

Social Sciences Spectrum

A Double-Blind, Peer-Reviewed, HEC recognized [Y-category](#) Research Journal

E-ISSN: [3006-0427](#) P-ISSN: [3006-0419](#)

Volume 05 Issue 04, 2026

Web link: <https://socialsciencespectrum.com/index.php/sss>



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Development and Validation of Indigenous Attitudes Towards Feminism Scale

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Article Information [YY-MM-DD]

Received	2026-08-09	Revised	2026-09-16	Accepted	2026-10-11
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Citation (APA):

Shamshad, H., Younas, F & Hijab, H (2026). Development and validation of indigenous attitudes towards feminism scale. *Social Sciences Spectrum*, 5(4), 278-292. <https://doi.org/10.71085/sss.05.04.584>

Abstract

This research aimed to construct and validate the Indigenous Attitudes Towards Feminism Scale (IATFS), a unique measure intended to gauge the attitudes of young adults towards feminism. The research utilised an exploratory sequential methodology consisting of two separate studies. The initial study comprised three Phases. During Phase A, qualitative data were collected through semi-structured interviews with individuals (recruited through convenience sampling) aged 18 to 39 ($M = 22.42$, $SD = 2.99$) to create and refine items for the IATFS. Following expert evaluation, a set of items was revised to form a Likert-scale survey for self-reporting. Phase B focused on the psychometric cleaning of the items, while Phase C concentrated on establishing the psychometric properties of the scale through exploratory factor analysis (EFA) involving 380 young adults. The EFA revealed a two-factor structure, encompassing "Positive Attitudes Toward Feminism" and "Negative Attitudes Toward Feminism," demonstrating strong reliability (Cronbach's $\alpha = .81$) and construct validity. The second study involved conducting confirmatory factor analysis (CFA) with a different sample of 210 young adults. This scale serves as a valuable tool for assessing the attitudes of young adults towards feminism, enhancing our understanding of contemporary feminist beliefs and perspectives.

Keywords: Feminism, Attitudes Towards Feminism, Scale Development, Gender Equality, Gender Dynamics.

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Introduction

Women have been subjected to inequality, oppression, and treated as second-class citizens in most of history around the world, especially after the Industrial Revolution (Mohajan, 2022). This has led to various efforts around the world to bring social, political, and economic equality between both genders, including feminism. Gender equality is crucial for achieving social justice, economic prosperity, and a fair society for both genders and is one of the components of the Sustainable Development Goals (Sachs et al., 2019). Although there is no single agreed-upon definition of feminism, all converge on gender or sex equality. It has been defined as an ideology; as Encyclopedia Britannica defines feminism as “the belief in social, economic, and political equality of the sexes” (Brunell & Burkett, 2024). Similarly, the Cambridge Dictionary defines feminism as the belief that women should be granted the same rights, power, and opportunities as men and treated in the same way, or as the set of activities intended to achieve this state (Cambridge Dictionary, 2019). However, it can also be viewed as a social movement or an organised collective effort to bring about gender equality and transform social structures (Harnois, 2012).

Feminism has been evolving with different sociopolitical contexts, often described as waves of feminism. The first wave appeared between the late nineteenth century and the late twentieth century with a focus on legal equality, particularly women’s suffrage and property rights. The second wave emerged in the 1960s – 1980s with emphasis on women’s reproductive rights, workplace discrimination, and the politics of patriarchy. The third wave, beginning in the 1990s, challenged the universal category of “woman” and focused on intersectionality, diversity, individualism, and challenging rigid gender norms (Bodur Ün, 2019). Finally, the contemporary wave started in 2012 and used digital platforms to address the challenges. These challenges included sexual harassment, body shaming, and rape culture, among others (Burkett & Brunell, 2019).

In Pakistan, the feminist movement dates back to British rule and intensified in the 1980s as a response to the patriarchal Charter of the Rights by General Zia-ul-Haq (Jamal, 2005). Organisations such as Women’s Action Forum and Aurat Foundation are working towards legal and social changes for women’s rights, targeting issues like honour killings, job harassment, and wife battering. However, due to limited public and governmental support, their impact is limited (Rafaqat, 2024). The public perceives feminism as a ‘Western encroachment’ and views it as against their cultural and religious values (Kiran et al., 2023). As a result, there have been some efforts to align the cultural and religious beliefs of the public with feminism, resulting in Islamic feminism (Azam, 2025). However, in Pakistan, issues regarding gender equality still prevail. According to the UNFPA report, around 28% of women aged 15 - 49 experience physical violence, and 34% of ever-married women report spousal violence. Many survivors fail to report such instances due to cultural stigma (UNFPA Pakistan, 2025). In 2025, Pakistan ranked 148th out of 148 countries on the World Economic Forum’s Global Gender Gap Index, showing severe disparities in economic participation, education, health, and political empowerment for women (World Economic Forum, 2025).

Despite decades of feminist activism, legal reforms, and increased public visibility, gender inequality in Pakistan remains deeply embedded. It suggests that mere structural changes are not sufficient to produce sustained social transformation. Negative public attitudes towards feminism have been linked to backlash against the efforts for gender equality by activists and the government (Khalid, 2021). The decades of public engagement in feminist activism and online campaigns demonstrate the impact of collective attitudes on bringing societal changes. Therefore, changing

attitudes of the public about feminism is not only crucial for feminism itself, but for equal rights of both sexes.

Public attitudes are relatively enduring evaluative judgements that individuals hold toward a person, group, issue, or object (APA Dictionary of Psychology, 2018). They can range from negative to positive, and can vary in strength, their resistance to change, and how strongly they predict behaviour (Bizer et al., 2006). According to the tripartite model of attitudes, attitudes consist of cognitive, affective, and behavioural components (Rosenberg et al., 1960). The affective component of the attitude refers to the mood, feeling, or emotion associated with the attitude object. The affective evaluation has valence (positive to negative) and magnitude (strong to weak). The cognitive component of attitudes refers to the attributes an individual ascribes to the object. The attribute can be good or bad, which in turn influences the attitude about the object. The behavioural manifestation of the attitude refers to the past behaviours associated with the object and the intention to do certain behaviours in the future (Bizer et al., 2006). These behaviours include, but are not limited to, verbal statements and actions related to the attitude object. Attitudes can be categorised as explicit or implicit, where the former refers to the attitudes that humans are consciously aware of, while the latter refers to unconscious evaluations of the attitude object (Greenwald & Banaji, 1995).

Beyond the tripartite model, the present scale's two-factor structure draws on the evaluative space model of attitudes, which proposes that positive and negative evaluations are generated by separable underlying processes and can therefore vary independently rather than sitting at opposite ends of a single bipolar continuum (Cacioppo & Berntson, 1994). From this perspective, an individual may simultaneously hold favourable appraisals of feminist goals and unfavourable appraisals of feminist activism, producing the kind of attitudinal ambivalence documented in socially and culturally contested domains. A comparable bivariate structure has been reported indigenously by Huda and Kamal (2020), who developed the Attitude Towards Honour Killing Scale (ATHKS) in Pakistan. Item statements for the ATHKS were generated from qualitative interviews that surfaced both affirming and deterring beliefs about honour killing, and exploratory factor analysis subsequently yielded two largely independent factors, Affirmation of Honour Killing and Deterrence of Honour Killing, each scored separately rather than combined into a single bipolar score. This precedent supported treating positive and negative attitudes toward feminism as distinct, separately scorable dimensions in the present scale rather than forcing them onto a single continuum.

Early efforts to measure feminist attitudes began with the development of the Attitudes Toward Feminist Issues Scale (ATFIS; Elmore et al., 1975). Similarly, Smith et al. (1975) developed the FEM scale, a 20-item Likert scale that assesses acceptance of feminist principles. The Womanist Identity Attitudes Scale (WIAS; Ossana, 1986) assessed identity development but demonstrated weak psychometric support and conceptual ambiguity. Instruments grounded in feminist identity development theory (FID), the Feminist Identity Scale (FIS; Rickard, 1989) and the Feminist Identity Development Scale (FIDS; Bargad & Hyde, 1991), were criticised for outdated assumptions and their applicability only to women. Feminist Identity Composite (FIC; Fischer et al., 2000) addressed these weaknesses but showed unstable factor structures across non-U.S. samples. Attitudes Toward Feminism and the Women's Movement Scale (FWM; Fassinger, 1994) and the Liberal Feminist Attitude and Ideology Scale (LFAIS; Morgan, 1996) offered broader assessments yet remained Western-centric. Finally, the Feminist Perspectives Scale (FPS; Henley et al., 1998) suffered from inconsistent reliability, theoretical incoherence, outdated behavioural items, and limited cross-cultural transferability.

Although the core goal of feminism remains the same (to resist sexist oppression), its principles and beliefs vary across cultures and sociopolitical and cultural contexts (Frieze & McHugh, 1998; Siegel & Calogero, 2021). In Pakistan, no scale could be found that measures the attitudes of the public towards feminism in its cultural context and in the current era. These limitations demonstrate that existing measures are historically or culturally constrained to assess attitudes toward feminism in Pakistan today.

Method

Research Design and Procedure

The objective of the current research was to develop a culturally relevant scale for measuring indigenous attitudes towards feminism among young adults. An exploratory sequential mixed-method design was used, which included two studies. In Study 1, there were three phases. During Phase A, the data were gathered through structured and semi-structured interviews with the participants, and an item pool was generated. In Phase B, the items were filtered through expert opinions. In Phase C, the exploratory factor analysis (EFA) was conducted. In Study 2, the psychometric properties of the scale were assessed using confirmatory factor analysis (CFA). The data collection commenced in March 2024 and concluded in June 2024. Additionally, two separate samples were collected for EFA and CFA using the same protocol.

The ethical guidelines of the American Psychological Association were followed during the current research. Permission from the ethical board of the institute was obtained before the data collection, and permission from the authors was obtained before using the instruments. Participants were informed of their voluntary participation, right to confidentiality and anonymity, and to withdraw from the study at any time without penalty during the study.

Study I

Phase A: Item Generation

An initial set of items was created in Urdu using a comprehensive review of all the relevant literature on feminism and semi-structured interviews with the young adults ($N = 30$) with an age range of 23–29 years ($M = 25.43$, $SD = 1.57$). The interviews consisted of seven open-ended questions designed to explore participants' conceptualisation of feminism, gender equality, and perception of Aurat March. The participants were encouraged to elaborate on their views and provide examples where they deemed necessary. The goal was to investigate the indigenous and sociocultural aspects of feminism. These participants were selected from the public sector universities in Lahore via a convenience sampling technique. Interview responses were analysed using an inductive thematic approach to identify recurring patterns and concepts related to feminism. The analysis generated six themes: حقوق بنیادی اور مساوات صنفی (Gender Equality and Fundamental Rights), بالاختیاریت اور خودمختاری کی خواتین (Women's Autonomy and Empowerment), ڈھانچے پدرشاهی اور امتیاز صنفی (Gender Discrimination and Patriarchal Structures), تحریکوں فیمینسٹ (Perceptions of Feminist Movements and Aurat March), ثقافتی، خدشات متعلق سے مغربیت اور مذہبی، (Cultural, Religious, and Westernization Concerns), and کے فیمینزم اثرات سماجی والے دینے تشکیل کو رویوں میں بارے (Social Influences Shaping Attitudes Toward Feminism). These themes guided the formulation and organisation of the initial item pool, resulting in a total of 53 scale items.

Phase B: Content Validity

The initial item pool was evaluated by five subject-matter experts in the field of Psychology and Psychometrics. Experts were provided with a clear understanding of the scale's purpose and were asked to assess the clarity, cultural relevance, and conceptual appropriateness of each item. Content validity was assessed using Lawshe's content validity method, in which experts rated items on a three-point scale ranging from 0 (no agreement) to 2 (perfect agreement). Based on their feedback, redundant or unclear items were removed, resulting in an item pool of 38 items. A five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) was retained for the scale items.

Phase C: Exploratory Factor Analysis

A sample of 380 participants with ages ranging from 18 years to 39 years ($M = 22.42$, $SD = 2.99$) were recruited via convenience sampling for Phase C. To examine the underlying factor structure, EFA using principal component analysis and varimax rotation was used. Varimax, an orthogonal rotation method, was selected because it maximises the variance of squared loadings on each factor, producing a simpler structure in which items load strongly on one factor and near zero on the other, which facilitates a clear conceptual separation between positive and negative attitude items. Orthogonal rotation was considered appropriate given the conceptual expectation, consistent with the evaluative space model described above, that positive and negative attitudes toward feminism could operate as relatively independent rather than strongly correlated dimensions; the near-zero correlation subsequently observed between the two factors ($r = .08$) supported this assumption. This differs from the approach taken by Huda and Kamal (2020), who used oblique promax rotation because their inter-item correlations indicated that the underlying factors were expected to be correlated; the choice of rotation method in both studies was thus guided by the anticipated relationship between the emerging factors. The participants completed the 38-item IATFS through Google Forms. The number of participants was kept ten times the number of items to ensure strong psychometric properties of the scale.

Study II: Confirmatory Factor Analysis

An independent sample of 210 participants was selected with ages ranging from 18 to 39 years ($M = 21.51$, $SD = 2.59$) using the same sampling strategy. CFA was conducted on the collected data to confirm the factor structure identified in the EFA. Convergent validity of the IATFS was assessed by examining its correlations with the ATFS (Smith et al., 1975), while the discriminant validity was assessed by examining its correlation with the Misogyny Scale (Rottweiler & Gill, 2021).

Instruments

Attitude Towards Feminism Scale

Attitude towards Feminism Scale (ATFS; Smith et al., 1975) is a 20-item scale rated on a 5-point Likert scale with scores ranging from 1 (strongly disagree) to 5 (strongly agree). The total score ranges from 20 to 100, with higher scores indicating more favorable attitudes towards feminism. This scale showed good internal consistency in the current study ($\alpha = .85$).

Misogyny Scale

Misogyny scale (Rottweiler & Gill, 2021) is a 10-item, rated on a 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). The total score of this scale ranges from 10 to 50. A

higher score on this scale shows higher levels of misogyny and negative attitudes towards women. The internal consistency of this scale was .87 in the current study.

Results

Table 1: *Demographic Characteristics of Participants for EFA and CFA*

Characteristics	<i>n</i>	%	Characteristics	<i>n</i>	%
EFA			CFA		
Gender			Gender	105	50
Male	190	50	Male	105	50
Female	190	50	Female		
Residence			Residence	87	41.5
Rural	153	40.3	Rural	123	46.6
Urban	227	59.8	Urban		
Family System			Family System	81	38.6
Joint	122	32.1	Joint	129	61.4
Nuclear	258	67.8	Nuclear		
Occupation			Occupation		
Employed	95	25	Employed	25	11.9
Unemployed	285	75	Unemployed	185	88.1
Birth Order			Birth Order		
First Born	98	27.8	First Born	69	32.8
Middle Born	181	47.7	Middle Born	88	41.9
Last Born	97	25.5	Last Born	48	22.9
Only Child	4	1	Only Child	5	2.5
Marital Status			Marital Status		
Single	348	8.4	Single	202	96.2
Married	32	91.5	Married	8	3.8

Study I: Item Generation and Exploratory Factor Analysis

The content validity ratio (CVR) of the initially generated 53 items was obtained. The minimum acceptable CVR for the evaluation of three experts was .99 (Lawshe, 1975). Items 1 to 38 each obtained a CVR of 1.00; therefore, they were retained for EFA. In contrast, item 39 yielded a CVR of -0.33, items 41–46 and 47–53 of 0.33, and item 40 produced a CVR of -0.33. EFA with principal component extraction with varimax rotation was conducted to examine the underlying structure of the item pool. Sampling adequacy was confirmed using the Kaiser–Meyer–Olkin (KMO) measure and Bartlett’s Test of Sphericity (BTS) before the factor extraction (see Table 2).

Table 2: *Kaiser-Meyer-Olkin Test for Sampling Adequacy and Bartlett's Test of Sphericity (N=380)*

Kaiser- Mayer-Olkin test for sampling adequacy	.871
Bartlett's Test of Sphericity	3698.704***
DF	210

***p <.001

Examination of eigenvalues (1>) revealed that a substantial portion of the total variance could be explained by a two-factor solution. Although the scree plot suggested a four-factor break, the two-factor solution was retained based on the eigenvalue criterion, the interpretability and conceptual coherence of the item groupings, and the theoretical rationale for a two-dimensional structure outlined above.

Factor loadings with rotated solutions are presented in Table 3. The items with loading $\geq .40$ were retained in the final pool of 21 items across 2 factors. Factor 1 showed Positive Attitude Toward Feminism with 12 items, and Factor 2 reflected Negative Attitude Toward Feminism with 9 items.

Table 3: *Factor Loading of 21 items of Indigenous Attitudes Towards Feminism on Two Factors through Varimax (N = 380)*

Items	Factor 1	Factor 2
Item 1	.401	-
Item 2	.696	-
Item 3	.756	-
Item 4	.446	-
Item 5	.838	-
Item 6	.824	-
Item 7	.749	-
Item 8	.512	-
Item 9	.754	-
Item 10	.691	-
Item 11	.467	-
Item 12	.427	-
Item 13	-	.596
Item 14	-	.663
Item 15	-	.752
Item 16	-	.502
Item 17	-	.430
Item 18	-	.729

Item 19	-	.778
Item 20	-	.730
Item 21	-	.730

Note: Factor 1 = Positive Attitudes Towards Feminism; Factor 2 = Critical Attitudes Towards Feminism. Only loadings $\geq .30$ are reported

The descriptive statistics of the finalised scale are presented in Table 4, including mean, standard deviation, and score range.

Table 4: Descriptive Statistics of Indigenous Attitudes Towards Feminism Scale (N = 380)

Scale/Subscale	K	M	SD	Range
Indigenous Attitudes Towards Feminism Scale	21	74.02	13.12	20-102
Positive Attitude Towards Feminism	12	42.13	10.28	5-76
Negative Attitude Towards Feminism	9	31.89	7.29	9-45

Pearson Correlation was calculated between the scale and its subscales. The results showed that the scale was positively related to both subscales, while the subscales showed a small and non-significant relationship with each other (see Table 5)

Table 5: Inter-Correlations for Indigenous Attitudes Towards Feminism (N = 380)

Scale and Subscales	1	2	3
1. PATF	-	-	-
2. NATF	.08	-	-
3. IATFS	.83***	.63***	-

*** $p < .001$; PATF = Positive Attitude Towards Feminism; NATF = Negative Attitudes Towards Feminism; IATFS = Indigenous Attitudes Towards Feminism Scale

Study II: Confirmatory Factor Analysis

To examine the factor structure identified in Study I, CFA was performed using AOMS 23. The initial model showed low values of normed fit index (NFI) and comparative fit index (CFI), indicating inadequate fit to the data (see Table 6).

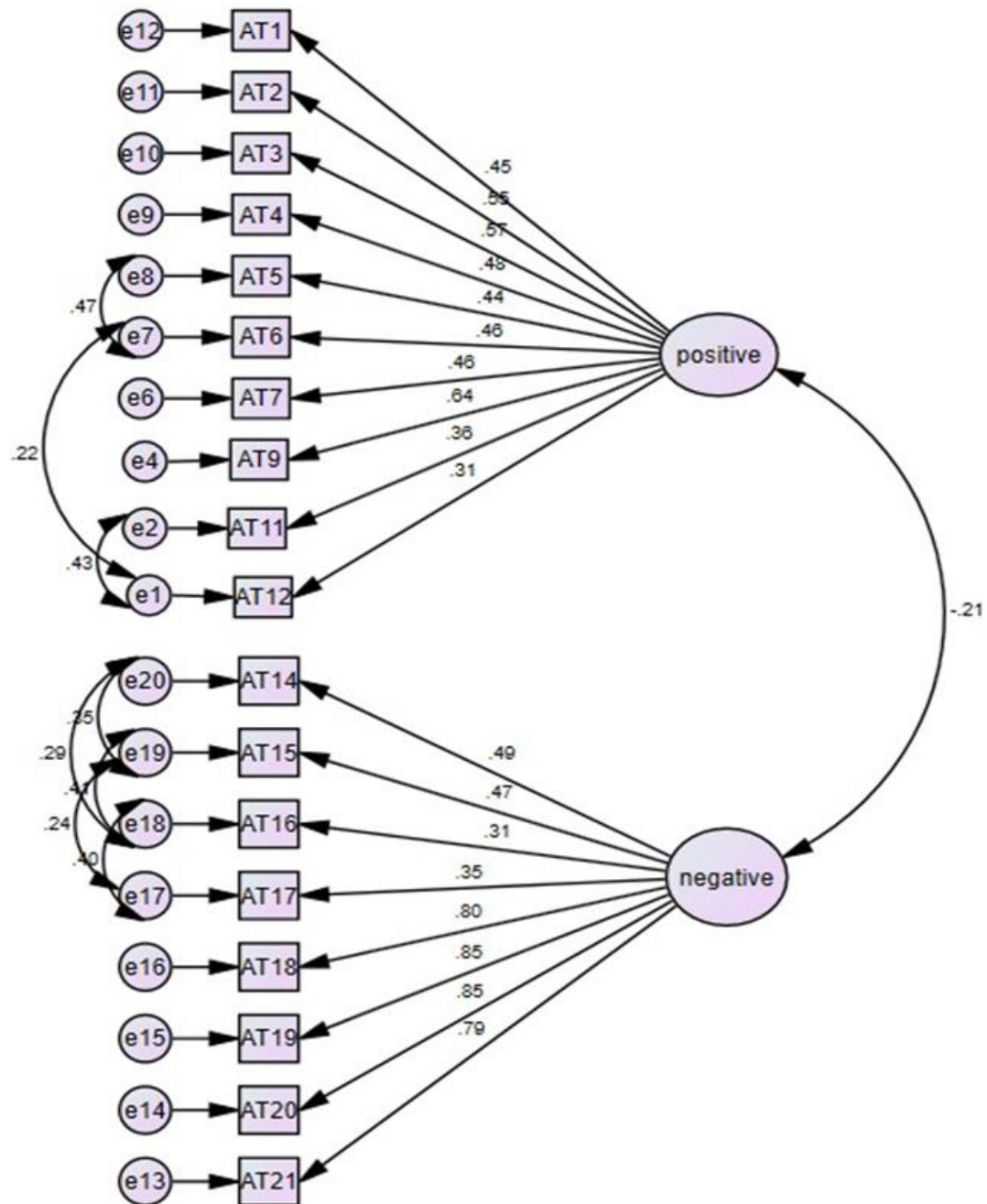
Table 6: Confirmatory Factor Analysis for the Indigenous Attitudes Towards Feminism Scale (N = 210)

Model	χ^2	df	NFI	CFI	RMSEA
Model 1	615.87***	188	.61	.69	.10
Model 2	456.99***	134	.67	.74	.10
Model 3	246.96***	126	.82	.90	.06

Note. Structural equation modelling was used for the analysis. NFI = normed fit index; CFI = comparative fit index; RMSEA = root-mean-square error of approximation. *** $p < .001$

After removal of three items, 8, 10 and 13, the model demonstrated acceptable fit indices, χ^2 (126) = 246.96, $p < .001$, CFI = .90, NFI = .82, and RMSEA = .06. Standardised factor loadings ranged from .31 to .64 for the Positive Attitude factor and from .31 to .85 for the Negative Attitude factor in the final model (see Figure 2)

Figure 2: Confirmatory Factor Analysis Diagram for IATFS



After CFA, internal consistency of the IATFS and its subscales was reassessed, which showed acceptable reliabilities (see Table 7)

Table 7: Reliabilities of EFA and CFA

Scale/ Subscale	EFA	CFA
<i>Indigenous Attitudes Towards Feminism Scale</i>	.81	.72
Positive Attitude Towards Feminism	.85	.76
Negative Attitude Towards Feminism	.81	.85

Convergent validity was assessed by computing Pearson's correlation between the IATFS and ATFS (Smith et al., 1975). Similarly, discriminant validity was assessed via Pearson's correlation between ATFS and the Misogyny Scale (Rottweiler & Gill, 2021). The results revealed that the ATFS and Misogyny Scale showed a weak correlation with IATFS and non-significant p-values (see Table 8).

Table 8: Correlational Matrix Among IATFS, ATFS, and Misogyny Scale (N=210)

Scales and Subscales	1	2	3	4	5
<i>Indigenous Attitudes Towards Feminism</i>	-	-	-	-	-
Positive Attitude Towards Feminism	.62***	-	-	-	-
Negative Attitude Towards Feminism	.71***	-.12	-	-	-
<i>Attitude Towards Feminism Scale</i>	.10	-.01	.13	-	-
<i>Misogyny Scale</i>	.02	-.09	.11	.41***	-

*** $p < .001$

Discussion

The purpose of this work was to develop and validate an indigenous measure of attitudes toward feminism in Pakistan within its sociocultural context. Although several instruments assess feminist attitudes (e.g., Smith et al., 1975; Fassinger, 1994; Morgan, 1996), these measures reflect ideological assumptions specific to Western contexts. Conceptualization of feminist identity and attitudes has evolved substantially over time, raising concerns about cross-cultural applicability and construct equivalence of this construct (Siegel & Calogero, 2021). Given the different ideology, culture, and sociopolitical context of Pakistan as compared to the West, the absence of an indigenous instrument measuring attitudes towards feminism represents a significant research gap. This research addressed this gap by developing and validating the Indigenous Attitudes Towards Feminism Scale (IATFS), which assesses evaluative orientations toward feminism among Pakistani young adults.

The exploratory factor analysis revealed a two-factor structure: Positive Attitudes Toward Feminism and Negative Attitudes Toward Feminism. Importantly, these factors were unrelated ($r = .08$), indicating that the attitudes towards feminism may be structurally ambivalent among Pakistani young adults. These results align with the theoretical models that suggest that positive and negative evaluations can coexist within the same individual (Rosenberg et al., 1960; Bizer et al., 2006). Additionally, as per the tripartite model, attitudes consist of three components (cognitive, affective, & behavioral), which may not always align uniformly. Therefore, these results may support the notion that support for women's rights (behavioral component) does not necessarily eliminate skepticism (cognitive component) toward feminism as a movement. For instance, in Pakistan, feminism is often framed as a Western import, conflicting with cultural or

religious beliefs (Jamal, 2005; Kiran et al., 2023). So, an individual might cognitively endorse equal opportunities for women while affectively or morally reacting negatively to public feminist activism, such as Aurat March. This mirrors the two independently scored factors reported for the ATHKS (Huda & Kamal, 2020), reinforcing that gender-related attitude constructs in Pakistan may be better represented by two co-existing evaluative dimensions than by a single positive-to-negative continuum.

The CFA provided support for the two-factor structure identified in Phase C. The initial model demonstrated inadequate fit (see Table 5); however, after removing three items, the final model demonstrated acceptable fit indices (see Table 6). Several loadings were moderate in the model (see Figure 2), a common occurrence for socially sensitive and ideologically complex constructs. Convergent validity was assessed using the ATFS (Smith et al., 1975), and results showed that the relationship between these measures was non-significant (see Table 8). This may appear to undermine convergent validity; however, this pattern may reflect differences in construct operationalisation rather than measurement inadequacy. The ATFS (Smith et al., 1975) was developed in the 1970s within a U.S. sociopolitical context, operationalising feminism in terms of liberal egalitarian endorsement. On the other hand, the IATFS was constructed through indigenous item generation reflecting contemporary Pakistani discourse. Therefore, these results may indicate cultural differences (Siegel & Calogero, 2021). Discriminant validity of the IATFS was tested using the Misogyny scale (Rottweiler & Gill, 2021), and the results revealed a non-significant association between the two scales. Notably, the Negative Attitude subscale showed a moderate positive relation with the Misogyny Scale, revealing that the negative attitudes towards feminism and women are related, yet not the same concept. On the other hand, a non-significant relationship between the Misogyny scale and the Positive Attitude subscale of IATFS revealed their conceptual distinction.

Limitations and Directions for Future Research

This research has several limitations. First, although this study developed an indigenous scale, generalising these findings to Pakistan requires caution, as the samples were drawn from universities in Lahore via convenience sampling. Although this method is adequate for initial scale development, it limits generalizability. Future research should replicate the factor structure across more diverse populations in Pakistan, like rural communities, non-student adults, and diverse age groups. Second, the temporal reliability of IATFS remains unknown due to the cross-sectional design and the lack of assessment of test-retest reliability. Third, the variance of scores across genders was not examined. It is crucial to determine if these factors operate equivalently for men and women, since feminism is a gender salient construct. Fourth, the model fit indices from CFA indicated an acceptable fit rather than an excellent fit; therefore, the structural validity of IATFS should be considered provisional. Confirmatory studies are necessary to cross-validate this model and evaluate other potential structures with diverse samples. Finally, convergent validity findings revealed limited overlap with the Western-developed feminist attitude measure, which, although it reflects cultural divergence in conceptualisation, highlights the need to examine IATFS with other frameworks.

Implications

The findings reveal that feminist attitudes are culturally embedded rather than universally structured. The two-factor structure, highlighting the ambivalent nature of the construct, suggests that attitudes toward feminism in Pakistan are not only organised along a simple pro–anti continuum. For future empirical work on feminism in Pakistan, the IATFS may serve as a

foundational instrument, providing culturally grounded alternatives to Western-centric scales. This study may also assist future researchers in Pakistan who aim to explore and expand on the investigations about feminism. Policymakers and advocacy organisations might also benefit from identifying the patterns of support and resistance towards feminist movements among the public. The interventions aimed at gender equality may address specific public concerns and misconceptions, rather than framing resistance as outright opposition to women's rights. However, these implications should be viewed as preliminary, as the scale requires further validation before being employed for high-stakes policy evaluations.

Conclusions

The current research developed and presented an initial validation of the IATFS, a culturally sensitive measure capturing Pakistani young adults' attitudes toward feminism. A two-factor structure was identified across exploratory and confirmatory analyses, including factors indexing positive endorsement of feminist principles and culturally specific skepticism toward feminist movements. The modest relationship between these dimensions highlights the intricacies and possible contradictions prevalent in feminist discourse in Pakistan. Although further validation is necessary, this scale represents an initial step toward culturally responsive measurement of feminist attitudes in Pakistan. Item development from interviews with the indigenous population offers a foundation for future research examining feminism within the Pakistani context.

Funding Statement

It was a self-funded project and did not seek any external funding.

Conflict of Interest

The authors do not have any conflicts of interest to declare.

Ethical Standards Statement

The study was conducted after getting approval from the competent authority. Informed consent was taken from all participants, who also permitted us to publish the findings of the study anonymously.

Acknowledgements

The authors want to acknowledge all the participants for their interest and taking time out for this study.

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