

To examine whether perceived social inclusion differed between male and female participants an independent samples t-test was used. The Levene's test was non-significant for both the inclusion within family ($F = .254$, $p = .615$) and the inclusion within university ($F = .750$, $p = .388$). There was no significant difference between males ($M = 21.29$, $SD = 6.72$) and female participants ($M = 20.41$, $SD = 5.79$) in the perceived social inclusion at home ($t(197) = .994$, $p = .322$).

However, a statistically significant difference was found in perceived social inclusion at university, with male participants ($M = 23.59$, $SD = 7.50$) reporting significantly higher inclusion than female participants ($M = 20.64$, $SD = 6.63$), ($t(199) = 2.923$, $p = .004$). This finding is important within the patriarchal cultural context of

Pakistan, where male students may experience greater social validation and a stronger sense of belonging within compared to the females.

Table 19

Group Statistics: Gender and Perceived Social Inclusion

Variable	Gender	N	M	SD
Inclusion within Family	Male	78	21.29	6.72
	Female	121	20.41	5.79
Inclusion within University	Male	80	23.59	7.50
	Female	121	20.64	6.63

Table 20

Independent Samples Test: Gender and Perceived Social Inclusion

Variable	Levene's F	Levene's p	t	df	p
Inclusion within Family	.254	.615	.994	197	.322
Inclusion within University	.750	.388	2.923	199	.004*

5.6.2 University Type and Perceived Social Inclusion

To examine whether perceived social inclusion differed between students at FCCU and the University of Punjab an independent samples t-test was employed. The Levene's test was not significant for both the family ($F = 3.643$, $p = .058$) and the university inclusion ($F = .825$, $p = .365$). The group statistics show no significant difference was found between FCCU ($M = 20.98$, $SD = 5.71$) and Punjab University ($M = 19.91$, $SD = 7.25$) students in perceived social inclusion at home ($t(199) = 1.105$, $p = .271$). However, the students of Forman Christian College and University ($M = 22.41$, $SD = 7.02$) reported significantly higher perceived social inclusion at

university compared to the Punjab University students ($M = 20.00$, $SD = 7.25$), ($t(201) = 2.186$, $p = .030$). This difference may reflect the distinct institutional cultures of private and public universities, where private universities may offer more student support systems that foster greater feelings of inclusion.

Table 21

Group Statistics: University Type and Perceived Social Inclusion

Variable	University	N	M	SD
Inclusion within Family	Forman Christian College and University	143	20.98	5.71
	Punjab University	58	19.91	7.25
Inclusion within University	Forman Christian College and University	145	22.41	7.02
	Punjab University	58	20.00	7.25

Table 22

Independent Samples Test: University Type and Perceived Social Inclusion

Variable	Levene's F	Levene's p	t	df	p
Inclusion within Family	3.643	.058	1.105	199	.271
Inclusion within University	.825	.365	2.186	201	.030*

5.6.3 Residential Status and Perceived Social Inclusion

An independent samples t-test was conducted to examine whether perceived social inclusion differed between day scholars and hostelites. The Levene's test was non-significant for both the family context ($F = .335$, $p = .563$) and the university context ($F = .075$, $p = .785$). There were no significant differences between day scholars and hostelites in perceived social inclusion at home ($t(198) = -.002$, $p = .998$).

or at university ($t(200) = .827, p = .409$). These findings suggest that residential status does not significantly influence how included students feel in either their family or university environment.

Table 23

Group Statistics: Residential Status and Perceived Social Inclusion

Variable	Status	N	M	SD
Inclusion – Family	Day Scholar	143	20.63	6.10
	Hostelite	57	20.63	6.44
Inclusion – University	Day Scholar	143	21.99	7.02
	Hostelite	59	21.07	7.54

Table 24

Independent Samples Test: Residential Status and Perceived Social Inclusion

Variable	Levene's F	Levene's p	t	df	p
Inclusion – Family	.335	.563	-.002	198	.998
Inclusion – University	.075	.785	.827	200	.409

Note. Equal variances assumed for both tests.

5.6.4 Summary of Bivariate Analysis

Overall the bivariate analyses revealed that the majority of sociodemographic variables which were examined did not significantly predict perceived social inclusion in either the family or university context. Specifically, age, household income, feminist identity, and residential status showed no significant associations with perceived social inclusion in either setting.

However, gender and university type emerged as significant predictors of perceived social inclusion at the university level, with male students and FCCU students reporting significantly higher levels of inclusion within their university

environment. Notably, no sociodemographic variable was found to significantly predict perceived social inclusion within the family context. These findings provide important context for the subsequent multiple regression analyses, in which the predictive role of feminist attitudes on perceived social inclusion will be examined while controlling for these sociodemographic factors.

5.7 Regression Analysis

5.7.1 Linear Regression

The linear regression analysis was conducted to examine the direct predictive relationships between each FWM scale and perceived social inclusion in both the family and university contexts, prior to the introduction of control variables.

5.7.1.1 FWM Subscale 1 and Perceived Social Inclusion at Home

A simple linear regression was conducted to examine whether FWM Subscale 1 significantly predicted perceived social inclusion at home. The model was statistically significant ($F(1, 199) = 12.408, p = .001$). The FWM Subscale 1 was a significant positive predictor ($\beta = .242, B = .312, p = .001$), indicating that higher scores on the positively worded feminist attitudes subscale were associated with greater perceived social inclusion within the family context.

Table 25

Simple Linear Regression: FWM Subscale 1 and Perceived Social Inclusion at Home

	B	Std. Error	β	t	p
(Constant)	16.043	1.381		11.617	.000
FWM Subscale 1	.312	.088	.242	3.522	.001

5.7.1.2 FWM Subscale 1 and Perceived Social Inclusion at University

The linear regression was conducted to examine whether FWM Subscale 1 significantly predicted perceived social inclusion at university. The model was statistically significant ($F(1, 201) = 18.230, p = .000$). FWM Subscale 1 emerged as a significant positive predictor ($\beta = .288, B = .428, p = .000$), indicating that higher scores on the positively worded feminist attitudes subscale were associated with greater perceived social inclusion within the university context. The effect was slightly stronger than that observed in the family context, suggesting that positive feminist attitudes may have more influence on perceived belonging within institutional settings.

Table 26

Simple Linear Regression: FWM Subscale 1 and Perceived Social Inclusion at University

	B	Std. Error	β	t	p
(Constant)	15.339	1.570		9.769	.000
FWM Subscale 1	.428	.100	.288	4.270	.000

5.7.1.3 FWM Subscale 2 and Perceived Social Inclusion at Home

The linear regression was conducted to examine whether FWM Subscale 2 significantly predicted perceived social inclusion at home. The model was not statistically significant ($F(1, 199) = .173, p = .678$). The FWM Subscale 2 wasn't a significant predictor ($\beta = .029, B = .053, p = .678$), indicating that the negatively worded feminist attitudes subscale had no significant relationship with perceived social inclusion within the family context.

Table 27*Simple Linear Regression: FWM Subscale 2 and Perceived Social Inclusion at Home*

	B	Std. Error	β	t	p
(Constant)	20.017	1.635		12.246	.000
FWM Subscale 2	.053	.128	.029	.416	.678

5.7.1.4 FWM Subscale 2 and Perceived Social Inclusion at University

The linear regression was conducted to examine whether FWM Subscale 2 significantly predicted perceived social inclusion at university. This model was not statistically significant ($F(1, 201) = 1.100, p = .295$). The FWM Subscale 2 did not emerge as a significant predictor ($\beta = .074, p = .295$), indicating that the negatively worded feminist attitudes subscale had no significant relationship with perceived social inclusion within the university context either.

Table 28*Simple Linear Regression: FWM Subscale 2 and Perceived Social Inclusion at**University*

	B	Std. Error	β	t	p
(Constant)	20.336	1.738		11.700	.000
FWM Subscale 2	-.186	.136	-.074	.295	.295

5.7.2 Multiple Regression

The multiple regression analysis was conducted to examine the predictive relationship between both FWM subscales and perceived social inclusion in the family and university contexts, while controlling for key sociodemographic variables

including age, gender, university type, residential status, household income, parental education, feminist identity, and year of study.

5.7.2.1 Multiple Regression: Perceived Social Inclusion at Home

A multiple regression analysis was conducted with perceived social inclusion at home as the dependent variable. The overall model was statistically significant ($F(10, 185) = 2.071, p = .029$). Among all predictors put into the model, FWM Subscale 1 emerged as the only statistically significant positive predictor ($\beta = .289, B = .373, p = .001$), indicating that higher scores on the positively worded feminist attitudes subscale were associated with greater perceived social inclusion within the family context.

Year of study also emerged as a marginally significant negative predictor ($\beta = -.223, B = -.737, p = .049$), suggesting that students in more advanced years of study reported slightly lower perceived social inclusion at home. All other predictors including FWM Subscale 2, age, gender, university type, residential status, household income, parental education, and feminist identity did not reach statistical significance.

Table 29

Multiple Regression: Predictors of Perceived Social Inclusion at Home

Predictor	B	Std. Error	β	t	p
(Constant)	17.716	4.440		3.990	.000
FWM Subscale 1	.373	.107	.289	3.470	.001*
FWM Subscale 2	-.014	.141	-.008	-.102	.919
Age	1.273	.876	.157	1.453	.148
Gender	.198	.971	.016	.204	.838
University Type	-1.173	1.337	-.087	-.877	.381

Parental Education	-.315	.498	-.049	-.631	.529
Residential Status	.580	1.029	.043	.563	.574
Household Income	-.441	.508	-.069	-.868	.387
Feminist Self-ID	.495	.690	.060	.717	.474
Year of Study	-.737	.373	-.223	-1.978	.049*

5.7.2.2 Multiple Regression: Perceived Social Inclusion at University

A multiple regression analysis was conducted with perceived social inclusion at university as the dependent variable. The overall model was statistically significant ($F(10, 187) = 3.303, p = .001$). Among all predictors, FWM Subscale 1 again emerged as the only statistically significant positive predictor ($\beta = .328, B = .492, p = .000$), indicating that higher scores on the positively worded feminist attitudes subscale were associated with greater perceived social inclusion within the university context, even after controlling all sociodemographic variables.

The standardized coefficient for Fem1 was notably stronger in this model ($\beta = .328$) compared to the family context model ($\beta = .289$), suggesting that positive feminist attitudes have a comparatively stronger influence on perceived social inclusion within institutional settings. All other predictors including FWM Subscale 2, age, gender, university type, residential status, household income, parental education, feminist identity, and year of study did not reach statistical significance.

Table 30*Multiple Regression: Predictors of Perceived Social Inclusion at University*

Predictor	B	Std. Error	β	t	p
(Constant)	25.415	4.995		5.088	.000
FWM Subscale 1	.492	.121	.328	4.050	.000*
FWM Subscale 2	-.254	.159	-.121	-1.594	.113
Age	-.749	.983	-.080	-.762	.447
Gender	-1.629	1.089	-.112	-1.495	.137
University Type	-1.121	1.498	-.071	-.748	.455
Parental Education	-.566	.561	-.076	-1.010	.314
Residential Status	.127	1.140	.008	.111	.912
Household Income	-.135	.566	-.018	-.239	.811
Feminist Self-ID	.382	.773	.040	.495	.621
Year of Study	-.222	.421	-.058	-.529	.598

Chapter 6

Discussion

This study explored the relationship between young adults' attitudes towards feminism and their perceived social inclusion in family and university. The study was conducted among university students in Lahore, Pakistan by a quantitative cross-sectional survey design. The data was collected from 205 young adults across two universities (Forman Christian College and University (FCCU) and the University of Punjab). The findings were analyzed using univariate analysis, bivariate analysis, linear regression, multiple regression, and cross-tabulation analysis. The main findings are discussed in this chapter in regards to the research questions, theoretical framework, and current literature.

6.1 Attitudes towards Feminism among University Students in Lahore

The univariate analysis showed that participants held moderate attitudes towards feminism on both subscales of the FWM Scale. The mean score on FWM Subscale 1 (positively worded items) was 14.89 (SD = 4.79) on a range of 6–30. Whereas, the mean score on FWM Subscale 2 (negatively worded items) was 12.28 (SD = 3.40) on a range of 4–20. These moderate scores reflect the ideological complexity and uncertainty surrounding feminism among Pakistani youth, which is consistent with existing literature highlighting the deep cultural and ideological divides within Pakistani society regarding feminist values (Anjum, 2020; Batool & Malik, 2021).

The cross-tab analysis further showed that 70.2% of participants identified as feminists. It is a high proportion in regards to the broader societal resistance to

feminism in Pakistan. However, the cross-tab analysis also revealed a paradox. The majority of self-identified feminists (67.4%) scored Low on FWM Subscale 1, while those who did not identify as feminists scored considerably higher on FWM Subscale 1. This disconnect between feminist label adoption and actual attitudinal alignment with feminist values is a significant finding.

In the Pakistani context, this gap may be explained by the intense social stigma surrounding the feminist label, which has been heavily associated with being anti-cultural, westernized, or a threat to Islamic values following the backlash against the Aurat March (Zia, 2022; Khalid, 2022). As Zia (2022) notes. Feminists in Pakistan have increasingly been framed as cultural assassins, making public identification with the label socially costly. This may explain why a significant proportion of male participants, agreed with feminist attitudes' items while simultaneously avoiding the feminist label.

6.2 Relationship between Feminist Attitudes and Perceived Social Inclusion

The linear regression analysis revealed that FWM Subscale 1 was a statistically significant predictor of perceived social inclusion in both the family context ($\beta = .242$, $p = .001$) and the university context ($\beta = .288$, $p = .000$). These relationships remained statistically significant in the multiple regression models after controlling the ten sociodemographic variables, with FWM Subscale 1 remaining the only consistent significant predictor of perceived social inclusion in both contexts (Family: $\beta = .289$, $p = .001$; University: $\beta = .328$, $p = .000$). FWM Subscale 2 did not significantly predict perceived social inclusion in either context in any of the regression models.

Perceived social inclusion is an important measure to have a significant positive correlation with the scores obtained on the FWM Subscale 1. The literature points to social costs of feminisation as feminists have become more and more popular, they have been termed as a threat to social and religious norms and values in the Pakistani society (Zia, 2022). The results of this research do not confirm this, however, as higher scores on FWM Subscale 1 correlated with greater perceived level of social inclusion.

Furthermore, in all the models the relationship between FWM Subscale 2 and perceived social inclusion is not significant. The items on FWM Subscale 2 were originally negatively worded and reverse-scored, and measured a different aspect of feminist attitudes than did the items on Subscale 1. The lack of significant relationship between Subscale 2 and perceived social inclusion indicates that this attitudinal subscale is not useful for predicting feelings of social inclusion and that the constructs measured by each of the subscales have different social correlates.

6.3 Feminist Attitude and Perceived Social Inclusion in Formal and Informal Settings

Both the university setting and the family context were shown to be significantly predicting perceived social inclusion in the regression analysis, with the university setting's coefficient being .328 and the family setting's coefficient being .289.

The greater influence of FWM Subscale 1 on perceived social inclusion in the university setting could be attributed to the relatively more open and progressive social climate of university life where a feminist perspective is more likely to be discussed and where students are likely to receive more social validation for their own feminist views from peers with similar views.

This aligns with the theoretical perspective of Social Capital Theory that suggests that the strength of social bonds increases as a consequence of common values and ideology within social networks, leading to increased social cohesion and social inclusion (Putnam, 2000). The university may be a place of greater social acceptability for feminist attitudes, and where having a feminist attitude may be useful for one's sense of belonging, particularly in relation to the private university – in this case FCCU – as a place where one may find a sense of belonging.

This is further supported by the bivariate findings which showed that students of Forman Christian College had significantly higher value of perceived social inclusion at university than the students of Punjab University ($t(201) = 2.186, p = .030$). Moreover, the male students reported significantly higher perceived social inclusion at university than female students ($t(199) = 2.923, p = .004$). The latter is more relevant in Pakistan where the society is a male dominated society and a male student's sense of institutional belonging and social validation may be greater in the University setting, regardless of his feminist ideology.

6.4 Role of Sociodemographic Variables

For both Universities, the multiple regressions showed that the majority of the sociodemographic control variables were not significant predictors of perceived social inclusion at home or in the university. Only study year was a significant predictor: it was a significant negative predictor of perceived social inclusion at home ($\beta = -.223, p = .049$). This indicates that there was a slight decrease in social inclusion of students' family environment in more advanced years of learning. One possible interpretation of this phenomenon is that as students move on through university, they may acquire attitudes and viewpoints different from that of their family members.

In this particular sample, the sociodemographic variables did not reveal relevant differences in the perception of social inclusion at home or at university, suggesting that these did not predict perceived social inclusion in the sample. The finding of such a relationship indicates that attitudinal variables, especially FWM Subscale 1 could be relevant in predicting perceived social inclusion along with demographics.

6.5 Feminist Stand Point and Social Capital Theories

This study can be related to the two theories which guided the study. The results align with those of Social Capital Theory (Bourdieu, 1986; Putnam, 2000) which indicated that there is a strong positive association between FWM Subscale 1 and the perceived social inclusion in family and university settings, which might support attitudinal alignment in social networks as a way to induce a sense of social belonging. In general, the findings from this study validate the Social Capital Theory (Putnam, 2000) which posits that the relationships of shared values, trust, and reciprocity that exist within the networks enhance the sense of belonging for the individuals who are involved in the network in the context of the university.

The Feminist Standpoint Theory (Harding, 1991; Smith, 1987) highlights the importance of a marginalized perspective for insights into social reality. The results of this study reveal that the positive relationship between FWM Subscale 1 and perceived social inclusion suggest the complexity in social experience of feminist attitudes by young adults in urban Lahore. It suggests that there may be more complexities in the relationship of feminist attitudes and social belonging than are known in the literature.

6.6 Limitations

In this study, there are some limitations. The results of the study are therefore not representative of the entire population of the university students of Forman Christian College and University and the University of Punjab as the convenience sampling method was used. The sample was mostly private university students (71.7%) and self-described feminists (70.2%) so may not be representative of Pakistani youth in general. Because of the cross-sectional study design, it is not possible to draw causal conclusions about the relationship between feminist attitudes and perceptions of social inclusion. Self-report instruments have the potential to bring the issue of social desirability response to the fore, particularly in a culture like Pakistani culture where the labelling of a woman as a feminist is a delicate issue.

6.7 Conclusion

This study provides empirical evidence for a positive association between the scores of FWM Subscale 1 and perceived social inclusion of the university students in Lahore city of Pakistan both on family and university setting. This was not the case for other types of relationships, nor when tested in 10 separate regression models; FWM Subscale 1 being the strongest predictor of perceived social inclusion in each test regression model. The perceived social inclusion was not significantly predicted by any model in FWM Subscale 2. In the university setting, the link between feminist attitudes and perceived social inclusion was somewhat stronger than in the family setting, suggesting that the social context of an institutional setting could play a role in the link between feminist attitudes and perceived social inclusion.

The findings in the context of Pakistan can help build the empirical knowledge base on the intersectionality of gender attitudes and social inclusion and can be the

basis for further research on social correlates of feminist attitude among the university students of Pakistan.

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Appendix A: Information Sheet and Consent Form

Information Sheet

Title of the Study: Relationships between Young Adults' Attitudes About Feminism and Their Perceived Social Acceptance: A Quantitative Study

Researcher: Rida Hussain

Institution: Forman Christian College University (FCCU)

Dear Participant,

Thank you for considering participation in our study on the Relationships between Young Adults' Attitudes about Feminism and Their Perceived Social Acceptance in Lahore, Pakistan. Below is an overview of the study and what your participation will involve.

Purpose of the Study:

The purpose of this study is to understand how students' attitudes about feminism impacts their perceived social acceptance in the context of family and university life.

Participant Involvement:

If you choose to participate, you will be asked to complete an online survey. The survey will include questions about your demographic information, attitudes about feminism, and your perceived social acceptance. The survey should take almost 15 to 20 minutes to fill.

Benefits of Participation:

Your participation will contribute to understanding the factors influencing social acceptance among university students in Lahore, Pakistan. This knowledge can inform policies and interventions aimed at making more inclusive policies and promoting higher social tolerance towards different beliefs.

Risks:

There are minimal risks associated with participating in this study, mainly related to potential discomfort from reflecting on personal experiences related to attitudes towards feminism and the perceived social acceptance.

Confidentiality:

Your responses will be kept strictly confidential. All data will be anonymous and stored securely on a password-protected computer.

Voluntary Participation:

Participation in this study is entirely voluntary. You have the right to withdraw from the study at any time.

Contact Information:

If you have any questions or concerns about the study, please contact Rida Hussain at 263206837@formanite.fccollege.edu.pk

Informed Consent Form

I have read the information sheet provided for the study titled “Relationships between Young Adults’ Attitudes About Feminism and Their Perceived Social Acceptance: A Quantitative Study”. I understand the study's purpose, procedures, potential risks, and benefits. I agree to participate voluntarily in this study.

Principal Investigator: Rida Hussain, Forman Christian College University (FCCU)

By ticking the box at the end of this section, you confirm that you have read and understood the information provided, agree to participate in this study willingly, and acknowledge that you can withdraw your consent at any time.

By selecting this checkbox, I consent to participate in this study.

Participant's Signature: _____

Date: _____

Appendix B: Instruments Used

Section A: Sociodemographic Information

This section aims provide a comprehensive picture of the participants' backgrounds and characteristics, which can be valuable for analysing their attitudes about feminism in relation to their perceived social acceptance.

1. Age:
 - 18–20
 - 21–23
 - 24 – 26
 - 27 or Above
2. Gender:
 - Male
 - Female
 - Other: ____ (Specify)
3. University Name:
 - The University of Punjab
 - Forman Christian College and University
4. Degree Program:
 - Graduated
 - Undergraduate
 - Post Graduate
5. If undergraduate: Semester / Year of Study (skip if you have already graduated and not currently pursui8ng postgraduate degree)
 - Freshman (Year 1)
 - Sophomore (Year 2)
 - Junior (Year 3)
 - Senior (Year 4)
- If postgraduate: Semester / Year of Study
 - 1st year postgraduate / year 1
 - 2nd year postgraduate / year 2
6. Study Major: _____
7. Where do you live? Permanent Address (City Only): _____
8. Residential Status
 - Hostelite
 - Day Scholar
9. House hold Income:
 - Below 50,000
 - Between 50000-100,000
 - Between 100,000-150000
 - Above 200,00
10. Education of Parents?
 - No Education
 - Below Matric
 - Matric
 - Intermediate
 - Graduation/Bachelors
 - Post Graduate/MPhil/Masters
 - PhD

11. Do you identify as a feminist?

For the purpose of this study, a feminist is defined as a person who believes in equal rights, opportunities, and respect for women and men in society.

- Yes
- No
- Unsure

Section B: Attitudes About Feminism and the Women's Movement (Fassinger, 1994)

This section includes questions related to the attitudes about feminism. (Please indicate your level of agreement with the following statements on a scale from 1 to 5).

(1 = Strongly Agree, 5= Strongly Disagree)

- The leaders of the women's movement may be extreme, but they have the right idea.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- There are better ways for women to fight for equality than through the women's movement. (reverse-scored)
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- More people would favor the women's movement if they knew more about it.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- The women's movement has positively influenced relationships between men and women.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- The women's movement is too radical and extreme in its views. (reverse-scored).
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- The women's movement has made important gains in equal rights and political power for women.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- Feminists are too visionary for a practical world. (reverse-scored).
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Disagree
 5. Strongly Disagree
- Feminist principles should be adopted everywhere.
 1. Strongly Agree
 2. Agree
 3. Neutral

- 4. Disagree
- 5. Strongly Disagree
- 12. Feminists are a menace to this nation and the world. (*reverse-scored*).
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Disagree
 - 5. Strongly Disagree
- I am overjoyed that women's liberation is finally happening in this country.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Disagree
 - 5. Strongly Disagree

Section C: Experiences of Social Inclusion Scale (Leemann et al., 2021)

This section includes questions aimed at measuring the perceived social inclusion of participants within their families. Please indicate your level of agreement with the following statements while thinking about your **home/family**, on a scale from 1 to 5, where 1 is Strongly Agree and 5 is Strongly Disagree.

- I feel that what I do every day is significant.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Somewhat Disagree
 - 5. Strongly Disagree
- I get positive feedback on what I do.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Somewhat Disagree
 - 5. Strongly Disagree
- I belong to a group or community that is important for me.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Somewhat Disagree
 - 5. Strongly Disagree
- Other people need me.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Somewhat Disagree
 - 5. Strongly Disagree
- I can influence the course of my life.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral
 - 4. Somewhat Disagree
 - 5. Strongly Disagree
- I feel that my life has purpose.
 - 1. Strongly Agree
 - 2. Agree
 - 3. Neutral

- 4. Somewhat Disagree
- 5. Strongly Disagree
- I can strive for things that are important for me.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- I get help when I really need it.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- I feel trusted.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- I can influence some things in my living environment.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree

(This section includes questions aimed at measuring the perceived social inclusion of participants within their **university**. Please indicate your level of agreement with the following statements while thinking about your **university**, on a scale from 1 to 5, where 1 is Strongly Agree and 5 is Strongly Disagree.)

- I feel that what I do every day is significant.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- I get positive feedback on what I do.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- I belong to a group or community that is important for me.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree
- Other people need me.
- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Somewhat Disagree
- 5. Strongly Disagree

- I can influence the course of my life.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- I feel that my life has purpose.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- I can strive for things that are important for me.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- I get help when I really need it.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- I feel trusted.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree
- I can influence some things in my living environment.
 1. Strongly Agree
 2. Agree
 3. Neutral
 4. Somewhat Disagree
 5. Strongly Disagree

Thank you for your time and participation!