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THE RELATIONSHIP BETWEEN THE CHRISTIAN COLLEGE EXPERIENCE

AND WOMEN'S FEMINIST IDENTITY DEVELOPMENT

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A thesis

Presented to

The School of Social Sciences, Education & Business

Department of Higher Education and Student Development

Taylor University

Upland, Indiana

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In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Higher Education and Student Development

_____

by

Cynthia L. Moberly

June 2019

Higher Education and Student Development
Taylor University
Upland, Indiana

CERTIFICATE OF APPROVAL
_____

MASTER'S THESIS
_____

This is to certify that the Thesis of

Cynthia Lauren Moberly

entitled

The Relationship Between the Christian College Experience and
Women's Feminist Identity Development

has been approved by the Examining Committee for the thesis requirement for the

Master of Arts degree
in Higher Education and Student Development

June 2019

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Abstract

The purpose of the study was to explore how women at a faith-based institution score on the Feminist Identity Development Scale, the perceptions and attitudes those women have toward their personal feminist identity development, and the factors in the college experience that may influence such attitudes. Feminist identity is the conception of feminism or of the self as feminist. This study explored the scores of freshmen and seniors on the Feminist Identity Development Scale (Bargad & Hyde, 1991) and considered open-ended reflections from seniors concerning their college experience. Findings included the following: (1) students' perspectives are polarized concerning gender roles and equality; (2) attitudes toward feminism are influenced by society and culture; (3) feminist identity is influenced by students' theological understandings; (4) community and friendships challenge or affirm feminist attitudes; and (5) feminist attitudes are influenced by perceived differences in conduct enforcement by gender. Implications include (1) consider institutional plans to foster women's success; (2) incorporate on-campus dialogue on feminism and gender; and (3) reevaluate policies and policy enforcement.

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"what's the greatest lesson a woman should learn
that since day one
she's already had everything she needs within herself
it's the world that convinced her she did not"
–Rupi Kaur, The Sun and Her Flowers

To my parents, Susanna and Jeff, thank you for convincing me that everything I ever needed was within myself. Mom, you are my sunshine.

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Chapter 1

Introduction

Growth and development of personal identity occur over a lifetime. An event or experience may start a chain reaction, sending us on a lifetime journey of discovery. For students, the college years represent a significant period of discovery and growth. Despite this reality, the elements that most significantly impact students' growth are unclear. Student development theorists Chickering and Reisser (1993) observed, "We cannot easily discern what subtle mix of people, books, settings, or events promotes growth" (p. 43). During college, students encounter a multitude of these events, people, and experiences, and these things affect identity development in a variety of ways. For women, feminist identity is a fundamental facet of this identity development due to women's shared experiences (Downing & Roush, 1985).

The feminist identity development model by Downing and Roush (1985) was based on Cross's (1971) Black racial identity development model. The authors wanted to "capture the lived experiences of women while acknowledging the oppression they face in society" (Patton, Renn, Guido-DiBrito, & Quaye, 2016, p. 270). The development of feminist identity is essential for women to realize their full potential; women at faith-based institutions are no exception. Attitudes toward gender roles and feminism vary among college students at all types of institutions, including faith-based ones (Renzetti, 1987). Many Christian women work to understand the relationship between their faith

and their feminist identity with vastly differentiated understandings of the term *feminism*.

From arguments concerning women in church leadership to gender and sexual identity,

disagreement on Christian feminism transcends gender, politics, and denomination.

Christian pastors and authors are often at odds concerning the interpretation of

scripture and feminism. Author Sarah Bessey (2013) defined feminism as "the radical

notion that women are people, too" (p. 13). However, other Christian authors such as

Wayne Grudem (2012) argued against the validity of Christian feminism and the

ordination of women as a slippery slope leading to the "moral legitimacy of

homosexuality" (p. 517). Likewise, Mary Kassian (2005) drew a relationship between

the passing waves of feminism and a "rapid and widespread disintegration of morality

and concurrent increase in gender confusion and conflict" (p. 9).

These conflicting views of widely read authors concerning feminism reflect a

tension in the Christian community at large. Faith-based institutions also reflect this

tension and disagreement among students, administrators, and faculty. The Christian

college exists to nurture development, learning, and discipleship of students. Therefore,

Christian institutions must equip women to navigate the nuances of all areas of their

development, including the development of their gender identity.

College Student Development

Chickering and Reisser (1993) defined identity development as movement

through stages connected to issues faced at various points of life. Erikson (1963) asserted

progression or regression through the stages of development is prompted by sociocultural

challenges or expectations, impacting development either positively or negatively. These

challenges and expectations create crises, and development is determined by one's ability

to navigate those crises. One sociocultural challenge for some college students is the feminist movement, which gave rise to much conversation surrounding female identity.

Particularly at faith-based institutions and among students of faith, the feminist movement has produced controversy. Tension or perceived tension may exist between the feminist movement and an institution's mission, challenging students as they progress through the developmental process. Institutions must help students address these tensions and cannot solely rely on one area, such as a gender studies department, to provide support in understanding women's development, gender differences, and sociocultural challenges to women's identities (Sax, 2009). Research notes campus and peer culture as two of the most powerful influences on individual student development in a variety of realms (Astin, 1984; Pascarella & Terenzini, 2005). If these claims are valid, the Christian college experience is deeply formative concerning matters such as feminism.

Feminist Identity in College

As a response to changing gender norms, legal protection, and scientific advancements in medicine, female undergraduate enrollment grew to the point that female students now consistently outnumber their male peers (Goldin, Katz, & Kuziemko, 2006; National Center for Education Statistics, 2016; Sax, 2009). Although findings consistently indicate women are better prepared for college, women tend to perceive their campus as less supportive of their needs than men (Kinzie et al., 2007). This perception can negatively influence learning and personal development (Kinzie et al., 2007; Pascarella, Whitt, Edison, Nora, & Hagedorn, 1997).

Despite its importance in the role of development, feminism can be polarizing for many, including college students. Varying degrees of agreement/disagreement exist with

some issues associated with feminism. For instance, women benefited from Title IX legislation. However, in recent years Title IX has been interpreted to encompass broader understandings of discrimination, for instance sexual orientation or transgender status (The United States Department of Justice, 2015).

Such interpretations of Title IX may violate some institutions' religious or theological positions. This differentiation among beliefs can prove polarizing even in feminist circles, driving wedges between self-identified liberals and self-identified conservatives or those concerned with how certain understandings of sexuality contradict their faith. This interaction of basic feminism with other areas of identity, faith, and personal relationships can be quite controversial among those at faith-based institutions and may provide context for nuances in the feminist identity of Christian women. However, Chapter 2 explains the lack of literature concerning this possible issue.

Purpose of the Study

While research exists on feminist identity development, a significant amount of this research stems from the feminist movement prior to the turn of the century and is inappropriate to project onto the identities of current undergraduates (Erchull et al., 2009). Little research explains the feminist identity development of self-identified Christian women or students at Christian institutions. This study illuminated the feminist identity development occurring on faith-based college campuses, addressing the question, "Does the Christian college experience influence female feminist identity development and if so, how?" This question is explored through a review of the literature, a description of the methodology, a review of the findings, and an analysis of the findings.

Chapter 2

Literature Review

The purpose of this study was to explore the relationship between feminist identity development and the Christian college experience. It is valuable for higher education institutions to consider the factors that influence students' feminist identity development. The relationship between feminist identity and the college experience is considered through the following overview of existing literature on identity development, the college experience, faith-based institutions, feminist Christianity, and Christian college women.

Identity Development

The college years are critical in an individual's identity development. Chickering and Reisser (1993) defined identity as including a clear self-concept and comfort with one's role. Erik Erickson (1959, 1963, 1968, 1980, as cited in Patton et al., 2016) was the first significant psychologist to look beyond childhood development and speak to the journey of identity development from adolescence through adulthood. College provides opportunities for identity development as students are exposed to different worldviews challenging their own (Chickering & Reisser, 1993).

Erikson's theory of identity development addresses the influences of significant people and significant social forces on the formation of individuals. Building on Freud's psychoanalytic perspective of individual development, Erikson argued identity

development is influenced by both external and internal factors through crisis experiences (Patton et al., 2016). As each crisis in identity development is successfully resolved, identity becomes stronger. Among other things, this identity formation embodies facets such as "commitment to a sexual orientation, an ideological stance, and a vocational direction" (Marcia, 1980, p. 160).

Women's Identity Development

One particular area of identity development is women's identity development. Josselson's (1978) theory of women's identity development explains changes observed in a longitudinal research on women from college into their forties. Josselson (1978) expounded upon Marcia's (1980) ego identity statuses by explaining the different pathways women may take concerning identity crisis and resolution. The pathways are Foreclosure (Guardians; have experienced no identity crisis); Moratorium (Searchers; an unstable time of experimenting with identity); Identity Achievement (Pathmakers; test personal identity internally and through interactions); and Identity Diffusion (Drifters; experience a lack of both direction and commitment to a diffused identity). When Josselson (1978) began this research, the feminist movement of the 1990s brought a new challenge: young women started to feel the need to be everything to everyone, balancing career pursuits with being a perfect mother, wife, friend, and community member.

However, women notably have differing attitudes about following general sex role trends. Considering identity formation in individual women rather than women as an abstract population allows researchers to differentiate what makes all women unique and diverse (Josselson, 1978; Sczesny, Bosak, Neff, & Schyns, 2004). Therefore, a challenge to researching female identity development is the difficulty of developing ways to better

articulate female identity at an individual level (Josselson, 1978). Further, exploring the nuances between individual women and the development of their identities allows researchers to better articulate female individuality.

Defining Feminism

As we consider gender development particularly among women and the differences in experience they have from men, we must consider women's relationship to feminism. Definitional problems with feminism have existed since its beginning, leading to many varying definitions. According to Stackhouse (2005), a feminist is "someone who champions the dignity, rights, responsibilities, and glories of women as equal in importance to those of men and who therefore refuses discrimination against women" (p. 17). Many women do not identify themselves as feminists for fear they will be "labeled as 'man haters'" (Stackhouse, 2005, p. 16).

The term *feminism* is explained by Loke, Bachmann, and Harp (2017) to represent varied ideological perspectives and is "better understood in plural form" (p. 123). In other words, people create their own definitions of feminism to fit their own beliefs. Feminism is defined by Oxford Dictionary (2018) as "the advocacy of women's rights on the ground of the equality of the sexes." Due to perceived oppression of women, feminists are critical of traditional gender roles (Green, Scott, Riopel, & Skaggs, 2008). Gender roles are behaviors "learned by a person as appropriate to their gender, determined by the prevailing cultural norms" (Oxford Dictionary, 2018).

The Women's Rights Movement in the United States began at the Seneca Falls Convention in July 1848 (McMillen, 2008). In those early years of feminism, questions still asked today rose to the surface, including questions such as, "Which advocates of

which resolution to the woman question held women's best interests at heart?" and

"When is a feminist really an antifeminist?" (Offen, 1988, p. 129).

Feminist Identity Development

Over time, psychologists searched for a better foundation of theoretical

understanding of women's development. In *In A Different Voice,* Gilligan (1984)

provided a framework for future research by criticizing developmental theories for

lacking an intentional concern for women or making assumptions about women's identity

development. Some general development theorists have also received criticism from

Gilligan and others for conducting research solely or largely on young, white men. This

disconnect inspired Gilligan to perform research concerning differences in development

patterns between the sexes.

In her research with women, Gilligan (1984) highlighted the turning point in a

woman's life when she begins to identify "herself with a first-person voice" (p. 150).

Some psychologists suggest that, for women, identity is bound to "sense of connection

with others" (Gilligan, 1984; Josselson, 1978, p. 21). Concerning feminist psychology,

Yoder, Fischer, Kahn, and Groden (2007) claimed the heart of feminist psychology is the

commitment to empowerment and social activism. Women who have a higher-level or

more developed feminist identity can critically evaluate traditionally defined gender

norms (Green et al., 2008). Feminist identity is broadly understood as the conception of

the self as feminist. However, due to issues with defining feminism, feminist identity can

be difficult to define or quantify.

The history of the feminist identity model utilized in student affairs practice is

rooted in the assumption women must recognize, wrestle with, and continue to work

through their thoughts and feelings about the "prejudice and discrimination they experience as women in order to achieve authentic and positive feminist identity" (Downing & Roush, 1985, p. 695). A five-stage model of feminist identity development was developed by Downing and Roush (1985) based on Cross's (1971) Black identity development model due to its "non-deficit-based emphasis on identity" (Patton et al., 2016, p. 271) and its "heuristic value for the development of a model of positive feminist identity" (Downing & Roush, 1985, p. 698). The authors wanted to "capture the lived experiences of women while acknowledging the oppression they face in society" (Patton et al., 2016, p. 270). The authors also asserted that, before their study, "virtually no research directly addressing the development of a positive feminist identity" (p. 702).

Erchull et al. (2009) challenged whether existing models apply to women over time due to the passing waves of feminism. The authors asserted that young women today benefit from the gains made by feminists before them and that women now experience less blatant forms of sexism than women in the past (Erchull et al, 2009; Solomon, 1985). The work of Downing and Roush (1985) inspired the construction of three scales intended to evaluate feminist identity more accurately: The Feminist Identity Scale (Rickard, 1987); the Feminist Identity Development Scale (Bargad & Hyde, 1991); and the Feminist Identity Composite (Fischer et al., 2000). The Feminist Identity Composite is a more complex measurement integrating the previous scales and is designed to capture feminist identity at a specific moment in time.

The stages of the Downing and Roush (1985) model of feminist identity focus on the feminist identity of young women. The five stages include Passive Acceptance, Revelation, Embeddedness-Emanation, Synthesis, and Active Commitment. As women

experience the stages of Feminist Identity Development, the awareness of gender privilege develops, and they recognize their exclusion from opportunities (Gilligan, 1984). Moving through the stages, women undergo a significant shift from feelings of denial into Revelation, a stage that many times brings forth anger and guilt. Embeddedness-Emanation is a stage of creativity and diving deep into feminist culture. Stage four, Synthesis, concerns the integration of "positive aspects of being female" into a woman's "unique personal attributes" (Downing & Roush, 1985, p. 702). Stage five, or Active Commitment, involves taking the newly created sense of self and translating it into significant and operative action (Downing & Roush, 1985). Individuals can cycle through these stages over time (Henderson-King & Stewart, 1997).

Gender and the College Experience

As the Downing and Roush (1985) model demonstrates, women experience movement through stages of the feminist identity model and develop an awareness of their own experiences in terms of gender. This growth of awareness is more broadly known as a key component of development for college students—the process of making meaning out of their experiences (Perry, 1970). Furthermore, gender shapes the differing ways men and women experience college and make meaning of their experiences (Baenninger, 2011; Kolowich, 2011; Miller & Kraus, 2004; Perry, 1970; Sax, 2008). College women in the United States widely vary among themselves in their understanding of gender and gender roles (Sax, 2008). Many times, college women directly contradict each other in defining feminism, and therefore generalizations about college student attitudes towards feminism are inappropriate (Alexander & Ryan, 1997; Renzetti, 1987).

Studies show women put forth more effort than men to succeed or stand out in college, resulting in unhealthy habits such as overworking and taking on too much responsibility (Baenninger, 2011; Sax, 2008). Kinzie et al. (2007) found women tend to perceive their campus as less supportive of their needs than their male counterparts. For example, Indiana University Purdue University Indianapolis conducted a campus study in 2010 that revealed women's difficulty in being taken seriously. The study also showed women on campus believed they must be more proactive than their male counterparts to gain access to the same mentoring or other opportunities (Hoffmann-Longtin, Grove, & Smith, 2010).

Traditionally, women tend to be underrepresented in campus leadership positions compared to their male counterparts, although this gap closed over time (Astin, 1993; Cook & Glass, 2014; Umbach, Kinzie, Thomas, Palmer, & Kuh, 2003). Leadership development in college is especially important for women due to prescribed gender roles and the need for interaction with female mentors and role models (Miguel, Shankman, & Scott, 2018). Meaningful interactions between students and on-campus mentors are central to the development of the student (Astin, 1993; Pascarella & Terenzini, 2005).

Many college women find the label *feminist* contradictory to their gender identity, especially those women who fear being perceived as aggressive or radical, including Christian women (Smith & Self, 1981; Toller, Suter, & Trautman, 2004). Ambivalent attitudes concerning feminism exist among college students in many forms as illustrated by the claim, "I'm a feminist, but not a radical" (Alexander & Ryan, 1997; Renzetti, 1987). Sczesny et al. (2004) related this rejection or acceptance of feminism to the ways students perceive themselves as leaders in terms of the gender roles they assume for

themselves. College is a time when students get the most exposure to differing world views, and views concerning feminism are no exception (Erchull et al., 2009).

Feminist Christianity and Theology

One gap in the feminist literature is the lack of connections drawn between feminism and Christianity. As many theologians interpret Christian scripture to uphold the traditional patriarchal image of God as Father, the feminist movement critiques this patriarchy. The feminist movement reveals a divide over this issue. For example, bell hooks (2000) argued scripture condones male domination and sexism. Many feminist theologians assert moving away from the image of God the Father is the best way to battle patriarchal images of God since patriarchy generates and legitimizes male dominance, interpreted by some as evident in church doctrine (Schneiders, 1986).

Stackhouse (2005) defined theology as "the task of coordinating the deliverances of these gifts of God and then formulating our best estimation of what God is saying to us today, in this context, for his purposes" (p. 28). Across denominations, many Christians "continue to believe that the Bible and Christian tradition are best understood as advocating the submission of women to the authority of men at least in home and church" (Stackhouse, 2005, pp. 15–16).

However, it is important to consider the cultural and historical context from which one interprets commands in Scripture, such that "in some cases, what was once allowed is now condemned" (Stackhouse, 2005, p. 33). Christian feminist theologians vary significantly interdenominationally, by social location, and by the value they assign certain social issues, but feminist theology is defined as "an endeavor undertaken by

women who understand themselves to be part of a broad social movement devoted to improving the lives of women everywhere" (Fulkerson & Briggs, 2013, p. 24).

Christian College Women and Feminism

To emphasize the effect of the Christian college on female identity development, it is helpful to address gender issues in religious undergraduate institutions. Although not much literature exists on the feminist identity of Christian college undergraduates, some literature does address religious institutions and gender roles. Most research regarding gender roles in the college context concerns the female classroom experience and the actual learning environment rather than the whole college experience (Schulze, 2000).

The Christian college, according to Holmes (1975), "cultivates the creative and active integration of faith and learning, of faith and culture" (p. 6). Thus, the overall college student experience at faith-based institutions is influenced by religious traditions and values in this faith-culture integration. Longitudinal studies on identity development in students at faith-based institutions, such as Foster and Laforce (1999), have noted significant or nuanced changes in identity, including moral reasoning, religiosity, moral development, and identity status in relation to the Christian college experience.

Holmes (1975) also argued the importance of returning to the basics of Christian education. He wrote that "college is for education, the liberal arts college for a liberal education, and the Christian college for a Christian education" (p. 6). Christian higher education has changed significantly over time, according to Ringenberg (2006), reflecting the "developing nature of America's religious and intellectual culture" (p. 18). De Jong (1990) suggested church-related colleges pay significant attention to the holistic growth of the student— "intellectual, social, spiritual, even physical—and that the organization

of the colleges reflect this focus on the total person of the student" (p. 135). Lau (2005) wrote about one of the largest challenges facing Christian higher education, "the role and impact of student behavior codes in furthering institutional values" (p. 549). Schwartz (2000) noted, "The challenge for higher education is to establish character development as a high institutional priority" (p. A68).

Jule and Pederson (2015), in a collection of essays from colleagues at schools in the Council for Christian Colleges and Universities (CCCU), discussed the relationship between CCCU schools and feminism through personal experiences as Christian college faculty. Only about eleven institutions in the CCCU have programs such as Women's or Gender Studies (Jule & Pederson, 2015). The authors claimed a growing understanding exists among faculty at CCCU institutions that attitudes towards feminism vary among Christians, views that are "submerged in broader assumptions about gender equity in their own institution and communities" (p. 5).

Summary

As gender norms change, more women enroll in undergraduate institutions and the need to study all facets of their development grows (Sax, 2009). Attitudes towards gender roles and feminism vary greatly among college students at faith-based institutions, and the research describing the feminist identity development of those students proves insufficient (Alexander & Ryan, 1997; Glick & Fiske, 2001; Renzetti, 1987). Despite increasing literature concerning feminist Christianity, research concerning the integration process of faith and feminism as well as studies on feminist identity during college is lacking. The questions guiding the study sought to discern what facets of the Christian college experience might influence that development and explain possible nuances.

Chapter 3

Methodology

This study examined the impact of the college experience on feminist identity development in Christian college women using a qualitative embedded design. The study provides a glimpse into respondents' feminist identity through both a Likert-scale survey and open-ended questions. The open-ended questions provided respondents the opportunity to reflect on their experiences. This phenomenological study allowed the researcher to explore students' attitudes and perceptions of their institution as well as their perceptions of feminism and how it relates to their faith.

Qualitative Research

The primary phase of the study employed an embedded survey design, a form of research discussed by Creswell (2012). This study utilized survey results to examine the relationship between the college experience and feminist identity development, as well as to explore the differences of feminist identity scores in freshmen and seniors. By including both an existing Likert-scale instrument and qualitative questions, the researcher aimed to enhance the understanding of the nuances of the data.

Context. The study participants were selected from a private, faith-based institution in the Southern region of the United States. The institution has about 2,000 total students, five residence halls, and a 13:1 student-to-faculty ratio. The student body is approximately 60% female and 40% male, and the campus culture emphasizes spiritual

growth and academic rigor. Students are encouraged to be involved in student activities, clubs, and organizations. Students also must attend three chapel services per week.

Participants. The survey was available to students residing in one women's residence hall. The sample included 23 women—14 freshmen and 9 seniors. The typical age of freshman participants was 18-19 and for seniors, 21-22.

Instrumentation. The researcher obtained permission to utilize the Feminist Identity Development Scale (FIDS) (Bargad & Hyde, 1991) to evaluate the feminist identity development of participants. The FIDS is based on the stages of the Downing and Roush (1985) model of feminist identity. Bargad and Hyde (1991) tested the validity of their scale through a question-screening process in which psychology and women's studies faculty rated the items and tested the scale several times.

The authors then ran a study to assess reliability further and eliminated redundant or unnecessary questions. After an extensive study using factor and reliability analysis to develop the most effective model possible, the authors finalized the 48-question instrument, 39 of which directly correspond to the stages of feminist identity development. Bargad and Hyde (1991) used their scale to measure feminist identity development in students taking introductory psychology and women's studies courses, comparing their scores pre-course, mid-course, and post-course. The FIDS was further validated through a replication of its results by other researchers (Yoder et al., 2007).

The Likert-scale instrument allows students to report their level of agreement with statements concerning feminism. Each question corresponds to a stage of the original Downing and Roush (1985) feminist identity model. For example, statements such as, "I do not want to have equal status with men" represent stage one: Passive Acceptance;

whereas "I want to work to improve women's status" represents the stage five: Active Commitment.

In addition to the FIDS scale, seniors were given four additional open-ended questions on the survey to offer the opportunity to further explain the nuances of the Christian college experience and how it impacted their current feminist identity. These questions solicited a deeper understanding of individual student experiences during their time at the institution as well as the relationship between students' faith and perception of feminism. The freshman students received only the 39-question FIDS.

Procedures. The researcher received Institutional Review Board (IRB) approval at her own institution and the institution where the study was conducted. The first step in the study was to place the existing survey into SurveyMonkey software to collect data remotely. The SurveyMonkey instrument included an informed consent form, demographic questions, and the FIDS scale itself, as well as open-ended questions for the senior version of the survey. Next, the researcher worked with the Student Development office to determine a residence hall with a significant number of women who qualify (freshmen and seniors) to participate in the study.

After the steps above were completed, the freshmen and senior women in the selected residence hall were asked to complete the online survey. This communication described the purpose of the survey and an overview of the research being conducted. Those students who chose to participate provided demographic information and an electronic signature on the informed consent form. Students who completed the survey were also given an opportunity to enter their names in a prize drawing.

Data analysis. The researcher employed an exploratory analysis of the survey data to compare college rank to the FIDS score. At the end of the collection period, the researcher transferred the survey data from the online survey tool to a spreadsheet. The researcher then generated descriptive statistics including the mean and standard deviation of each stage within the survey as obtained from the freshman and senior surveys. Due to the fact both populations of participants answered identical questions on the FIDS, the researcher compared the distribution of scores in each stage.

The researcher reviewed the open-ended responses to discover phenomenological themes, further explaining the relationship between college rank and feminist identity (Creswell, 2012). As Creswell (2012) explained, the researcher "divide[s the data] into text or image segments, label the segments with codes, examine codes for overlap and redundancy, and collapse[s] these codes into broad themes" (p. 243). Using rich, thick description, the researcher considered the validity of the study (Creswell, 2008). The embedded design provides that the results of both the FIDS and the open-ended questions could be interpreted as one overall data set to understand "how one reinforces the other or complements the other" (Creswell, 2012, p. 553).

Benefits

Little recent research exists in pursuit of understanding feminist identity development among women at Christian colleges. Understanding the experiences of female college students positively enhances the way colleges and practitioners interact with female students throughout the college experience. The students involved in this study benefited from reflecting on their college experience and considering what has contributed to their feminist identity development.

Chapter 4

Results

The purpose of the study was to explore how women at a small, faith-based institution score on the Feminist Identity Development Scale, the perceptions and attitudes those women have towards their personal feminist identity development, and the factors in the college experience that may influence such attitudes. As previously stated, this study employed a qualitative methodology using an embedded survey design, a helpful tool when comparing two data sets in which the researcher could better support, augment, or explain the data (Creswell, 2012).

The findings revealed the feminist identity scores for the 23 total participants, both freshmen and seniors, providing a framework from which to discuss differing perspectives. The findings also include a series of themes from the open-ended responses provided by the seniors. Considering both the FIDS scores and the open-ended responses together further reveals the essence of the research by analyzing of the effect of respondents' experiences on their scores.

Data Analysis

In order to examine the impact of the college experience on feminist identity development in Christian college women, a Likert-scale instrument, the Feminist Identity Scale from Bargad and Hyde (1991), was used to collect one portion of the data. To make meaning of the responses, the researcher collected survey data and generated

descriptive statistics (see Table 1), including mean score and standard deviation for each stage. Each survey item corresponded with one of the five stages of the Feminist Identity Development Scale (Bargad & Hyde, 1991) and contributed to each participant's score for each respective stage. Notably, the stages have an unequal number of corresponding survey items (Passive Acceptance: 12; Revelation: 7; Embeddedness-Emanation: 7; Synthesis: 5; and Active Commitment: 8). The mean score was calculated by averaging the respondents' scores for each stage.

For example, the sum of one freshman respondent's scores for survey items corresponding to the Passive Acceptance stage was 31, close to the mean score for freshmen in the Passive Acceptance stage. This same respondent scored 26 in Embeddedness-Emanation, higher than both the freshmen and senior means. Means can be compared between freshmen and seniors to determine the differences between respondents based on classification. Numerical values from 1-5 were assigned to the Likert-scale survey responses from Strongly Disagree (1) to Strongly Agree (5). With this Likert scale score, the researcher calculated the score for each participant in each stage, then calculated the mean score as well as the standard deviation from the mean for both freshmen and seniors.

Table 1

Descriptive Statistics

Stage *(number of corresponding questions)*	Freshmen *(n = 14)*	M	SD	Seniors *(n = 9)*	M	SD
Passive Acceptance *(12)*		31.64	6.05		27.55	12.71
Revelation *(7)*		22.46	4.63		23.22	6.24
Embeddedness-Emanation *(7)*		22.15	4.54		24.11	6.01
Synthesis *(5)*		20.08	2.33		20.89	2.2
Active		28	5.86		28.22	6.65

Due to the low number of participants, the standard deviations (SD) for each category is high. This difference is especially true of the seniors in the Passive Acceptance stage, as the range of scores for corresponding survey items is high. Figure 1 demonstrates the variation amongst responses. The lower standard deviation for both data sets in the Synthesis stage indicates a higher level of consensus between participants on corresponding survey items.
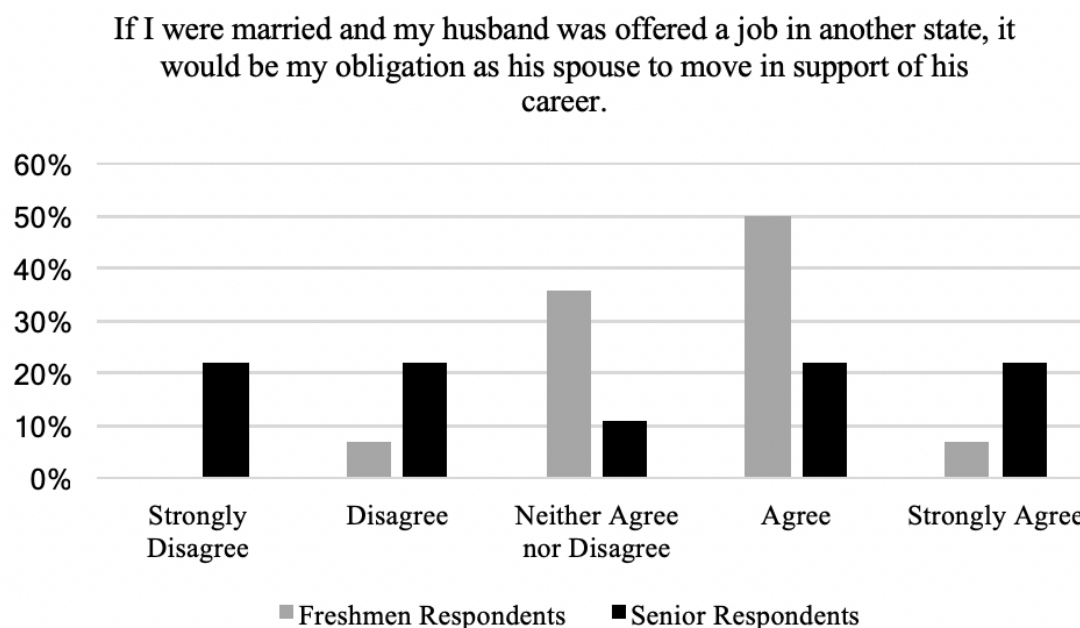
If I were married and my husband was offered a job in another state, it would be my obligation as his spouse to move in support of his career.

■ Freshmen Respondents ■ Senior Respondents

Figure 1. Bar graph of responses from item 24.

Analysis of Open-Ended Questions

The nine senior participants responded to four open-ended questions:

(1) How would you define feminism?

(2) What is it like to be a woman at [institution name]?

(3) How has your time at [institution name] influenced what you think about

feminism and gender?

(4) Are feminism and Christianity related? Why or why not?

Analysis of this data sought to gain further insight into the nuances of how the

Christian college experience impacts students' perceptions of their feminist identity. The

open-ended questions allowed students to identify the components of their college

experience they thought did or did not impact their feminist identity.

Throughout the open-ended responses, six major themes appeared: (1) Women's Rights and Equality; (2) Society and Culture; (3) Gender Roles; (4) God and the Bible; (5) Community; and (6) University Standards and Expectations.

Theme 1: Women's rights and equality. All nine senior respondents mentioned women's rights or alluded to the concept of equality, either referring to equal rights, the workforce, or personal values that do or do not align with their perceptions of feminism in a positive or negative way. The first open-ended question asked, "How would you define feminism?" Two respondents defined feminism by referencing the women's movement, using words like *radical* or *extremist*, such as Respondent 17 who responded, "I immediately associate the term with radical feminism. An almost paranoia/victim mentality that women are constantly under the pressure of the patriarchy and that everything bad happens because of men."

In Question 4, "Are feminism and Christianity related? Why or why not?" students identified the relationship between Christianity and feminism. Two respondents referenced the idea of equality and women's rights. Respondent 18 said,

The two ideas are definitely related, if we are to keep in mind the Christian teachings of everyone being equal, loving one another, and respecting each other. Nonetheless; it doesn't matter if they're related or not. The majority of the population at this school are women. We should be at the forefront of gender issues awareness and fighting for equality. People's issues are Christian's issues, and the fact that so much of this place fixates on our sexuality (in truth, the lack thereof, or the fear of it) makes us feel like we are nothing more than that.

This respondent considered the negative aspects of her institutional experience with women's rights and equality, arguing the institution should focus more clearly on it due to both the high population of women and Christians' role in standing up for people. Other respondents explained the negative effect of their college experience with gender issues. One respondent noted, "I don't want to go crazy or anything, I just don't like hearing guys use Bible verses that were written in an ancient cultural context to describe the role of women."

Theme 2: Society and culture. Four of the nine respondents alluded to or directly noted the concepts of masculinity and patriarchy, using their perception of the dominant culture and the institutional culture to explain the oppression of women or cultural expectations for women that differ from that of men. When defining feminism, Respondent 18 said,

> The fight for feminism stands in direct opposition with toxic masculinity, a system that degrades and disrespects BOTH men and women. The same patriarchal society that oppresses women equally oppresses men, by forcing onto them certain toxic expectations and boxes they are pressured to fit into. Feminism is NOT just fighting for women's rights. It is the notion that all people in society are equal, and it is the fight AGAINST one toxic world system that oppresses all of us.

This respondent acknowledged the concepts of toxic masculinity and patriarchy but also stood firm in the view that men are equally oppressed by expectations from society. Other respondents related a societal issue with patriarchy to biblical interpretation; one

respondent said, "I think that a lot of people can perceive the Bible to say one thing and twist [it] to fit in a very patriarchal world view/framework…"

Theme 3: Gender roles Four respondents mentioned gender roles, referencing either an effect on campus culture or personal experience with gender roles, whether positive or negative. One respondent explained a perceived shift of men's roles over time. When asked how the institution influenced her thoughts on feminism and gender, Respondent 15 said,

> I was raised with the philosophy that men should provide for, ask out, and care for women. Through the years of going here it has come to my attention that many men don't have the maturity to step up and do these things yet. A lot of the college age men are still boys.

> Related to gender roles, some respondents recognized a difference in the way men and women are treated in terms of privilege and opportunity; one respondent said, "Even in certain majors we struggle as women to play the boys' game." However, other respondents assumed sexism was not an issue, whether on their campus or in society. For example, one respondent said, "There are people who think women are the weak sex and treat them as such, but those people are the minority." Other respondents who mentioned gender roles described how they play out on-campus, a phenomenon described in Theme 6, University Standards and Expectations.

Theme 4: God and the Bible. To gauge the general perceptions of respondents and to get at the experience of the women's faith in relation to their perception of feminism, one survey item asked, "Are feminism and Christianity related? Why or why not?" In response to this question, all participants referenced either God or the Bible

except one. However, student responses related to Biblical interpretation varied.

Respondent 19 said,

> The part I feel often gets confused is that a woman should submit to the will of a
> man. This is not intended for every situation. This is intended for the marriage
> relationship. I should submit to my husband, but if my husband loves me the way
> God intends, he will not force me to submit to something that makes me
> uncomfortable

Although this respondent recognized confusion around the term *submission*, she

asserted certain roles exist for women and men within marriage. Other respondents

discussed creation in the image of God as male and female, discussing differences as also

mentioned in Theme 3, Gender Roles. Two respondents referenced Biblical

contextualization or historic understandings of Christianity. Respondent 21 said,

> I think Jesus was a feminist. Look at the first people to see him after the
> resurrection. The first two were women who would not be taken at their word.
> The context the Bible was written in made feminism and Christianity set against
> each other.

This perspective illuminates the tension between feminism and Christianity for

many students at the institution. This respondent also asserted, "I'm more of a feminist

because conservative values tend to oppress women," assuming being a "feminist" is in

opposition to conservativism.

Theme 5: Community and friendships. Three respondents mentioned their

personal community at the institution. Although other respondents referenced becoming

a "better and more informed woman" (Respondent 19) while in college, others claimed

the institution had little influence on their perceptions. When asked, "How has your time at [this university] influenced what you think about feminism and your gender?" Respondent 17 said,

> [This institution] hasn't really influenced me much. It has push[ed] me to be closer with women and to embrace the beauty in the friendship between two women and to see past the typical flaws that women have, but other than that I really feel like my views on feminism and perception of my gender has remained the same.

Other responses also recognized the difficulties of the community, especially the pressure of getting engaged or married during college. For example, one respondent said, "There is a pressure of marriage for all the serious relationships on campus." Respondents acknowledged the influence of friends on and off campus. For instance, one respondent said, "I've been exposed to people outside of [the institution] and even some friends on campus who help give different [points of view] and expose new ideas."

Theme 6: University standards and expectations. When asked, "What is it like to be a woman at [this university]?" several respondents mentioned university standards and expectations that affect their college experience or differ because they are a woman. The institutional curfew (seven times) and dress code (five times) were referenced throughout student responses, as well as the differing expectations of staff or faculty (two times) between sexes at the institution. Respondent 18 said,

> The little fashion show we have to sit through at the beginning of each semester makes me sick. By putting so much focus on the way women dress, this place is sexualizing parts of our body that don't need to be. It isn't protecting us, and it

buys into the same culture that makes women feel like, by dressing certain ways, rape and sexual assault is our fault. I love this school, but it is WAY behind on its social awareness, and it definitely needs to get with the program.

The institution's curfew was mentioned by respondents seven times. Participants offered criticism of staff members for enforcing curfew differently between genders. Respondent 16 said,

Honestly, it feels like we are expected more of than the guys. They dominate everything. Including, but not limited to, curfew. They have a 10-minute grace period to walk us to our dorm, but we can't get that time to walk a friend to her dorm or to his dorm. There are other instances like in the weight room, the guys like to take it over, so we have [a residence hall] gym, but yet we don't always have access to it if you don't live in [that residence hall].

Conclusion

Overall, participants made nuanced claims in the open-ended responses that generally represent the wide range of the FIDS scores through diverse perspectives on gender, feminism, Christianity, and their orientation towards their institution. In this exploratory study, the surveyed women varied greatly in their attitudes and perceptions of their feminist identity due to their personal backgrounds, college experiences, and experiences with faith. Although the seniors proved more polarized in their discussions of the most basic items in the Feminist Identity Development Survey, little significance exists in discussing larger differences between the freshmen and senior FIDS scores. These attitudes are further discussed in detail in Chapter 5.

Chapter 5

Discussion

The results of this study demonstrated a wide variety of factors and influences on women's feminist identity during college. Given the results, educators would be wise to consider the complexity of the relationship between the college experience and student feminist identity development. Particularly, professionals at faith-based institutions must consider the multitude of factors affecting the faith-based college experience of women and the influence those experiences have on student feminist identity in both an educational and faith development setting.

Findings

This discussion analyzes the themes presented in Chapter 4 by addressing the results as they connect to previously examined literature. The discussion also presents conclusions about the effect of women's experiences on their attitudes towards feminism and perceptions of their personal identity. Additionally, it considers the implications and limitations of the study, as well as ideas for future research. The main themes found concerning the effect of the college experience on respondents' feminist identity are as follows: (1) students' perspectives are polarized concerning gender roles and equality; (2) attitudes toward feminism are influenced by society and culture; (3) feminist identity is influenced by students' theological understandings; (4) community and friendships

challenge or affirm feminist attitudes; and (5) feminist attitudes are influenced by perceived differences in conduct enforcement by gender.

Students' perspectives are polarized concerning gender roles and equality. Respondents' attitudes toward feminism vary greatly. The senior data was highly polarized, especially in the Passive Acceptance stage. As mentioned in Chapter 4, Table 1 demonstrates the variation among the women's feminist identity stages. As the lower standard deviation for both data sets in the Synthesis stage indicates a higher level of consensus between participants on corresponding survey items, the higher standard deviation for other stages indicates a lower level of consensus. Particularly, the standard deviation of seniors in the Passive Acceptance stage is high (12.71), even compared to the standard deviation of freshmen in the Passive Acceptance stage (6.05). The senior respondents were therefore more polarized in their perspectives concerning the most basic feminist ideologies. Corresponding statements include, "One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman."
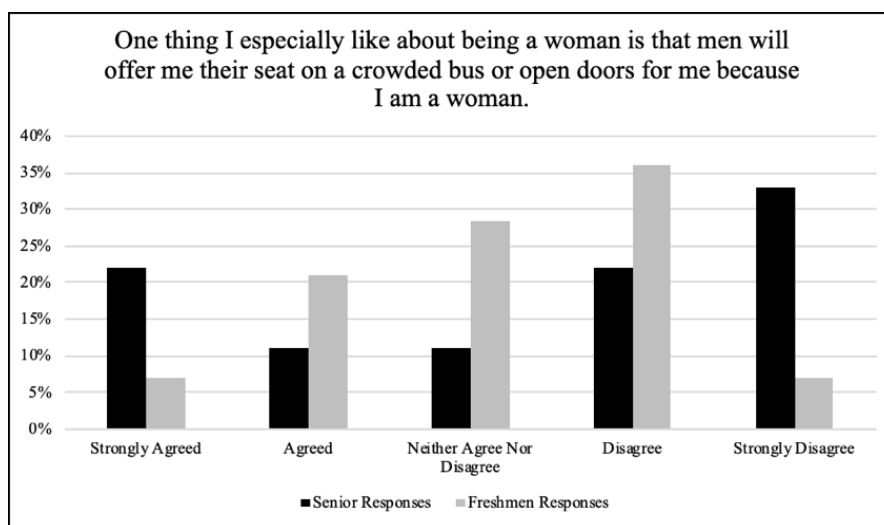

Figure 2. Bar graph of responses on item 13.

A Passive Acceptance high score is characterized by "passive acceptance of traditional sex roles and discrimination" and "men are considered superior" (Downing & Roush, 1985, p. 699). Throughout the Christian college experience, students may be forced to analyze such sex roles and equality through the lens of Christian theology. However, Christian understandings of women's roles differ widely, so students may be exposed to a multitude of perspectives. Thus, the Christian college experience may influence women's attitudes towards women's rights, gender roles, and equality.

As evidence of the polarization for seniors, especially within the Passive Acceptance stage, one respondent discussed the role of a woman within marriage: "I should submit to my husband." Another respondent, regarding equality, explained, "The majority of the population at this school are women. We should be at the forefront of gender issues awareness and fighting for equality." These findings reinforce the claim in the literature that college women in the United States differ greatly among themselves in their understanding of gender and gender roles (Sax, 2008). Furthermore, the present study also reinforces the idea that college women many times directly contradict each other in defining feminism (Alexander & Ryan, 1997; Renzetti, 1987).

Attitudes toward feminism are influenced by society and culture. Respondents in the present study experienced an influence from society and culture through the lens of the Christian college experience. Respondents' acknowledgements of concepts such as "toxic masculinity" and "patriarchal society" as noted in Chapter 4 are notions conceived out of influence by greater society and culture. The respondents considered their perception of the dominant culture and the culture of their institution to explain the oppression of women or cultural expectations for people based on gender.

Although all women from this institution are influenced by society and culture, they understand culture through differing epistemological worldviews due to a variety of factors, including how they were raised, their level of interaction with media, and more. As one respondent noted, feminism fights against "one toxic world system that oppresses all of us." However, another respondent claimed feminists believe "that everything bad happens because of men."

Feminist identity is influenced by students' theological understandings. When asked "Are feminism and Christianity related? Why or why not?" one respondent explained, "Nonetheless; it doesn't matter if they're related or not. The majority of the population at this school are women. We should be at the forefront of gender issues awareness and fighting for equality." In contrast, another respondent said, "No, because it's just not."

Respondents were not asked to disclose an explanation of personal faith. However, students at the studied institution have signed a faith statement and, thus, likely embrace some level of personal Christian faith. Capturing the relationship between feminism and Christianity is a difficult discussion made more challenging by the polarized American political climate and national discourse concerning Evangelical Christianity (Delehanty, Edgell, & Stewart, 2018).

One of the institution's listed foundational principles includes pursuing a "respectful and inclusive" community, including differences of gender. The institution's handbook does not contain any statement on gender roles. Students at this institution do not have to subscribe to any particular ideology concerning feminism, hence the variation in theological understandings of gender and feminist ideas. It is possible that students at

this institution are exposed to varied understandings of feminist theology or react to exposure to certain ideas by becoming polarized in their views as discussed earlier.

Students' theological understandings may shift throughout the college experience, creating the polarization of ideas and varying biblical interpretations around feminism and the role of Christianity in women's issues as uncovered in the data. For instance, one respondent described Jesus as a feminist, whereas another respondent indicated that feminism and Christianity are unrelated. However, it is important to consider that students' personal theology is not entirely influenced by the institution, as students bring personal views and are likely influenced by a variety of influences or external factors.

Community and friendships challenge or affirm feminist attitudes. The responses to two survey items indicated an interesting tension in students' friendships: based on the data, senior respondents revealed they generally tend to gravitate towards women who "share my feminist values." However, senior respondents agreed less with the survey item, "I just feel like I need to be around women who share my point of view right now." Senior respondents felt more strongly about sharing a similar perspective concerning feminist ideas than they did concerning their general point of view. Furthermore, freshmen respondents were even less likely to agree with this survey item than the seniors, meaning seniors may generally prefer to surround themselves with women who have the same opinions as they do.

As mentioned in Chapter 4, respondents also recognized other difficulties of their community, especially the pressure of getting engaged or married during college. As one participant noted, "The high social expectation of marriage on campus [stunts] the growth and learning experience that could happen from being around the other sex." This

expectation from the community may result in complex friendship dynamics by gender, as evident in the FIDS scores. Seniors also agreed more than freshmen with the item, "My social life is mainly with women these days, but there are a few men I wouldn't mind having a non-sexual friendship with."

Feminist attitudes are influenced by perceived differences in conduct enforcement by gender. The present study also confirms claims made in the literature concerning a perceived lack of opportunities, roadblocks to success, and a perception that women must put forth more effort than men to succeed or stand out in college (Baenninger, 2011; Kinzie et al., 2007; Sax, 2008). One respondent noted, "Even in certain majors we struggle as women to play the boys game." This issue is not unique to faith-based institutions. The 2010 study at Indiana University Purdue University Indianapolis, mentioned in Chapter 2, reported women felt they must be more proactive than their male counterparts to gain access to the same mentoring or other opportunities (Hoffmann-Longtin et al., 2010).

Respondents perceived inconsistency with university standards and expectations that affect their college experience or generally differ because they are women. Perceived differences for women included a curfew grace period allotted for men to walk women to their residence halls, reinforcing the gender stereotype that women must be protected by men and that women cannot do the same for their friends on campus. Although students reject this gender stereotype, others agree reinforcing this stereotype is appropriate. As noted in Chapter 4, many respondents conveyed a frustration concerning dress code and curfew as two inconsistencies in conduct enforcement. This frustration aligns with the Revelation stage from the Downing and Roush (1985) feminist identity

model, as women become aware of differences in treatment by gender, eventually seeing discrimination at work. Still, while some respondents felt men are "not held to the same standard as women on or off campus," others said men "have a harder time," as "they need to be strong and not ask for help."

Lau (2005) explained behavior codes, including those mentioned by respondents in the present study such as curfew and dress code, are "intended to promote Christian distinctives and values that are reflected in disciplined behavior" (p. 552). Institutions in Lau's (2005) study cited reasons for behavior codes, including campus ethos, safety, image, a promotion of Christian community, and "protection from the world" (p. 554). However, the respondents in the present study cited inconsistency in enforcing such codes between women and men. The literature emphasizes that minimal work has addressed why disciplinary decisions are made (Lau, 2005) or to "assess the level of institutional support for actions taken by judicial officers" (Janosik, 1995, p. 138). Almost no literature explores curfew at higher education institutions in the twenty-first century, so comparing the results of the present study to existing literature in this area is essentially impossible at this time.

Implications for Practice

Three specific implications for practice on faith-based campuses emerged from the study: (1) consider institutional plans to foster women's success; (2) incorporate dialogue on feminism and gender on-campus; and (3) reevaluate policies and policy enforcement.

Institutional plans to foster women's success. Perhaps the most concerning concept surrounding tension on campus with feminism and gender roles is that research

shows a chilly campus climate around gender negative affects women's cognitive growth (Pascarella et al., 1997). The literature shows women believe they must be more proactive than their male counterparts to gain access to the same mentoring or other opportunities (Hoffmann-Longtin et al., 2010). Professionals should conduct assessment concerning women's institutional experiences of hurdles, especially within academic programs and campus leadership (Cook & Glass, 2014; Sczesny et al., 2004).

From the results of assessment aimed at exploring such experiences, institutions can develop plans to support their women in their academic success and persistence in a faith-based context. The Christian college experience is influenced by religious traditions and values within an "active integration of faith learning, of faith and culture" (Holmes, 1975, p. 6). However, the institution must consider how its theological perceptions of women in leadership and relationships influence its support for women on campus.

Incorporate dialogue on feminism and gender on-campus. As mentioned in the literature, meaningful interactions between students and on-campus mentors are central to the development of students (Astin, 1993; Parks, 2000; Pascarella & Terenzini, 2005). The literature emphasizes the need for institutions to prioritize access to women mentors for women students (Chandler, 1996; Lockwood, 2006). Leadership development in college is especially important due to prescribed gender roles and the need for interaction with female mentors and role models (Miguel et al., 2018). Due to the polarization of the senior responses, dialogue should be incorporated concerning feminism and gender on campus to ensure women are exposed to varying points of view concerning biblical interpretations of feminism, gender roles, and other feminist ideas.

The institution should implement women-specific dialogue to support women through mentorship and leadership development.

Re-evaluate policies and policy enforcement. In discussing racial identity development, Vaccaro and Newman (2016) charged higher education professionals who work in any type of women's environment (such as athletics or residence halls), to concern themselves with how facets of the institutional environment such as policies and campus climate can be interpreted differently by women at various stages of identity development. This claim translates across many types of identity development, particularly at faith-based institutions where policies and structures may appear more rigid. This call for concern supports the need for emphasized effort to support women's development.

Due to the respondents' claims concerning their perceptions of inconsistent policy enforcement by gender, the institution should reconsider forms of bias that may infiltrate their student conduct policies. The institution should reevaluate its policies concerning student conduct codes to determine whether or not such policies support what the institution wants its students to believe about what it means to be a woman.

Limitations

The largest limitation to this study was the sample size and lack of a longitudinal perspective. Given the exploratory nature of the study, seeing a larger cohort of participants' Feminist Identity Development Scale scores would create a richer understanding of the effect of the college experience on such scores. Concerning time, a longitudinal study would be beneficial for similar reasons, including a more direct

understanding of the effect of the college experience on individuals' feminist identity development over time.

Another limitation to this study is the Bargad and Hyde (1991) FIDS survey itself. Since its publication in 1991, the concept of feminism has changed significantly. However, as explained in the rationale for the study, the simple language and style of the survey was helpful in administering it to women at a Christian college. Additionally, more questions can be added to the qualitative portion of the survey concerning students' college experience in order to better capture the effect certain aspects of the college experience have on identity formation.

Additionally, the study was voluntary. Students who opted to participate were likely interested in the topic, which may affect the representation of the greater student population. The study also intentionally included only freshmen and seniors as a means of exploring change in feminist identity over the college experience. However, including only these demographics leaves out current sophomores and juniors whose perspectives may have proved useful in understanding the fullness of the college experience as it relates to feminist identity. Lastly, though the researcher intentionally worked to avoid introducing any personal bias throughout the process, some may be present.

Further Research

This study was highly exploratory. The maturation of college women at a Christian institution is nuanced, especially when what might be considered a maturation of feminist identity is dissimilar among Christians. Although seniors proved more polarized in their discussions of the most basic items in the Feminist Identity

Development Survey, little significance exists in discussing larger differences between the freshmen and senior FIDS scores.

As discussed above, the direct influence of parents, faculty and staff, and other mentors on feminist identity should be explored more intentionally in future studies. Future research in these areas should seek a deeper understanding of what role mentors and role models play in the college experience of women and the role those experiences has in feminist identity. Student involvement is also an important area of research, as students in this study did not directly discuss their on-campus involvement or the effect their level of involvement has on their feminist identity.

Research could also be conducted cross-institutionally to compare multiple CCCU institutions and student feminist identity or to compare the feminist identity of students at faith-based or CCCU versus non-faith-based or non-CCCU institutions. Such research would help in determining where institutions stand in terms of a broader consensus among faith-based institutions concerning feminist ideals. Additionally, longitudinal research would be beneficial in this area, as comparing two sets of students only gives researchers a perceived change over time. Utilizing a longitudinal study, researchers could consider the effect of the college experience on a cohort of women.

Lastly, future research should address models of feminist identity, especially in relation to other intersectionalities of identity. Current models are perceived by some researchers as outdated (Erchull et al., 2009) and do not necessarily consider an intersection of faith identity.

Conclusion

Though participants' feminist identities are complex and fascinating, this study looked only at the reported aspects of the college experience causing a change in perceived attitudes towards participants' feminist identity. The development of feminist identity is one integral strand of the overall college experience. Much more is left to be explored. However, the present study can help Christian colleges better support their students' identity development in a shifting area of Christian culture.

Dr. Helen LaKelly Hunt, in her book, *Faith and Feminism* (2004), says, "The truth is that we are in the company of a multitude of spirited women, and once we realize this; there isn't anything we can't do" (p. 142). Regardless of students' attitudes towards feminism, the goal of student affairs professionals must be intentional concerning the experiences students have in relation to gender and faith, encouraging students in a healthy, positive understanding of themselves as women.

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Appendix A

Feminist Identity Development Survey

(Bargad & Hyde, 1991)

1. I don't think there is any need for an Equal Rights Amendment; women are doing well. (1)
2. Being a part of a women's community is important to me. (3)
3. I want to work to improve women's status. (5)
4. I feel that some men are sensitive to women's issues. (4)
5. I used to think there wasn't a lot of sex discrimination, but now I know how much there really is. (2)
6. Although many men are sexist, I have found that some men are very supportive of women and feminism. (4)
7. Especially now, I feel that the other women around me give me strength. (3)
8. I am very committed to a cause that I believe contributes to a more fair and more just world for all people. (5)
9. While I am concerned that women be treated fairly in life, I do not see men as the enemy. (4)
10. I share most of my social time with a few close women friends who share my feminist values. (3)
11. I don't see much point in questioning the general expectation that men should be masculine and women should be feminine. (1)
12. I am willing to make certain sacrifices in order to work toward making this society a non-sexist, peaceful place where all people have equal opportunities. (5)
13. One thing I especially like about being a woman is that men will offer me their seat on a crowded bus or open doors for me because I am a woman. (1)
14. My social life is mainly with women these days, but there are a few men I wouldn't mind having a non-sexual friendship with. (3)
15. I've never really worried or thought about what it means to be a woman in this society. (1)
16. I evaluate men as individuals, not as members of a group of oppressors. (4)
17. I just feel like I need to be around women who share my point of view right now. (3)
18. I care very deeply about men and women having equal opportunities in all respects. (5)
19. It makes me really upset to think about how women have been treated so unfairly in this society for so long. (2)
20. I do not want to have equal status with men. (1)

21. It is very satisfying to me to be able to use my talents and skills for my work in the women's movement. (5)
22. If I were married and my husband was offered a job in another state, it would be my obligation as his spouse to move in support of his career. (1)
23. I think that most women will feel most fulfilled by being a wife and mother. (1)
24. When you think about most of the problems in the world—pollution, discrimination, the threat of nuclear war—it seems to me that most of them are caused by men. (2)
25. I am angry that I've let men take advantage of me. (2)
26. It only recently occurred to me that I think that it's unfair that men have the privileges they have in this society simply because they are men. (2)
27. I feel that I am a very powerful and effective spokesperson for the women's issues I am concerned with right now. (5)
28. If I were to paint a picture or write a poem, it would probably be about women or women's issues. (3)
29. I think that men and women had it better in the 1950s when married women were housewives and their husbands supported them. (1)
30. Some of the men I know seem more feminist than some of the women. (4)
31. When I see the way most men treat women, it makes me so angry. (2)
32. Generally, I think that men are more interesting than women. (1)
33. Recently I read something or had a specific experience that sparked my greater understanding of sexism. (2)
34. I think that rape is sometimes the woman's fault. (1)
35. On some level, my motivation for almost every activity I engage in is my desire for an egalitarian world. (5)
36. I am not sure what is meant by the phrase "women are oppressed under patriarchy." (1)
37. I think it's lucky that women aren't expected to do some of the more dangerous jobs that men are expected to do, like construction work or race car driving. (1)
38. I have a lifelong commitment to working for social, economic, and political equality for women. (5)
39. Particularly now, I feel most comfortable with women who share my feminist point of view. (3)

NOTE: Numbers in parentheses at the end of items indicate the stage for that item.

Appendix B

Embedded Phenomenological Questions

(Included on Senior Survey)

1. How would you define feminism?

2. What is it like to be a woman at [institution]?

3. How has your time at [institution] influenced what you think about feminism and your gender?

4. Are feminism and Christianity related? Why or why not?

Appendix C

Survey Informed Consent Form

You are invited to participate in a research study on the effects of the college experience on feminist identity development. You were selected as a possible subject because you are either a current freshman or senior at [the] University. We ask that you read this form and ask any questions you many have before agreeing to be in the study.

The study is being conducted by Cynthia Moberly to fulfill the thesis requirement of Taylor's Master of Higher Education and Student Development program.

What the study is about: The purpose of this study is to both understand: (1) the relationship between the college experience and feminist identity development and (2) students' perceptions on how their experience has affected their attitude towards feminism.

What we will ask you to do: If you agree to be in this study, you will be asked to complete the following survey. The survey has [1 or 2] sections with [39 or 44] questions in total. Completing the survey should take no more than 20 minutes. Questions will ask you about the lenses through which you view your education and how your education has shaped your perceptions.

Risk and benefits: There are minimal anticipated risks to you participating in this study other than those encountered in day-to-day life. If, however, you should experience any feelings of anxiety, [the] University has available counseling services. Appointments can be made through [x]. You may benefit from the opportunity to reflect on what has shaped your feminist identity. The researcher will notify all invited participants when the results of this study will be announced. You may benefit from hearing the results of the findings from this study.

Your answers will be confidential. The records of this study will be will be stored in password protected files until the conclusion of the research, at which point they will be deleted. In any public report or presentation of the research findings, the researcher will not include any information that will make it possible to identify you.

Taking part is voluntary: Your participation in this study is voluntary. You are free to stop the survey at any time, and incomplete surveys will not be used in this project. If you decide not to take part, it will not affect your relationship with [the] University.

If you have questions: Please contact principal investigator, Cynthia Moberly, Graduate Student, at cynthia_moberly@taylor.edu. You may also contact Tim Herrmann, Faculty Advisor, at tmherrmann@taylor.edu. Additionally, you may contact Taylor University's Institutional Review Board at IRB@taylor.edu or the Chair of IRB, Sue Gavin, at ssgavin@tayloru.edu or 765.998.5188.

SUBJECT'S CONSENT
Please note: You must be 18 years of age to provide your own consent and to participate in this survey.

☐ By ticking this box, I give my consent to participate in this research study.