

Gender and Spirituality
Are Women Really More Spiritual?

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A Senior Thesis submitted in partial fulfillment
of the requirements for graduation
in the Honors Program
Liberty University
Spring 2012

Acceptance of Senior Honors Thesis

This Senior Honors Thesis is accepted in partial fulfillment of the requirements for graduation from the Honors Program of Liberty University.

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Abstract

This study explored the interaction of gender and spirituality. Most current research indicates that women are more religious than men. However, this phenomenon has various potential explanations. These explanations include socialization, church congregation factors, emotionality, individual motivation for religion, and biology. In this study a survey was administered to a convenience sample of 399 university students to assess their level of spirituality. This spirituality test was intended to measure the perceived significance of spiritual things in one's life and interactions, level of activity in religious organizations, community involvement, and amount of studying for the purpose of spiritual enlightenment. Many previous surveys of spirituality and religiousness emphasize emotional and relational connection. It was hypothesized that men will score more similarly to women on spirituality if the survey emphasizes action and community involvement instead of emotional relationships. The results of this study were found to support this hypothesis, as there was virtually no significant difference between men and women's scores on the spirituality test. This suggests instead of women being more spiritual than men, that there is simply a difference in how men and women express their spirituality.

Gender and Spirituality

Are Women Really More Spiritual?

The relationship between gender and spirituality is one of great interest. Many scholars grasp to understand this interaction. Most agree that women tend to be more religious than men (Hammermeister, Flint, El-Alayli, Ridnour, & Peterson, 2005).

However, this could be because of the way religion is defined on typical scales. Scholars have explored several reasons for the difference between women and men in religion, including biology, emotionality, socialization and gender roles.

Bryant (2007) defined spirituality as:

the process of seeking personal authenticity, genuineness, and wholeness;
transcending one's current locus of centrality (i.e., recognizing concerns beyond oneself); developing a greater connectedness to self and others through relationships and community; deriving meaning, purpose, and direction in life; and openness to exploring a relationship with a higher power or powers that transcend human existence and human knowing. (p. 835)

Traditionally, spirituality has been male-focused and involved maturation and a "coming into oneself." However, recent spiritual emphasis has involved coming into relationship, both with God and with the religious community. This emphasis coincides with the female tendency to focus on emotional and relational connectedness, while men may focus more on God's might and judgment when they consider religion. Spirituality is a separate concept from religiosity, although the two may be intertwined in specific situations. While religiosity is included in the study of spirituality, Bryant's study differs from much research in this area in that its main focus is spirituality as a whole and not

religiosity. The construct of spirituality involves the seeking of one's true meaning and purpose in life and one's interest in dealing with and growing in spiritual issues. It also involves one's willingness to help others in his or her surrounding community for the betterment of mankind. Bryant (2007) points out that gender differences in spirituality have been assumed to exist based on the gender differences found in religiosity. While women may have higher religiosity scores, this does not necessarily connote that women are more spiritual than men.

Gender Differences in Spirituality

In his study, Bryant (2007) administered the 2000 Cooperative Institutional Research Program (CIRP) Freshman Survey to representative samples of incoming freshman at 434 colleges and universities. This survey covered multiple topics, including the students' values, activities, attitudes, and self-assessments. Three years later, a subset of the original sample completed the 2003 College Students' Beliefs and Values Survey (CSBV), which dealt with spirituality and the effect of college on students' spirituality.

The results of this study indicated that women scored higher than men in religiosity (Bryant, 2007). However, the gap between women and men on the construct of religious practice was smaller than it was on the construct of religious belief. Thirty-five percent of women were committed to religious belief compared to twenty-seven percent of men. Twenty-two percent of women were committed to religious practice compared to eighteen percent of men. Women were found to have higher spirituality scores. In addition, a general decline in religiosity was found in both men and women after a few years of college. This study may be limited, however, by attrition of participants from the initial survey to the second one.

Hammermeister, Flint, El-Alayli, Ridnour, and Peterson (2005) reached similar findings concerning gender and spirituality. They administered a survey that measured various dimensions of health to 435 college students enrolled in health and fitness classes. In addition to demographic questions and 176 questions concerning physical health, the survey included the Spiritual Well-Being Scale. Females scored higher than males on all three spiritual or religious health measures. Hammermeister et al. suggest that men ought to be targets for greater spiritual exposure at universities, places of learning, and health centers.

According to Belenky et al. (1986), there are two types of religious thinking: connected knowing and separated knowing. Connected knowers focus on relationships, feelings, and understanding others. Separated knowers take a stance of moral objectivity and restrict their personal feelings. Men may have a predisposition towards separated knowing, while women may be more inclined to be connected knowers. However, this relationship is not gender-specific, meaning that not all women are solely connected knowers and all men are not separated knowers.

Another definition of religion was articulated by Buchko (2004, p. 90): “a shared system of beliefs, principles, or doctrines related to a belief in and worship of a supernatural power or powers regarded as creator(s) and governor(s) of the universe.” She hypothesized that women have more daily prayer and meditation time than men of the same ethnicity and religious background. Second, she hypothesized that women would have a higher sense of God’s presence and work in their everyday lives than their male counterparts. Her third hypothesis was that women would have more reverence and commitment to God than men do. Last, she hypothesized that women would give

religion's role in daily life more credit for their connection to God than would men. To test these hypotheses she administered an eight-item religiosity scale to 197 women and 147 men at a university in the Midwest.

The results of Buchko's (2004) study yielded that both men and women attended a church service almost two times per month in the past year. However, women reported more prayer and meditation time than did men, confirming Buchko's first hypothesis. The second hypothesis, that women would sense more of God's activity and presence in day-to-day life, was supported as well. Affirming the third hypothesis, women reported more feelings of devotion and reverence than men. However, the fourth hypothesis, that women would credit the role of religion more in affecting their lives, was not confirmed. Buchko's study may have limited external validity because it studied mostly European Americans, and the participants were a non-random sample of students from a single university in the United States. This means that the results may not apply to other racial groups and nationalities or even to other universities in the United States. Also, there were not many representatives of the Jewish, Hindu, Muslim, or Buddhist religions, limiting generalizability once again.

A study by Thompson and Remmes (2002) suggests that men and women differ in the way their spirituality is perceived and expressed. Thompson and Remmes administered a collection of measures to 214 older men in senior homes, retirement communities, clubs, and meal sites in the area of three Massachusetts counties. The various scales measured the men's religiousness, gender orientation, and ideologies of masculinity. The religiosity scales measured self-assessed religiousness, organizational religious involvement, non-organizational religious activity, religion as a means, and

religion as a quest. To determine gender orientation, whether feminine, masculine, or androgynous, the Bem Sex Role Inventory was used (Bem, 1981). The male role norm scale was used to measure the men's ideologies of masculinity. The three subscales of this measure included anti-femininity (the desire to avoid feminine activities or emotions), status orientation (the emphasis of gaining the respect of others), and toughness (the importance of emotional ambiguity or aggressive behavior if necessary). The results of Thompson and Remmes' (2002) study were enlightening. The oldest men were the biggest proponents of the significance of status and toughness. Also, it was found that the participant's masculinity or femininity did not have a significant impact on his or her ideology of masculinity. Those with Protestant and Catholic affiliations were more likely to partake in non-organizational religious activities. Being Catholic correlated with attending church. Those who were retired and involved in community service were more likely to serve in church. Interestingly, married men were more likely to attend church than non-married men. This phenomenon may either be because the men's wives influence them to attend or because religious men are more likely to marry than nonreligious men. The men with higher education were also more likely to be involved in church. A feminine orientation correlated with church attendance and non-organizational religious activity. However, a masculine orientation correlated with organizational religious involvement. Catholics with feminine orientations comprised those men who claimed to be more religious. Catholics and Protestant men were most likely to have intrinsically motivated religion as opposed to viewing religion as a means or quest. However, career status and marriage did not affect religious orientation. This finding implies that while marriage influences church attendance, it does not affect men's

religious beliefs. Higher education, on the other hand, correlated with intrinsic religion and not viewing religion as a means or quest. A masculine orientation that excluded any feminine orientation correlated with viewing religion as a quest. A feminine orientation correlated with the orientation that views religion as an end. Perhaps, the difference between the masculine and the feminine is not as much religiousness as it is the way their religion is viewed.

Gender differences in spirituality are not limited to adults but have been found to exist amongst adolescents as well. According to the National Longitudinal Survey of Adolescent Health (1994), among youth who profess no religion, 55% are male and 45% are female. Six percent more females than males attend church regularly. Five percent more males than females do not attend church at all. Among 12th graders, 14% more males than females have never been involved in a religious youth group. 28% of 12th grade girls have been involved in a religious youth group all throughout high school, while only 22% of 12th grade boys can say the same.

Gender Differences in Emotion

The first factor that may affect the relationship of gender and spirituality is emotionality. Durik, Hyde, Marks, Roy, Anaya, and Schultz (2006) conducted a study that explored emotionality as a stereotype in men and women of different ethnicities. They gave three reasons for this study. First, this research is significant in delineating between what is true for a specific group of people and what is true for all Americans. Second, if stereotypes differ between ethnicities, then certain behaviors that are acceptable for a male or female from one group of people may be taboo for a male or female in another group. This difference affects how people of diverse ethnicities view

each other's actions. Lastly, stereotypes from specific ethnic groups can help to determine more general stereotypes that reach across the board.

In the first of three parts to this study, Durik et al. (2006) administered The Emotion Stereotype Questionnaire to 104 participants. Participants were recruited at bus stops in four Midwestern cities. There were 51 African-Americans (25 men and 26 women) and 53 European Americans (24 men and 29 women). The Emotion Stereotype Questionnaire asked the participants to report the gender stereotype in their ethnic group for 19 emotions. These emotions included sympathy, amusement, interest, jealousy, anger, awe, contempt, disgust, distress, happiness, surprise, pride, embarrassment, fear, guilt, sadness, shame, shyness, and love. Participants were asked how often males in their ethnicity express each emotion. Then, they were asked how often females in their ethnicity express each emotion. The scales was from 1 (never) to 7 (very frequently). They were instructed to answer based on stereotypes and not necessarily what is accurate or true.

This study produced noteworthy results. For the most part gender stereotypes aligned with those found in previous research (Durik et al., 2006). However, European-Americans reported more differentiated gender stereotypes than did African-Americans. Six of the emotions which were believed to be subject to gender differences showed no significant difference between males and females. These emotions were distress, embarrassment, happiness, awe, anger, and pride. There were strong gender stereotypes reported for women having more expression of disgust, embarrassment, interest, and sadness than men. However, the difference between the men and women was much greater in the European-American group than it was in the African-American group.

Interest and disgust were found to have gender stereotypes, despite the fact that they there were previously thought to not be gender stereotyped.

The second part of this study compared 40 Hispanic Americans (20 men and 20 women) to 58 European Americans (27 men and 31 women). Durik et al. (2006) administered The Emotion Stereotype Questionnaire to these participants as had been done in the first part of the study. Hispanic-Americans reported greater stereotyped pride and shame than did the European Americans. Across the board, women were stereotyped to express more happiness, love, embarrassment, fear, surprise, guilt, sympathy, sadness, and shame than men. Men had greater stereotyped expression of anger and pride than did women.

The final part of this study compared 117 Asian Americans (57 men and 60 women) to 79 European Americans (41 men and 38 women). Similar to the first two parts of the study, Durik et al. (2006) administered the Emotion Stereotype Questionnaire to these participants. Women had higher stereotyped levels of sympathy, surprise, sadness, shame, shyness, embarrassment, fear, guilt, and love than did men. Men had greater stereotyped levels of anger and pride than did women. For 11 of the emotions, European-Americans had larger gender differences than did Hispanic-Americans.

Durik et al. (2006) posed that this research indicated an overall consistency of gender stereotypes across the different ethnicities. However, these stereotypes are more pronounced in European-Americans than they are in the other ethnicities. The authors' position is one of supporting interaction between different ethnicities. They believe that having a more multicultural perspective can lessen one's gender stereotypes. A

limitation of this study is low external validity. This research cannot be generalized to people of all ages due to the limited age range of its participants.

Similarly, Fabes and Martin (1991) explored gender-based emotional stereotypes. However, this study looked at how these stereotypes fluctuate between different ages of the target person, different emotion types, and different emotion domains (experienced or expressive). The 400 undergraduate participants (half male and half female) were randomly assigned to 10 groups based on the sex and age of their target population. The age groups were infants, pre-schoolers, elementary school aged children, adolescents, and adults. The students were to report male and female stereotypes were for each of the age groups. Each of the 10 groups of participants was administered two emotionality scales, one called the Experience Scale and the other called the Expressiveness Scale. On these scales each participant rated the level of experience and the level of expression of each of 25 basic and intricate emotions for their specific target population.

Fabes and Martin (1991) found that the female participants rated people's experience of emotions higher than the male participants. Female targets were rated as expressing emotions more frequently than male targets. The emotion of happiness was seen as being experienced most by preschoolers and least by adolescents. Children were perceived to express happiness more than adolescents and adults. Love was seen as being experienced and expressed more by female targets than by male targets. Interestingly, the subjects reported no difference in the experience of sadness between males and females. However, females were perceived as expressing sadness more than males. Sadness was perceived to be expressed less as age increases. Adults were seen as experiencing fear

significantly less than every other age group except for adolescents. Surprise was rated as being experienced and expressed more by children than by adolescents and adults.

Fabes and Martin's (1991) study conveys that stereotypes of emotion differ based on the emotion type, emotion domain, sex of the target, and age of the target. However, emotion stereotypes based on gender are more complex than they were previously believed to be. Men and women were both perceived as experiencing the same emotions, but the difference was that women were perceived as expressing these emotions more than men. The researchers noted that reported gender differences in emotion may be due to a general assumption that women are more emotional than men. This assumption may cause confirmation bias, as people may tend to look for emotion more in women than they do in men.

This study possessed limitations. Most of the participants were not married but single (Fabes & Martin, 1991). This may limit their knowledge of the opposite sex. The participants' familiarity with children's emotions may have been limited because only five percent of the participants had children. Also, the subjects were from a small age range. Eighty-two percent of them were between 18 and 22. This limits external validity because the study does not aptly represent the beliefs of people outside of that age range.

Fabes and Martin (1991) implied that there were no real differences between the emotionality of men and women. They pose that the reported differences in emotion between the men subjects and the women subjects may have been caused by self-reporting problems, such as the subjects attempting to answer questions in a socially desirable manner. In addition, the researchers pose that gender differences are perceived as not occurring in children. However, the study points otherwise. The emotion of love

was perceived as being experienced more by female targets than by male targets of childhood age. In contrast to what Fabes and Martin indicate, there are indeed differences between women and men in their experienced and expressed emotions.

Physiological Gender Differences

In addition to emotionality, Stark (2002) poses that these gender differences in religiosity may be due to physiological factors. He cites that men engage in more impulse, criminal activity than do women. This gender difference is generally true for all risky, impetuous behavior due to men having more testosterone than women. Stark presents that socialization may be a factor as well, meaning that society's expectations, roles, and modeling of gender roles predispose women from youth to be more religious.

Effect of Religious Institutions on Men versus Women

Mirola (1999) indicates that women may receive more of a benefit from religious involvement than do men. She conducted interviews with a stratified random sample of 799 men and women in Indianapolis. This study's sample was limited to English speaking adults between 18 and 55 years of age. Mirola measured depression and stress using the Brief Symptom Inventory and chronic role strains. She also measured the participants' religious involvement. For the women higher scores on four of the measures of religious involvement correlated with lower depression. However, for the men only one of the measures of religious involvement negatively correlated with depression.

Krause, Ellison, and Marcum (2002) explain that women receive more social support in church than men do. This may be because from childhood, women are socialized to be more caring towards others as well as to highly value the development of interpersonal relationships. Thus, it would be easier for women to express their needs

with others. In adulthood women may be more inclined to pursue careers in fields which primarily involve helping and taking care of people. This is evidenced by the surpassingly greater numbers of women studying university psychology than men studying psychology. Also, women, more than men, are likely to take primary responsibility for children in the home, despite also maintaining outside careers. Men are from childhood socialized to focus more on competition, independence, and inhibiting emotional expression. This may make it more difficult for them to convey any personal needs to others, especially in a church setting.

Sex Differences versus Gender Differences

While there may be a correlation between sex and religiousness, Simpson, Cloud, Newman, and Fuqa (2008) believe that the relationship is really between gender orientation and religiousness. In other words differences in religiousness depend on how masculine or feminine an individual is. Women are more likely to describe religion as a “relationship with God,” while men more often deem it a “set of beliefs” (Stokes, 1990). Due to the effects of socialization, men are more likely to focus on godly knowledge and activity.

Recent Rise in Women’s Religiosity

Nash (1998) poses that the character and teachings of Jesus Christ may have contributed to a rise of spirituality among women. Christ taught love, humility, meekness, patience, peace, kindness, forgiveness, tolerance, and compassion. In His Sermon on the Mount, Jesus preached, “...Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also” (Matthew 5:39 New International Version [NIV]). These principles may have much more of a feminine appeal than those of aggression,

violence, and retribution. The apostle Paul expounds in Galatians 3:28, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (NIV). This verse liberates women not as those to be discriminated against in religion, but as equals, worshipping together with men.

According to Reich (1997), Christian women are now analyzing theology and religion very closely in order to prevent socio-cultural norms from influencing their beliefs and religious position as women. This involves replacing solely masculine representations, images, symbols with feminine ones. The role of women in Scripture as well as key women in Christian history is emphasized. Also, more feminine styles of worship have been developed.

Spiritual Similarity Between Genders

The reported differences between men and women on spirituality may be misleading. Simpson, Cloud, Newman, and Fuqa (2008) studied 250 churchgoers and religious school staff from a southeastern and southwestern state. These participants completed the Spiritual Well-Being Scale (SWBS), the Religious Orientation Scale-Revised (IIE-R), the Quest Scale, the Spiritual Assessment Inventory (SAI), and the Bem Sex Role Inventory-Short Form (BSRI-S). Opposed to the majority of research, this study found that there was no significant difference between men and women in religious participation. This was consistent for three types of participation: level of involvement in religious activities, church attendance, and private or personal acts of religiosity. Neither was there a difference between men and women’s relationship with God. This lack of difference was also found between masculine, feminine, and androgynous gender orientations. These results call into question the presumption that women are more

religious than men. They also dispute the idea that there are spiritual differences between gender orientations. However, these results are limited to religious circles in their generalizability. Generalizability is also limited because the sample was mostly college-educated, Christian Caucasians.

Research Rationale

The majority of current studies indicate that women are more religious than men (Bryant, 2007). However, this sex difference may be because religion today focuses on relational connectedness, which is more the focus of women than of men. The objective of this study was to further understand the role of spirituality in the lives of men and women and to help explain the difference between men and women's scores on religiosity measures. The following research question was explored: Does an emphasis on emotional and relational connection on religiosity scales cause men's scores to be lower than women's scores? It was hypothesized that there would not be a significant difference between men's scores and women's scores on spirituality, if the scale, as opposed to traditional scales, emphasized actions rather than emotional and relational connectedness. (Actions would include activity in the community as well as the active studying of religious matters.)

Method

Participants

A convenience sample of 399 undergraduate students was taken from Liberty University, in Lynchburg, Virginia. All participants were duly informed of the protection of their privacy and the confidentiality of their results. They were also informed of their

right to withdraw from the study at any time. They were required to sign an informed consent form.

Materials

To determine gender orientation, whether feminine, masculine, or androgynous, the Bem Sex Role Inventory (BSRI) was employed (Bem, 1981; see Appendix A.) The BSRI has been shown to possess strong reliability. For females, the coefficient alpha of reliability is .75 for the Femininity scale and .87 for the Masculinity scale (Lippa, 1985). For males, the coefficient alpha of reliability is .78 for Femininity and .87 for Masculinity. The test-retest reliabilities for the Femininity and Masculinity scales were .82 and .94 respectively among females and .89 and .76 among males. The scales also yield internal consistencies between .75 and .90. In addition to reliability the BSRI displays convergent validity. Several studies indicate correlations between BSRI-F or BSRI-M and gender-related behaviors. For example, in a study by Fisher (2011), males scored significantly higher than females on the BSRI-M as well as the masculinity score of the Australian Sex Role Scale ($F(2,908) = 6.94, p = 0.001, F(2,908) = 12.48, p < 0.001$, respectively).

For the purpose of this study, the operational definition of the construct of spirituality includes the perceived significance of spiritual things in one's life and interactions, activity in religious organizations, community involvement, and studying for the purpose of spiritual enlightenment. The perceived significance of spiritual things in one's life and interactions was measured using the Spiritual Perspective Scale (SPS) developed by Reed (1986) (see Appendix B). This scale was chosen because it does not emphasize emotional and relational connection as much as other scales. Its reliability

ratings, estimated by Cronbach's alpha, are consistently above .90. All of its item-scale correlations are above .60. The SPS has exhibited criterion-related validity and discriminate validity as well.

The subjects' activity in religious organizations was evaluated with Mattis and Jagers' (2002) Church Involvement scale (CI). This scale sums together a participant's responses to four dichotomously scored items:

1. "Are you a member of a church or religious institution?"
2. "Have you ever held a leadership role in the church (Sunday School teacher, deacon, etc.)?"
3. "Do you presently hold a leadership position in the church?"
4. "Are you a member of a church-based organization or club (choir, etc.)?"

The number 0 corresponds with each response of "no," and the number 1 corresponds with each response of "yes." Hence, a CI score of 4 equates to high involvement in religious organizations, whereas a score of 0 equates to low involvement.

In accordance with the study by Mattis et al. (2000), community involvement was measured by asking participants the dichotomously scored question, "Are you involved in any volunteer activities?" (0 = "no", 1 = "yes"). This was followed by the single open-ended question: "How many hours per year do you volunteer?" Next, the survey asked, "Are you a member of a community organization (e.g., neighborhood watch)?" (0 = "no", 1 = "yes"). Following this, the survey inquired, "Are you a member of a political or social justice organization (e.g., NAACP, Urban League, or MADD)? (0 = "no", 1 = "yes). Subsequently, a 5-point Likert scale (1 = "never" 5 = "very often") was used to determine the frequency of each of the following items from Chaves and Higgins' (1992)

study on community involvement. These items include supporting the underprivileged in the community, civil rights activism, providing food for the hungry, contributing to shelter for homeless, assisting with housing for seniors, contributing to youth recreation programs, family counseling, fighting for civil rights and social justice, contributing to community development, international relations, international relief, international education, international health assistance, contributing to refugee-related programs, participating in cultural groups, aiding in environment quality protection efforts, contributing to institutional health care, programmatic health assistance, and public education on disease.

In addition to these items was another item asking, “How often do you study, seeking spiritual enlightenment?” This item was measured using a 5-point Likert scale (1 = “never” 5 = “very often”). Lastly, the survey included demographic questions, such as sex, age, ethnicity, GPA, the student's major, the student's class status, relationship status, duration of relationship, and religion.

Procedure

This survey composed of the previous items, which emphasize spiritual actions as opposed to relational connectedness, was administered to Liberty University students via the Liberty University website. Then, the results were quantitatively analyzed using an independent samples *t* test. The males’ scores were compared with the females’ scores, and significant correlations were sought. Using these data, inferences were made to apply to issues of gender and spirituality. Ultimately, it was determined whether men and women significantly differed on spirituality.

Results

An independent samples *t* test was performed to assess whether mean masculinity, femininity, Spiritual Perspective Scale scores, church involvement, community involvement, and amount of spiritual studying differed significantly between the sample of female Liberty students and the sample of male Liberty students. Group statistics are shown in Table 1.

Table 1
Spirituality Survey Results

Scale	Females		Males	
	n	M (SD)	n	M (SD)
Femininity	316	5.03 (.72)	85	4.69 (.56)
Masculinity	316	4.58 (.73)	85	5.03 (.73)
SPS	313	5.43 (.57)	85	5.36 (.61)
Church Involvement	311	2.00 (1.03)	85	1.66 (.97)
Community Involvement	309	1.96 (.60)	84	1.87 (.71)
Spiritual Studying	309	3.97 (.96)	84	3.95 (.88)

Note. SPS = Spiritual Perspective Scale.

Due to lacking minority representation in the sample, only data from White (Caucasian) participants were included in the final analysis. To control for gender orientation, the Bem Sex-Role Inventory was administered. As expected, males in this study reported higher Bem masculinity scores than females, and females had higher Bem femininity scores than males. Males significantly differed from females in masculinity, $t(399) = -5.049$, $p < .001$, two-tailed. The mean Bem masculinity score of males ($M = 5.03$, $SD = .73$) was higher than the mean masculinity score of females ($M = 4.58$, $SD = .73$). The effect size, as indexed by η^2 , was .06, which indicated a medium effect. The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of -.63 and an upper bound of -.28. Likewise, females significantly differed from males in

femininity, $t(399) = 4.133$, $p < .001$, two-tailed. The mean Bem femininity score for females ($M = 5.03$, $SD = .72$) was higher than the mean femininity score of males ($M = 4.69$, $SD = .56$). The effect size, as indexed by r^2 , was .041; this is a small effect, but since it is in the upper range of small effects it is very close to being a medium effect. The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of .18 and an upper bound of .51.

There was no significant difference between the females' mean Spiritual Perspective Scale score ($M = 5.43$, $SD = .57$) and the males' mean Spiritual Perspective Scale score ($M = 5.36$, $SD = .61$), $t(396) = .982$, $p = .327$, two-tailed (not significant). The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of -.07 and an upper bound of .21.

There was a significant difference between females' mean Church Involvement score and males' mean Church Involvement score, $t(394) = 2.78$, $p = .006$, two-tailed. However, this difference was slight, as the mean Church Involvement score for females ($M = 2.01$, $SD = 1.03$) was .35 points higher than the mean Church Involvement score for males ($M = 1.66$, $SD = .97$). The effect size, as indexed by r^2 , was .019, which is a small effect. The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of .10 and an upper bound of .59.

There was no significant difference between the males' mean Community Involvement score ($M = 1.87$, $SD = .71$) and the females' mean Community Involvement score ($M = 1.96$, $SD = .60$), $t(391) = 1.148$, $p = .252$, two-tailed (not significant). The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of -.06 and an upper bound of .24.

There was no significant difference in the mean amount of spiritual studying between male students ($M = 3.95$, $SD = .88$) and female students ($M = 3.97$, $SD = .96$), $t(391) = .160$, $p = .873$, two-tailed (not significant). The 95% confidence interval for the difference between sample means, $M_1 - M_2$, had a lower bound of $-.209$ and an upper bound of $.246$.

Discussion

This survey found no significant difference between males and females on the construct of spirituality. The lone scale which reported a significant difference between males and females was the Church Involvement scale. However, the effect size of this difference was negligible. The results of this study indicate men's spirituality levels to be much closer to women's spirituality levels than most current studies indicate. These results support the original hypothesis that there would not be a significant difference between men's scores and women's scores on spirituality, if the scale, as opposed to traditional scales, emphasizes actions rather than emotional and relational connectedness. The results are also consistent with the research of Simpson, Cloud, Newman, and Fuqua (2008). They administered to their participants the Spiritual Well-Being Scale (SWBS), the Religious Orientation Scale-Revised (IIE-R), the Quest Scale, the Spiritual Assessment Inventory (SAI), and the Bem Sex Role Inventory-Short Form (BSRI-S). Similar to this study, no religious difference between men and women was found.

This study is limited in generalizability to university students. Thus, the results may not necessarily apply to men and women of different age groups and education levels. The fact that the sample was taken from a Baptist, Christian university may confound the results as well. The study may not generalize to minority ethnicity groups.

Due to a lack of minority representation, the sample analyzed was strictly White or Caucasian. Also, the sample contained disproportionately more women than men. This may be due to the composition of the body of Psychology students at Liberty University. Despite the anonymous nature of the survey, participants' responses may have been influenced by social desirability or bias. There may also have been cases of participants misinterpreting an item on the survey. Lastly, there may have been observer bias present in the interpretation of the data.

This research has various implications. As an addition to the literature on the subject, this research may contribute a greater understanding of spirituality and the effects of gender on spirituality. This understanding may affect how individuals view their spirituality and how religious institutions cater their services to the needs of men and women. It may be that men and women do not differ in levels of spirituality but in ways of expressing spirituality. Differing from this study, many spirituality and religiousness scales emphasize emotional and relational connectedness. On the other hand, as shown by this study, men may be more action oriented. This phenomenon could explain why women appear to be spiritual than men in many previous studies. Religious institutions may use this research to attempt to tailor services and ministries specifically to men or women in the church. These findings may also serve an evangelistic purpose. Perhaps ministers should emphasize action and community involvement, as opposed to relationships and emotions, when reaching out to men. This emphasis could assist ministers in establishing a more successful connection with the men to whom they evangelize.

Despite the findings and implications of this research, there is a vast amount of future research to be done in this area. Future work could be done to apply this research to minority ethnicities. It could be investigated whether these findings apply to other age groups. This survey could be administered in a secular university setting in order to explore the interaction in a sample that is not mostly comprised of Christians. The survey could also be administered to samples of specific religious groups in order to explore differences amongst different religions. Future research could investigate the influence on a man's spirituality of a relationship with a woman. The length of such a relationship could be another factor to be explored. It would also be interesting to explore spirituality in androgynous or bisexual individuals. Since relationships are seen to have an affect on spirituality, researchers could investigate what relationships are most influential.

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The Bem Sex-Role Inventory

The following items are from the Bem Sex-Role Inventory. Rate yourself on each item, on a scale from: 1 (never or almost never true) to 7 (always or almost always true)

1. self-reliant
2. yielding
3. helpful
4. defends own beliefs
5. cheerful
6. moody
7. independent
8. shy
9. conscientious
10. athletic
11. affectionate
12. theatrical
13. assertive
14. flatterable
15. happy
16. strong personality
17. loyal
18. unpredictable
19. forceful
20. feminine

21. reliable
22. analytical
23. sympathetic
24. jealous
25. has leadership abilities
26. sensitive to the needs of others
27. truthful
28. willing to take risks
29. understanding
30. secretive
31. makes decisions easily
32. compassionate
33. sincere
34. self-sufficient
35. eager to soothe hurt feelings
36. conceited
37. dominant
38. soft-spoken
39. likable
40. masculine
41. warm
42. solemn
43. willing to take a stand

44. tender
45. friendly
46. aggressive
47. gullible
48. inefficient
49. acts as a leader
50. childlike
51. adaptable
52. individualistic
53. does not use harsh language
54. unsystematic
55. competitive
56. loves children
57. tactful
58. ambitious
59. gentle
60. conventional

Scoring:

Add up your ratings for items 1, 4, 7, 10, 13, 16, 19, 22, 25, 28, 31, 34, 37, 40, 43, 46, 49, 52, 55, and 58. Divide the total by 20. This is your masculinity score.

Add up your ratings for items 2, 5, 8, 11, 14, 17, 20, 23, 26, 29, 32, 35, 38, 41, 44, 47, 50, 53, 56, and 59. Divide the total by 20. This is your femininity score.

If your masculinity score is above 4.9 (the approximate median for the masculinity scale) and your femininity score is above 4.9 (the approximate femininity median), then you would be classified as androgynous on Bem's scale.

Appendix B

SPIRITUAL PERSPECTIVE SCALE ©Reed, 1986

Introduction and Directions: In general, spirituality refers to an awareness of one’s inner self and a sense of connection to a higher being, nature, others, or to some purpose greater than oneself. I am interested in your responses to the questions below about spirituality as it may relate to your life. There are no right or wrong answers. Answer each question to the best of your ability by marking an “X” in the space above that group of words that best describes you.

1. In talking with your family or friends, how often do you mention spiritual matters?

_____ / _____ / _____ / _____ / _____ / _____

Not at all	Less than once	About once	About once	About once	About once
	a year	a year	a month	a week	a day

2. How often do you share with others the problems and joys of living according to your spiritual beliefs?

_____ / _____ / _____ / _____ / _____ / _____

Not at all	Less than once	About once	About once	About once	About once
	a year	a year	a month	a week	a day

3. How often do you read spiritually-related material?

_____ / _____ / _____ / _____ / _____ / _____

Not at all	Less than once	About once	About once	About once	About once
	a year	a year	a month	a week	a day

4. How often do you engage in private prayer or meditation?

_____ / _____ / _____ / _____ / _____ / _____

Not at all	Less than once	About once	About once	About once	About once
	a year	a year	a month	a week	a day

